

## Paper 169 — Last Teaching at Pella

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

### Sources for Paper 169, in the order in which they appear

- (1) Wm. Arnold Stevens and Ernest Dewitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels* (New York: Charles Scribner's Sons, 1904, 1932)
- (2) Rev. Alfred Edersheim, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume Two) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (3) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)

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

- (4) 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.)

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## PAPER 169 — LAST TEACHING AT PELLA

169:0.1 Late on Monday evening, March 6, Jesus and the ten apostles arrived at the Pella camp. This was the last week of Jesus' sojourn there, and he was very active in teaching the multitude and instructing the apostles. He preached every afternoon to the crowds and each night answered questions for the apostles and certain of the more advanced disciples residing at the camp.

169:0.2 Word regarding the resurrection of Lazarus had reached the encampment two days before the Master's arrival, and the entire assembly was agog. Not since the feeding of the five thousand had anything occurred which so aroused the imagination of the people. And thus it was at the very height of the second phase of the public ministry of the kingdom that Jesus planned to teach this one short week at Pella and then to begin the tour of southern Perea which led right up to the final and tragic experiences of the last week in Jerusalem.

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

§102. THREE PARABLES OF GRACE. Luke, Chap. 15.

169:0.3 The Pharisees and the chief priests had begun to formulate their charges and to crystallize their accusations. They objected to the Master's teachings on these grounds:

169:0.4 1. He is a friend of publicans and sinners;

1 Now all the publicans and sinners were drawing near unto him to hear him. 2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

he receives the ungodly and even eats with them.

169:0.5 2. He is a blasphemer; he talks about God as being his Father and thinks he is equal with God.

169:0.6 3. He is a lawbreaker. He heals disease on the Sabbath and in many other ways flouts the sacred law of Israel.

169:0.7 4. He is in league with devils. He works wonders and does seeming miracles by the power of Beelzebub, the prince of devils.

## 1. PARABLE OF THE LOST SON

169:1.1 On Thursday afternoon Jesus talked to the multitude about the “Grace of Salvation.” In the course of this sermon he retold the story of the lost sheep and the lost coin and then added his favorite parable of the prodigal son. Said Jesus:

169:1.2 “You have been admonished by the prophets from Samuel to John that you should seek for God—search for truth. Always have they said,

[Seek ye the LORD while he may be found, call ye upon him while he is near: (Isa. 55:6)]

‘Seek the Lord while he may be found.’

And all such teaching should be taken to heart. But I have come to show you that, while you are seeking to find God, God is likewise seeking to find you.

SOURCE OR PARALLEL

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[See 159:1.2 and 159:5.16.]

Many times have I told you the story of  
the good shepherd

3 And he spake unto them a parable,  
saying, 4 What man of you, having a  
hundred sheep, and having lost one of  
them, doth not leave the ninety and nine in  
the wilderness,

who left the ninety and nine sheep in the  
fold

and go after that which is lost, until he find  
it?

while he went forth searching for the one  
that was lost,

5 And when he hath found it, he layeth it  
on his shoulders, rejoicing.

and how, when he had found the straying  
sheep, he laid it over his shoulder

and tenderly carried it back to the fold.

6 And when he cometh home,

And when the lost sheep had been  
restored to the fold,

you remember that

he calleth together his friends and his  
neighbours,

the good shepherd called in his friends

saying unto them, Rejoice with me, for I  
have found my sheep which was lost.

and bade them rejoice with him over the  
finding of the sheep that had been lost.

7 I say unto you, that even so there shall be  
joy in heaven over one sinner than  
repenteth,

Again I say there is more joy in heaven  
over one sinner who repents

*more* than over ninety and nine righteous  
persons, who need no repentance.

than over the ninety and nine just persons  
who need no repentance.

The fact that souls are *lost* only increases  
the interest of the heavenly Father. I have  
come to this world to do my Father's  
bidding, and it has truly been said of the  
Son of Man that he is a friend of  
publicans and sinners.

IV, XVII: THE THREE PARABLES OF THE GOSPEL: OF THE RECOVERY OF THE LOST—OF THE LOST SHEEP, THE LOST DRACHM, THE LOST SON. (St. Luke xv.) (Edersheim<sup>2</sup> 253)

As previously stated, Rabbinism placed acceptance at the end of repentance, and made it its wages (E2 255).

[[The Jewish teaching] called upon them to 'do penitence,' and then Divine Mercy, or rather Justice, would have its reward for the penitent (E2 253).]

The Gospel places acceptance at the beginning of repentance, and as the free gift of God's love (E2 255).

And we recall the saying of St. Peter, which, no doubt, looked back upon this Parable: 'Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls' (E2 256).

[For the Son of man came to seek and to save that which was lost (Luke 19:10).]

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

§102. THREE PARABLES OF GRACE. Luke, Chap. 15.

8 Or what woman having ten pieces of silver,

169:1.3 "You have been taught that divine acceptance comes after your repentance

and as a result of all your works of sacrifice and penitence,

but I assure you that the Father accepts you even before you have repented

and sends the Son and his associates to find you and bring you, with rejoicing, back to the fold, the kingdom of sonship and spiritual progress.

You are all like sheep which have gone astray,

and I have come to seek and to save those who are lost.

169:1.4 "And you should also remember the story of

the woman who, having had ten pieces of silver

SOURCE OR PARALLEL

[However, the coin may have been one from her necklace which her husband had given her at their marriage; for it was the custom then, as now, for the groom to give some generous gift to the bride's personal adornment, or as a symbol of their union (Rev. George A. Young, M.A., *The Illustrative Teachings of Jesus* [1914], p. 51.)

if she lose one piece, doth not light a lamp,  
and sweep the house,

and seek diligently to find it?

9 And when she hath found it, she calleth  
together her friends and neighbours,  
saying,

Rejoice with me, for I have found the piece  
which I had lost.

10 Even so, I say unto you, there is joy in  
the presence of the angels of God over one  
sinner that repenteth.

[But [the lost coin] *is still in the house*—not like  
the sheep that had gone astray—only covered by  
the dust that is continually accumulating from the  
work and accidents around (Edersheim 257).]

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made into a necklace of adornment,

lost one piece, and how she lit the lamp  
and diligently swept the house

and kept up the search until she found the  
lost piece of silver.

And as soon as she found the coin that  
was lost, she called together her friends  
and neighbors, saying,

‘Rejoice with me, for I have found the  
piece that was lost.’

So again I say,

there is always joy in the presence of the  
angels of heaven over one sinner who  
repents

and returns to the Father's fold.

And I tell you this story to impress upon  
you that the Father and his Son go forth  
to search for those who are lost, and in  
this search we employ all influences  
capable of rendering assistance in our  
diligent efforts to find those who are lost,  
those who stand in need of salvation. And  
so, while the Son of Man goes out in the  
wilderness to seek for the sheep gone  
astray, he also searches for the coin which  
is lost in the house.

The sheep wanders away, unintentionally;

the coin is covered by the dust of time  
and obscured by the accumulation of the  
things of men.

169:1.5 “And now I would like to tell you the story of a thoughtless son of a well-to-do farmer who *deliberately* left his father’s house and went off into a foreign land, where he fell into much tribulation.

[It is not now to the innate tendency of his nature, nor yet to the work and dust in the house that the loss is attributable, but to the personal, free choice of the individual. He does not stray; he does not fall aside—he wilfully departs, and under aggravated circumstances (Edersheim2 258-59).]

You recall that the sheep strayed away without intention, but this youth left his home with premeditation.

It was like this:

11 And he said, A certain man had two sons:

169:1.6 “A certain man had two sons;

one, the younger, was lighthearted and carefree, always seeking for a good time and shirking responsibility, while his older brother was serious, sober, hard-working, and willing to bear responsibility.

JOURNEYING TO JERUSALEM  
(Smith2 238)

Now these two brothers did not get along well together;

The continual **bickering** of the lads had grieved their good father ... (S2 247).

they were always quarreling and **bickering**.

The younger lad was cheerful and vivacious, but indolent and unreliable;

The elder was a **steady** and **industrious** lad,

the older son was **steady** and **industrious**,

but he was also selfish, **surly**, and **conceited**.

at the same time self-centered, **surly**, and **conceited**.

SOURCE OR PARALLEL

The younger was a merry lad, fonder of play than of work; withal adventurous, discontented with his narrow life on the farm and ambitious of seeing something of the large world (S2 247).

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

§102. THREE PARABLES OF GRACE. Luke, Chap. 15.

12 and the younger said to his father, Father,

give me the portion of *thy* substance that falleth to me.

[According to the general rule the elder would get two thirds and the younger one *third*, and he begged his father to give him his portion now (Smith2 247).]

And he divided unto them his living.

13 And not many days after the younger son gathered all together,

and took his journey into a far country;

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The younger son enjoyed play but shunned work;

the older devoted himself to work but seldom played.

This association became so disagreeable that

the younger son came to his father and said:

‘Father, give me the *third* portion of your possessions which would fall to me

and allow me to go out into the world to seek my own fortune.’

And when the father heard this request, knowing how unhappy the young man was at home and with his older brother,

he divided his property, giving the youth his share.

169:1.7 “Within a few weeks the young man gathered together all his funds

and set out upon a journey to a far country,

and there he wasted his substance with riotous living.

14 And when he had spent all,

there arose a mighty famine in that country; and he began to be in want.

15 And he went and joined himself to one of the citizens of that country;

and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat:

and no man gave unto him.

17 But when he came to himself he said,

How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18 I will arise and go to my father, and will say unto him,

Father, I have sinned against heaven, and in thy sight:

19 I am no more worthy to be called thy son:

and finding nothing profitable to do which was also pleasurable,

he soon wasted all his inheritance in riotous living.

And when he had spent all,

there arose a prolonged famine in that country, and he found himself in want.

And so, when he suffered hunger and his distress was great,

he found employment with one of the citizens of that country,

who sent him into the fields to feed swine.

And the young man would fain have filled himself with the husks which the swine ate,

but no one would give him anything.

<sup>169:1.8</sup> "One day, when he was very hungry,

he came to himself and said:

'How many hired servants of my father have bread enough and to spare while I perish with hunger,

feeding swine off here in a foreign country!

I will arise and go to my father, and I will say to him:

Father, I have sinned against heaven and against you.

I am no more worthy to be called your son;

SOURCE OR PARALLEL

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make me as one of thy hired servants.

only be willing to make me one of your hired servants.’

And when the young man had reached this decision,

20 And he arose, and came to his father.

he arose and started out for his father’s house.

169:1.9 “Now this father had grieved much for his son; he had missed the cheerful, though thoughtless, lad. This father loved this son

[When we read that, ‘while he was yet afar off, his father saw him,’ we must evidently understand it in the sense, that his father had been **always on the outlook** for him ... (Edersheim2 261).]

and was **always on the lookout** for his return,

so that on the day he approached his home,

But while he was yet afar off, his father saw him, and was moved with compassion,

even while he was yet afar off, the father saw him and, being moved with loving compassion,

and ran, and fell on his neck, and kissed him.

ran out to meet him, and with affectionate greeting he embraced and kissed him.

And after they had thus met,

21 And the son said unto him,

the son looked up into his father’s tearful face and said:

Father, I have sinned against heaven, and in thy sight:

‘Father, I have sinned against heaven and in your sight;

I am no more worthy to be called thy son.

I am no more worthy to be called a son’—

but the lad did not find opportunity to complete his confession because

But the father said to his servants,

the overjoyed father said to the servants who had by this time come running up:

SOURCE OR PARALLEL

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Bring forth quickly the best robe,

‘Bring quickly his best robe,

the one I have saved,

and put it on him;

and put it on him

and put a ring on his hand, and shoes on his feet:

and put the son’s ring on his hand and fetch sandals for his feet.’

[Similarly, the finger-ring for his hand, and the sandals for his unshod feet, would indicate the son of the house (Edersheim2 262).]

[As he neared home **footsore** and tattered, his father spied him in the distance and, recognising him, ran to meet him and embraced and kissed him (Smith2 249).]

169:1.10 “And then, after the happy father had led the **footsore** and weary lad into the house, he called to his servants:

23 and bring the fatted calf, and kill it, and let us eat, and make merry:

‘Bring on the fatted calf and kill it, and let us eat and make merry,

24 for this my son was dead, and is alive again; he was lost, and is found.

for this my son was dead and is alive again; he was lost and is found.’

And they began to be merry.

And they all gathered about the father to rejoice with him over the restoration of his son.

169:1.11 “About this time, while they were celebrating,

25 Now his elder son was in the field: and as he came

the elder son came in from his day’s work in the field,

and drew nigh to the house, he heard music and dancing.

and as he drew near the house, he heard the music and the dancing.

And when he came up to the back door,

26 And he called to him one of the servants, and inquired what these things might be.

he called out one of the servants and inquired as to the meaning of all this festivity.

27 And he said unto him,

And then said the servant:

Thy brother is come;

‘Your long-lost brother has come home,

SOURCE OR PARALLEL

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and thy father hath killed the fatted calf,  
because he hath received him safe and  
sound.

and your father has killed the fatted calf  
to rejoice over his son's safe return.

Come in that you also may greet your  
brother and receive him back into your  
father's house.'

169:1.12 "But when the older brother  
heard this,

28 But he was angry, and would not go in:

he was so hurt and angry he would not go  
into the house.

and his father came out and intreated him.

When his father heard of his resentment  
of the welcome of his younger brother,

he went out to entreat him.

But the older son would not yield to his  
father's persuasion.

29 But he answered and said to his father,

He answered his father, saying:

Lo, these many years do I serve thee, and I  
never transgressed a commandment of  
thine:

'Here these many years have I served  
you, never transgressing the least of your  
commands,

and yet thou never gavest me a kid, that I  
might make merry with my friends:

and yet you never gave me even a kid that  
I might make merry with my friends.

I have remained here to care for you all  
these years, and you never made rejoicing  
over my faithful service,

30 but when this thy son came, who hath  
devoured thy living with harlots,

but when this your son returns, having  
squandered your substance with harlots,

thou killedst for him the fatted calf.

you make haste to kill the fatted calf

and make merry over him.'

169:1.13 "Since this father truly loved both of his sons,

31 And he said unto him, he tried to reason with this older one:

Son, thou art ever with me, and all that is mine is thine. 'But, my son, you have all the while been with me, and all this which I have is yours.

You could have had a kid at any time you had made friends to share your merriment.

32 But it was meet to make merry and be glad: But it is only proper that you should now join with me in being glad and merry because of your brother's return.

Think of it, my son,

for this thy brother was dead, and is alive *again*; and *was* lost, and is found. your brother was lost and is found; he has returned alive to us!"

169:1.14 This was one of the most touching and effective of all the parables which Jesus ever presented to impress upon his hearers the Father's willingness to receive all who seek entrance into the kingdom of heaven.

169:1.15 Jesus was very partial to telling these three stories at the same time.

XVII: THE THREE PARABLES OF THE GOSPEL: OF THE RECOVERY OF THE LOST—OF THE LOST SHEEP, THE LOST DRACHM, THE LOST SON. (Edersheim2 253)

Other differences have to be marked in the Parables themselves. In the first Parable (that of the *Lost Sheep*) the main interest centres in the *lost*;

in the second (that of the *Lost Drachm*), in the *search*;

in the third, in the *restoration* (E2 255).

He presented the story of the lost sheep to show that, when men unintentionally stray away from the path of life,

the Father is mindful of such *lost* ones

and goes out, with his Sons, the true shepherds of the flock, to seek the lost sheep.

He then would recite the story of the coin lost in the house to illustrate how thorough is

the divine *searching*

for all who are confused, confounded, or otherwise spiritually blinded by the material cares and accumulations of life.

And then he would launch forth into the telling of this parable of the lost son, the reception of the returning prodigal, to show how complete is

the *restoration* of the lost son into his Father's house and heart.

169:1.16 Many, many times during his years of teaching, Jesus told and retold this story of the prodigal son. This parable and the story of the good Samaritan were his favorite means of teaching the love of the Father and the neighborliness of man.

## 2. PARABLE OF THE SHREWD STEWARD

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

§103. TWO PARABLES OF WARNING.  
Luke, Chap. 16.

169:2.1 One evening Simon Zelotes, commenting on one of Jesus' statements, said: "Master, what did you mean when you said today that many of the children of the world are wiser in their generation than are the children of the kingdom since they are skillful in making friends with the mammon of unrighteousness?"

1 And he said also unto his disciples,

Jesus answered:

169:2.2 "Some of you, before you entered the kingdom, were very shrewd in dealing with your business associates. If you were unjust and often unfair,

[[The Parable's] object is simply to show, in the most striking manner, the **prudence** of a worldly man, who is unrestrained by any other consideration than that of attaining his end (*Edersheim* 266).]

you were nonetheless **prudent** and farseeing in that you transacted your business with an eye single to your present profit and future safety.

Likewise should you now so order your lives in the kingdom as to provide for your present joy while you also make certain of your future enjoyment of treasures laid up in heaven. If you were so diligent in making gains for yourselves when in the service of self, why should you show less diligence in gaining souls for the kingdom since you are now servants of the brotherhood of man and stewards of God?

There was a certain rich man, who had a steward;

[He tells of a steward who had been employed by a wealthy magnate to manage his estate and had shamefully abused his trust, **not only** appropriating much of the revenue but **oppressing the tenantry** (Smith<sup>2</sup> 251).]

and the same was accused unto him that he was wasting his goods.

2 And he called him, and said unto him, What is this that I hear of thee?

render the account of thy stewardship; for thou canst be no longer my steward.

3 And the steward said within himself,

What shall I do, seeing that my lord taketh away the stewardship from me?

I have not strength to dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship

they may receive me into their houses.

169:2.3 “You may all learn a lesson from the story of

a certain rich man who had a shrewd but unjust steward.

This steward had **not only** **oppressed his master’s clients** for his own selfish gain,

but he had also directly wasted and squandered his master’s funds.

When all this finally came to the ears of his master,

he called the steward before him and asked the meaning of these rumors

and required that he should give immediate accounting of his stewardship

and prepare to turn his master’s affairs over to another.

169:2.4 “Now this unfaithful steward began to say to himself:

‘What shall I do since I am about to lose this stewardship?’

I have not the strength to dig; to beg I am ashamed.

I know what I will do to make certain that, when I am put out of this stewardship,

I will be welcomed into the houses of all who do business with my master.’

SOURCE OR PARALLEL

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5 And calling to him each one of his lord's debtors,

And then, calling in each of his lord's debtors,

he said to the first, How much owest thou unto my lord?

he said to the first, 'How much do you owe my master?'

6 And he said, A hundred measures of oil.

He answered, 'A hundred measures of oil.'

And he said unto him, Take thy bond, and sit down quickly and write fifty.

Then said the steward, 'Take your wax board bond, sit down quickly, and change it to fifty.'

[There can be no question that acknowledgments of debt, and other transactions, were ordinarily written down on such wax-covered tablets ... (Edersheim2 272).]

7 Then said he to another, And how much owest thou?

Then he said to another debtor, 'How much do you owe?'

And he said, A hundred measures of wheat.

And he replied, 'A hundred measures of wheat.'

He saith unto him, Take thy bond, and write fourscore.

Then said the steward, 'Take your bond and write fourscore.'

And this he did with numerous other debtors. And so did this dishonest steward seek to make friends for himself after he would be discharged from his stewardship.

8 And his lord commended the unrighteous steward because he had done wisely:

Even his lord and master, when he subsequently found out about this, was compelled to admit that his unfaithful steward had at least shown sagacity in the manner in which he had sought to provide for future days of want and adversity.

169:2.5 "And it is in this way that

for the sons of this world are for their own generation wiser than the sons of the light.

the sons of this world sometimes show more wisdom in their preparation for the future than do the children of light.

SOURCE OR PARALLEL

URANTIA PAPER 169

9 And I say unto you,

I say to you who profess to be acquiring treasure in heaven:

Take lessons from those who

Make to yourselves friends by means of the mammon of unrighteousness;

make friends with the mammon of unrighteousness,

and likewise so conduct your lives that you make eternal friendship with the forces of righteousness

that, when it shall fail,

in order that, when all things earthly fail,

they may receive you into the eternal tabernacles.

you shall be joyfully received into the eternal habitations.

169:2.6 "I affirm that

10 He that is faithful in a very little is faithful also in much:

he who is faithful in little will also be faithful in much,

and he that is unrighteous in a very little is unrighteous also in much.

while he who is unrighteous in little will also be unrighteous in much.

11 If therefore ye have not been faithful in the unrighteous mammon,

If you have not shown foresight and integrity in the affairs of this world,

who will commit to your trust the true riches?

how can you hope to be faithful and prudent when you are trusted with the stewardship of the true riches of the heavenly kingdom?

[Here perhaps is the place of that saying which, recorded by none of the Evangelists, is so frequently ascribed to our Lord in the early Christian literature: "Show yourselves approved bankers" (Smith<sup>2</sup> 253).]

If you are not good stewards and faithful bankers,

12 And if ye have not been faithful in that which is another's,

if you have not been faithful in that which is another's,

who will give you that which is your own?

who will be foolish enough to give you great treasure in your own name?

13 No servant can serve two masters:

for either he will hate the one, and love the other; or else he will hold to one, and despise the other.

Ye cannot serve God and mammon.

14 And the Pharisees, who were lovers of money, heard all these things;

and they scoffed at him.

15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. 16 The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. 17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. 18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

169:2.7 “And again I assert that

no man can serve two masters;

either he will hate the one and love the other, or else he will hold to one while he despises the other.

You cannot serve God and mammon.”

169:2.8 When the Pharisees who were present heard this,

they began to sneer and scoff

since they were much given to the acquirement of riches.

These unfriendly hearers sought to engage Jesus in unprofitable argumentation, but he refused to debate with his enemies. When the Pharisees fell to wrangling among themselves, their loud speaking attracted large numbers of the multitude encamped thereabouts; and when they began to dispute with each other, Jesus withdrew, going to his tent for the night.

### 3. THE RICH MAN AND THE BEGGAR

[1]

169:3.1 When the meeting became too noisy, Simon Peter, standing up, took charge, saying: "Men and brethren, it is not seemly thus to dispute among yourselves. The Master has spoken, and you do well to ponder his words. And this is no new doctrine which he proclaimed to you. Have you not also heard the allegory of the Nazarites concerning the rich man and the beggar? Some of us heard John the Baptist thunder this parable of warning to those who love riches and covet dishonest wealth. And while this olden parable is not according to the gospel we preach, you would all do well to heed its lessons until such a time as you comprehend the new light of the kingdom of heaven. The story as John told it was like this:

19 Now there was a certain rich man,

[He is often styled **Dives**, but this is merely Latin for 'the Rich Man' (*Hastings' DB* 38.)

and he was clothed in purple and fine linen,

faring sumptuously every day [ERV mg.:  
Or, *living in mirth and splendour every day*]:

20 and a certain beggar named Lazarus

was laid at his gate, full of sores,

21 and desiring to be fed with the *crumbs* that fell from the rich man's table;

yea, even the dogs came and licked his sores.

169:3.2 "There was a certain rich man

named **Dives**,

who, being clothed in purple and fine linen,

lived in mirth and splendor every day.

And there was a certain beggar named Lazarus,

who lay at this rich man's gate, covered with sores

and desiring to be fed with the crumbs which fell from the rich man's table;

yes, even the dogs came and licked his sores.

SOURCE OR PARALLEL

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22 And it came to pass, that the beggar died,

and that he was carried away by the angels into Abraham's bosom:

and the rich man also died,

and was buried.

23 And in Hades he lifted up his eyes, being in torments,

and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said,

Father Abraham, have mercy on me, and send Lazarus,

that he may dip the tip of his finger in water, and cool my tongue;

for I am in anguish in this flame.

25 But Abraham said,

Son, remember that thou in thy lifetime receivedst thy good things,

and Lazarus in like manner evil things:

but now

here he is comforted, and thou art in anguish.

And it came to pass that the beggar died

and was carried away by the angels to rest in Abraham's bosom.

And then, presently, this rich man also died

and was buried with great pomp and regal splendor.

When the rich man departed from this world,

he waked up in Hades, and finding himself in torment, he lifted up his eyes

and beheld Abraham afar off and Lazarus in his bosom.

And then Dives cried aloud:

'Father Abraham, have mercy on me and send over Lazarus

that he may dip the tip of his finger in water to cool my tongue,

for I am in great anguish because of my punishment.'

And then Abraham replied:

'My son, you should remember that in your lifetime you enjoyed the good things

while Lazarus in like manner suffered the evil.

But now all this is changed, seeing that

Lazarus is comforted while you are tormented.

SOURCE OR PARALLEL

URANTIA PAPER 169

26 And beside all this, between us and you there is a great gulf fixed,

that they which would pass from hence to you may not be able,

and that none may cross over from thence to us.

27 And he said,

I pray thee therefore, father, that thou wouldest send him to my father's house;

28 for I have five brethren;

that he may testify unto them, lest they also come into this place of torment.

29 But Abraham saith,

They have Moses and the prophets; let them hear them.

30 And he said,

may father Abraham:

but if one go to them from the dead, they will repent.

31 And he said unto him,

If they hear not Moses and the prophets,

neither will they be persuaded, if one rise from the dead.

And besides, between us and you there is a great gulf

so that we cannot go to you,

neither can you come over to us.'

Then said Dives to Abraham:

'I pray you send Lazarus back to my father's house,

inasmuch as I have five brothers,

that he may so testify as to prevent my brothers from coming to this place of torment.'

But Abraham said:

'My son, they have Moses and the prophets; let them hear them.'

And then answered Dives:

'No, No, Father Abraham!

but if one go to them from the dead, they will repent.'

And then said Abraham:

'If they hear not Moses and the prophets,

neither will they be persuaded even if one were to rise from the dead.'"

169:3.3 After Peter had recited this ancient parable of the Nazarite brotherhood, and since the crowd had quieted down, Andrew arose and dismissed them for the night. Although both the apostles and his disciples frequently asked Jesus questions about the parable of Dives and Lazarus, he never consented to make comment thereon.

#### 4. THE FATHER AND HIS KINGDOM

169:4.1 Jesus always had trouble trying to explain to the apostles that, while they proclaimed the establishment of the kingdom of God, the Father in heaven *was not a king*. At the time Jesus lived on earth and taught in the flesh, the people of Urantia knew mostly of kings and emperors in the governments of the nations, and the Jews had long contemplated the coming of the kingdom of God. For these and other reasons, the Master thought best to designate the spiritual brotherhood of man as the kingdom of heaven and the spirit head of this brotherhood as the *Father in heaven*. Never did Jesus refer to his Father as a king. In his intimate talks with the apostles he always referred to himself as the Son of Man and as their elder brother. He depicted all his followers as servants of mankind and messengers of the gospel of the kingdom.

[See 141:2.1, 141:4, 149:6.8.]

[See 40:6.5 and 170:5.17 for 'elder brother'.]

#### I: CONCERNING GOD (Morgan 17)

In the words of Jesus we find no **systematic teaching** about the nature of God (M 17).

169:4.2 Jesus never gave his apostles a **systematic lesson** concerning the personality and attributes of the Father in heaven.

Jesus never argued for the existence of God; He assumed that existence (M 17).

This is His claim concerning men: “Have I been so long time with you, and dost thou not know Me, Philip? he that hath seen Me hath seen the Father” (M 28).

This is His claim concerning His relation to His Father in the world: “No one knoweth the Son, save the Father; neither doth any know the Father save the Son,

and He to whomsoever the Son willeth to reveal Him” (M 28).

To the woman of Samaria He said, “God is Spirit.” There is no record in the New Testament of any other essential and final declaration concerning God from the lips of Jesus (M 25).

He never asked men to believe in his Father; he took it for granted they did.

Jesus never belittled himself by offering arguments in proof of the reality of the Father.

His teaching regarding the Father all centered in the declaration that he and the Father are one;

that he who has seen the Son has seen the Father;

that the Father, like the Son, knows all things;

that only the Son really knows the Father,

and he to whom the Son will reveal him;

that he who knows the Son knows also the Father; and that the Father sent him into the world to reveal their combined natures and to show forth their conjoint work.

He never made other pronouncements about his Father except

to the woman of Samaria at Jacob’s well, when he declared, “God is spirit.”

169:4.3 You learn about God from Jesus by observing the divinity of his life, not by depending on his teachings. From the life of the Master you may each assimilate that concept of God which represents the measure of your capacity to perceive realities spiritual and divine, truths real and eternal. The finite can never hope to comprehend the Infinite except as the Infinite was focalized in the time-space personality of the finite experience of the human life of Jesus of Nazareth.

169:4.4 Jesus well knew that God can be known only by the realities of experience; never can he be understood by the mere teaching of the mind.

Jesus taught his apostles that, while they never could fully understand God,

On the other hand, there is no assumption on the part of Jesus, and nothing in His teaching that would lead us to the conclusion that He considered God to be unknowable. On the contrary, he declared incidentally, over and over again, and more than once quite emphatically, that God is revealed, and therefore can be **known** (M 18).

We must, however, at once recognize the fact that the words of Jesus do not constitute His complete revelation of the Father; that His teaching about God is not to be found finally in what He **said**, but in what He **was**, and in what He did (M 18).

they could most certainly **know** him,

even as they had known the Son of Man.

You can know God, not by understanding what Jesus **said**, but by knowing what Jesus **was**.

Jesus *was* a revelation of God.

169:4.5 Except when quoting the Hebrew scriptures,

There is a sense in which it would be correct to say He only referred to God by the use of two names, for in every case where He used the third, He did so in making a quotation from the Old Testament Scriptures (M 20).

The two outstanding and peculiar names, which Jesus employed in referring to the One Whose existence He assumed, were those of “God” and “Father” (M 20).

If the Lord made use of that actual word, *Theos*, if He spoke a Greek dialect, there can be no question that the thought in His mind was the thought of the Hebrew word, *Elohim*, that majestic and mysterious plural in which the master conception is that of strength (M 21-22).

Jesus referred to Deity by only two names:

God and Father.

And when the Master made reference to his Father as God, he usually employed

the Hebrew word signifying the plural God (the Trinity)

and not the word Yahweh, which stood for the progressive conception of the tribal God of the Jews.

169:4.6 Jesus never called the Father a king, and he very much regretted that the Jewish hope for a restored kingdom and John’s proclamation of a coming kingdom made it necessary for him to denominate his proposed spiritual brotherhood the kingdom of heaven. With the one exception—the declaration that “God is spirit”—Jesus never referred to Deity in any manner other than in terms descriptive of his own personal relationship with the First Source and Center of Paradise.

[Compare M 21-22.]

169:4.7 Jesus employed the word God to designate the *idea* of Deity and the word Father to designate the *experience* of knowing God.

[Compare M 23.]

When the word Father is employed to denote God, it should be understood in its largest possible meaning.

[Compare M 24-25.]

The word God cannot be defined and therefore stands for the infinite concept of the Father,

while the term Father, being capable of partial definition, may be employed to represent the human concept of the divine Father as he is associated with man during the course of mortal existence.

[Compare M 25.]

169:4.8 To the Jews, Elohim was the God of gods, while Yahweh was the God of Israel. Jesus accepted the concept of Elohim and called this supreme group of beings God. In the place of the concept of Yahweh, the racial deity, he introduced the idea of the fatherhood of God and the world-wide brotherhood of man. He exalted the Yahweh concept of a deified racial Father to the idea of a Father of all the children of men, a divine Father of the individual believer. And he further taught that this God of universes and this Father of all men were one and the same Paradise Deity.

169:4.9 Jesus never claimed to be the manifestation of Elohim (God) in the flesh. He never declared that he was a revelation of Elohim (God) to the worlds. He never taught that he who had seen him had seen Elohim (God). But he did proclaim himself as the revelation of the Father in the flesh, and he did say that whoso had seen him had seen the Father. As the divine Son he claimed to represent only the Father.

169:4.10 He was, indeed, the Son of even the Elohim God; but in the likeness of mortal flesh and to the mortal sons of God, he chose to limit his life revelation to the portrayal of his Father's character in so far as such a revelation might be comprehensible to mortal man. As regards the character of the other persons of the Paradise Trinity, we shall have to be content with the teaching that they are altogether like the Father, who has been revealed in personal portraiture in the life of his incarnated Son, Jesus of Nazareth.

169:4.11 Although Jesus revealed the true nature of the heavenly Father in his earth life,

The first impression made upon the mind by a study of the words of Jesus about God is that of how little He said of Him (M 17).

he taught little about him.

In fact, he taught only two things:

Thus the supreme truths about God in the teachings of Jesus may thus be briefly stated; God in Himself is Spirit;

that God in himself is spirit,

towards all He is a Father, knowing, working, loving in His method;

and that, in all matters of relationship with his creatures, he is a Father.

and He is Lord, the Author of a law born of love, and intended to produce love (M 27).

On this evening Jesus made the final pronouncement of his relationship with God when he declared:

This is His claim for Himself: "I came out from the Father, and am come into the world;

"I have come out from the Father, and I have come into the world;

again, I leave the world, and go unto the Father" (M 28).

again, I will leave the world and go to the Father."

169:4.12 But mark you! never did Jesus say, “Whoso has heard me has heard God.” But he did say, “He who has *seen* me has seen the Father.” To hear Jesus’ teaching is not equivalent to knowing God, but to *see* Jesus is an experience which in itself is a revelation of the Father to the soul. The God of universes rules the far-flung creation, but it is the Father in heaven who sends forth **his spirit to dwell within your minds.**

[Compare M 28.]

169:4.13 Jesus is the spiritual lens in human likeness which makes visible to the material creature Him who is invisible.

[Christ thus became the head of the church rather than the **elder brother** of each **individual believer** in the Father’s family of the kingdom (170:5.17).]

He is your **elder brother** who, in the flesh, makes *known* to you a Being of infinite attributes whom not even the **celestial hosts** can presume fully to understand. But all of this must consist in the personal experience of the ***individual believer***.

God who is spirit can be known only as a spiritual experience. God can be revealed to the finite sons of the **material worlds**, by the divine Son of the spiritual realms, only as a *Father*. You can know the Eternal as a Father; you can worship him as the God of **universes**, the infinite Creator of all existences.