

Paper 174 — Tuesday Morning in the Temple

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

Sources for Paper 174, 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) 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) 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) 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)
- (5) J. Middleton **Murry**, *Jesus—Man of Genius* (New York: Harper & Brothers Publishers, 1926)

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 174 — TUESDAY MORNING IN THE TEMPLE

174:0.1 About seven o'clock on this Tuesday morning Jesus met the apostles, the women's corps, and some two dozen other prominent disciples at the home of Simon. At this meeting he said farewell to Lazarus, giving him that instruction which led him so soon to flee to Philadelphia in Perea, where he later became connected with the missionary movement having its headquarters in that city. Jesus also said good-bye to the aged Simon, and gave his parting advice to the women's corps, as he never again formally addressed them.

174:0.2 This morning he greeted each of the twelve with a personal salutation. To Andrew he said: "Be not dismayed by the events just ahead. Keep a firm hold on your brethren and see that they do not find you downcast." To Peter he said: "Put not your trust in the arm of flesh nor in weapons of steel. Establish yourself on the spiritual foundations of the eternal rocks." To James he said: "Falter not because of outward appearances. Remain firm in your faith, and you shall soon know of the reality of that which you believe." To John he said: "Be gentle; love even your enemies; be tolerant. And remember that I have trusted you with many things." To Nathaniel he said: "Judge not by appearances; remain firm in your faith when all appears to vanish; be true to your commission as an ambassador of the kingdom."

To Philip he said: "Be unmoved by the events now impending. Remain unshaken, even when you cannot see the way. Be loyal to your oath of consecration." To Matthew he said: "Forget not the mercy that received you into the kingdom. Let no man cheat you of your eternal reward. As you have withstood the inclinations of the mortal nature, be willing to be steadfast." To Thomas he said: "No matter how difficult it may be, just now you must walk by faith and not by sight. Doubt not that I am able to finish the work I have begun, and that I shall eventually see all of my faithful ambassadors in the kingdom beyond." To the Alpheus twins he said: "Do not allow the things which you cannot understand to crush you. Be true to the affections of your hearts and put not your trust in either great men or the changing attitude of the people. Stand by your brethren." And to Simon Zelotes he said: "Simon, you may be crushed by disappointment, but your spirit shall rise above all that may come upon you. What you have failed to learn from me, my spirit will teach you. Seek the true realities of the spirit and cease to be attracted by unreal and material shadows." And to Judas Iscariot he said: "Judas, I have loved you and have prayed that you would love your brethren. Be not weary in well doing; and I would warn you to beware the slippery paths of flattery and the poison darts of ridicule."

174:0.3 And when he had concluded these greetings, he departed for Jerusalem with Andrew, Peter, James, and John as the other apostles set about the establishment of the Gethsemane camp, where they were to go that night, and where they made their headquarters for the remainder of the Master's life in the flesh.

About halfway down the slope of Olivet Jesus paused and visited more than an hour with the four apostles.

1. DIVINE FORGIVENESS

174:1.1 For several days Peter and James had been engaged in discussing their differences of opinion about the Master's teaching regarding the forgiveness of sin. They had both agreed to lay the matter before Jesus, and Peter embraced this occasion as a fitting opportunity for securing the Master's counsel. Accordingly, Simon Peter broke in on the conversation dealing with the differences between praise and worship, by asking: "Master, James and I are not in accord regarding your teachings having to do with the forgiveness of sin. James claims you teach that

[The Father in heaven has forgiven you even before you have thought to ask him, but such forgiveness is not available in your personal religious experience until such a time as you forgive your fellow men (146:4.2).] [*See also 147:5.9, 170:2.9.*]

the Father forgives us even before we ask him,

and I maintain that repentance and confession must precede the forgiveness. Which of us is right? what do you say?"

174:1.2 After a short silence Jesus looked significantly at all four and answered: "My brethren, you err in your opinions because you do not comprehend the nature of those intimate and loving relations between the creature and the Creator, between man and God. You fail to grasp that understanding sympathy which the wise parent entertains for his immature and sometimes erring child.

It is indeed doubtful whether intelligent and affectionate parents are ever called upon to forgive an average and normal child. Understanding relationships associated with attitudes of love effectively prevent all those estrangements which later necessitate the readjustment of repentance by the child with forgiveness by the parent.

[Compare: "The Father lives in the child..." (3:1.4).]

174:1.3 "A part of every father lives in the child.

The father enjoys priority and superiority of understanding in all matters connected with the child-parent relationship. The parent is able to view the immaturity of the child in the light of the more advanced parental maturity, the riper experience of the older partner. With the earthly child and the heavenly Father, the divine parent possesses infinity and divinity of sympathy and capacity for loving understanding. Divine forgiveness is inevitable; it is inherent and inalienable in God's infinite understanding, in his perfect knowledge of all that concerns the mistaken judgment and erroneous choosing of the child. Divine justice is so eternally fair that it unfailingly embodies understanding mercy.

174:1.4 "When a wise man understands the inner impulses of his fellows, he will love them. And when you love your brother, you have already forgiven him. This capacity to understand man's nature and forgive his apparent wrongdoing is Godlike. If you are wise parents, this is the way you will love and understand your children, even forgive them when transient misunderstanding has apparently separated you.

The child, being immature and lacking in the fuller understanding of the depth of the child-father relationship, must frequently feel a sense of guilty separation from a father's full approval, but the true father is never conscious of any such separation. Sin is an experience of creature consciousness; it is not a part of God's consciousness.

174:1.5 "Your inability or unwillingness to forgive your fellows is the measure of your immaturity, your failure to attain adult sympathy, understanding, and love. You hold grudges and nurse vengefulness in direct proportion to your ignorance of the inner nature and true longings of your children and your fellow beings.¹ Love is the outworking of the divine and inner urge of life. It is founded on understanding, nurtured by unselfish service, and perfected in wisdom."

2. QUESTIONS BY THE JEWISH RULERS

XXX: TUESDAY.—A DAY OF CONFLICT. (*A Harmony of the Gospels* 173)

§125. THREE QUESTIONS BY THE JEWISH RULERS. Matt. 22:15-40. Mark 12:13-34. Luke 20:20-40.

Matt. 22:15 Then went the Pharisees, and took counsel how they might ensnare him in *his* talk.

[The situation was embarrassing for the rulers, and they had consulted how they might deal with it. While He retained his popularity, they durst not meddle with Him,

174:2.1 On Monday evening there had been held a council between the Sanhedrin and some fifty additional leaders selected from among the scribes, Pharisees, and the Sadducees.

It was the consensus of this meeting that it would be dangerous to arrest Jesus in public because of his hold upon the affections of the common people.

but if only they could discredit Him with the multitude, then they might do with Him what they would;

and so they devised means to compass this end. They would engage Him in public controversy, plying Him with vexatious questions in the hope of puzzling Him or else betraying Him into some heretical pronouncement which would alienate the popular sympathy and thus leave Him at their mercy (Smith2 334).]

[Resolute to destroy Him, the Lord's adversaries ... sent deputies—young men who, like Saul of Tarsus, were being trained in the Rabbinical schools ... (Smith1 403).]

16 And they send to him their disciples, with the Herodians, saying, Master, we know that thou art true,

and teachest the way of God in truth,

and carest not for any one:

for thou regardest not the person of men.

It was also the opinion of the majority that a determined effort should be made to discredit him in the eyes of the multitude before he should be arrested and brought to trial.

Accordingly, several groups of learned men were designated to be on hand the next morning in the temple to undertake to entrap him with difficult questions and otherwise to seek to embarrass him before the people.

At last, the Pharisees, Sadducees, and even the Herodians were all united in this effort to discredit Jesus in the eyes of the Passover multitudes.

174:2.2 Tuesday morning, when Jesus arrived in the temple court and began to teach, he had uttered but few words when

a group of the younger students from the academies,

who had been rehearsed for this purpose, came forward and by their spokesman addressed Jesus:

“Master, we know you are a righteous teacher,

and we know that you proclaim the ways of truth,

and that you serve only God,

for you fear no man,

and that you are no respecter of persons.

We are only students, and we would know the truth about a matter which troubles us; our difficulty is this:

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Luke 20:22 Is it lawful for us to give tribute unto Cæsar, or not?

Is it lawful for us to give tribute to Caesar?

Mark 12:[15] Shall we give, or shall we not give?

Shall we give or shall we not give?"

But he, knowing their hypocrisy,

Jesus, perceiving their hypocrisy

[Luke 20:[23] But he perceived their craftiness,]

and craftiness,

said unto them, Why tempt ye me?

said to them: "Why do you thus come to tempt me?"

Matt. 22:19 Shew me the tribute money.

Show me the tribute money,

and I will answer you."

And they brought unto him a denarius.

And when they handed him a denarius,

he looked at it and said,

Luke 20:[24] Whose image and superscription hath it?

"Whose image and superscription does this coin bear?"

And they said, Cæsar's.

And when they answered him, "Caesar's,"

Mark 12:17 And Jesus said unto them,

Jesus said,

Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

"Render to Caesar the things that are Caesar's and render to God the things that are God's."

174:2.3 When he had thus answered these young scribes and their Herodian accomplices, they withdrew from his presence, and the people,

[[The Sadducees] relished the discomfiture of the [Pharisees] ... (Smith 405).]

even the Sadducees, enjoyed their discomfiture.

And they marvelled greatly at him.

Even the youths who had endeavored to entrap him marveled greatly at the unexpected sagacity of the Master's answer.

V, III: THE THIRD DAY IN PASSION-WEEK—THE EVENTS OF THAT DAY—THE QUESTION OF CHRIST’S AUTHORITY—THE QUESTION OF TRIBUTE TO CÆSAR—THE WIDOW’S FARTHING—THE GREEKS WHO SOUGHT TO SEE JESUS ... (Edersheim2 380)

2. Foiled in their endeavour to involve Him with the ecclesiastical,

they next attempted the much more dangerous device of bringing Him into collision with the civil authorities.

Remembering the ever watchful jealousy of Rome, the reckless tyranny of Pilate, and the low artifices of Herod, who was at that time in Jerusalem, we instinctively feel, how even the slightest compromise on the part of Jesus in regard to the authority of Cæsar would have been absolutely fatal (E2 383).

CONTROVERSIES WITH THE RULERS (Smith2 332)

Had He answered “No,”

they would have delated Him to the Roman governor as a sedition-monger ... (S2 342).

[Suppose, on the other hand, that He should pronounce in favour of payment:

174:2.4 The previous day the rulers had sought to trip him before the multitude on matters of ecclesiastical authority,

and having failed,

they now sought to involve him in a damaging discussion of civil authority.

Both Pilate and Herod were in Jerusalem at this time,

and Jesus’ enemies conjectured that,

if he would dare to advise against the payment of tribute to Caesar,

they could go at once before the Roman authorities and charge him with sedition.

On the other hand, if he should advise the payment of tribute in so many words,

they rightly calculated that such a pronouncement would greatly wound the national pride of his Jewish hearers,

SOURCE OR PARALLEL

URANTIA PAPER 174

He would **alienate** the popular sympathy, and, bereft of that bulwark of defence, He would be at the rulers' mercy (**Smith1** 403).]

thereby **alienating** the good will and affection of the multitude.

174:2.5 In all this the enemies of Jesus were defeated since

In those days when the Jews were so widely **dispersed**, it was a wise ordinance of the Jewish law that

it was a well-known ruling of the Sanhedrin, made for the guidance of the Jews **dispersed** among the gentile nations, that

“wherever any king’s coinage obtained, there his authority should be acknowledged” (S2 343).

V, III: THE THIRD DAY IN PASSION-WEEK—THE EVENTS OF THAT DAY—THE QUESTION OF CHRIST’S AUTHORITY—THE QUESTION OF TRIBUTE TO CÆSAR—THE WIDOW’S FARTHING—THE GREEKS WHO SOUGHT TO SEE JESUS ... (**Edersheim2** 380)

We know how later Judaism would have answered such a question. It lays down the principle, that the **right of coinage** implies the **authority of levying taxes**, and indeed constitutes such evidence of *de facto* government as to make it duty absolutely to submit to it (E2 385).

the **“right of coinage** carried with it the **right to levy taxes.”**

In this manner Jesus avoided their trap.

To have said **No**, would have been to command **rebellion**;

To have answered **“No”** to their question would have been equivalent to inciting **rebellion**;

to have said simply **Yes**, would have been to give a painful **shock** to deep feeling, and, in a sense, in the eyes of the people, the lie to His own claim of being Israel’s messiah King! (E2 385)

to have answered **“Yes”** would have **shocked** the deep-rooted nationalist sentiments of that day.

Once more and emphatically must we disclaim the idea that Christ's was rather an **evasion of the question** than a reply. It was a very real answer ... (E2 386).

The Master did not **evade the question;**

he merely employed the wisdom of making a double reply.

Jesus was never evasive, but he was always wise in his dealings with those who sought to harass and destroy him.

3. THE SADDUCEES AND THE RESURRECTION

XXX: TUESDAY.—A DAY OF CONFLICT. (*A Harmony of the Gospels* 173)

§125. THREE QUESTIONS BY THE JEWISH RULERS. Matt. 22:15-40. Mark 12:13-34. Luke 20:20-40.

174:3.1 Before Jesus could get started with his teaching, another group came forward to question him, this time a company of the learned and crafty Sadducees.

Matt. 22:23 On that day there came to him Sadducees, who say that there is no resurrection: and they asked him, 24 saying,

Their spokesman, drawing near to him, said:

Master, Moses said, If a man die, having no children,

“Master, Moses said that if a married man should die, leaving no children,

his brother shall marry his wife, and raise up seed unto his brother.

his brother should take the wife and raise up seed for the deceased brother.

[It was the **case** of a man who **died childless**. He had **six brothers** ... (Smith 344).]

Now there occurred a **case** where a certain man who had **six brothers died childless;**

Mark 12:[21] and the second took her, and died, leaving no seed behind him;

his next brother took his wife but also soon died, leaving no children.

SOURCE OR PARALLEL

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Matt. 22:[26] in like manner the second [brother] also,

Likewise did the second brother take the wife, but he also died leaving no offspring.

[... and they all in succession took his wife and all died without issue by her (Smith2 344).]

And so on until all six of the brothers had had her, and all six of them passed on without leaving children.

27 And after them all the woman died.

And then, after them all, the woman herself died.

Now, what we would like to ask you is this:

28 In the resurrection therefore whose wife shall she be of the seven? for they all had her.

In the resurrection whose wife will she be since all seven of these brothers had her?"

174:3.2 Jesus knew, and so did the people, that these Sadducees were not sincere in asking this question because it was not likely that such a case would really occur; and besides,

[The ancient ordinance of marrying a brother's childless widow had more and more fallen into discredit, as its original motive ceased to have influence (Edersheim2 400).

this practice of the brothers of a dead man seeking to beget children for him was practically a dead letter² at this time among the Jews.

Nevertheless, Jesus condescended to reply to their mischievous question.

29 But Jesus answered and said unto them,

He said:

You do err,

“You all do err in asking such questions

not knowing the scriptures, nor the power of God.

because you know neither the Scriptures nor the living power of God.

You know that

Luke 20:34 And Jesus said unto them, The sons of this world marry, and are given in marriage:

the sons of this world can marry and are given in marriage,

but you do not seem to understand that

SOURCE OR PARALLEL

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35 but they that are accounted worthy to attain to that world,

and the resurrection from the dead,

neither marry, nor are given in marriage:

36 for neither can they die any more: for they are equal unto the angels;

are sons of God, being sons of the resurrection.

[37] But that the dead are raised, even Moses shewed,

Mark 12:[26] have ye not read in the book of Moses, in *the place concerning* the Bush,

how God spake unto him saying,

I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

Luke 20:38 Now he is not the God of the dead, but of the living:

for all live unto him.

they who are accounted worthy to attain the worlds to come,

through the resurrection of the righteous,

neither marry nor are given in marriage.

Those who experience the resurrection from the dead

are more like the angels of heaven, and they never die.

These resurrected ones are eternally the sons of God;

they are the children of light resurrected into the progress of eternal life.

And even your Father Moses understood this,

for, in connection with his experiences at

the burning bush,

he heard the Father say,

‘I *am* the God of Abraham, the God of Isaac, and the God of Jacob.’

And so, along with Moses, do I declare that

my Father is not the God of the dead but of the living.

In him you all do live,

reproduce, and possess your mortal existence.”

39 And certain of the scribes answering said,

Master, thou hast well said.

40 For they durst not any more ask him any question.

Matt. 22:33 And when the multitudes heard it, they were astonished at his teaching.

[[The blessed hope of a life hereafter] is proclaimed by the Prophets and Psalmists; but nowhere in the earlier Scriptures is it expressly affirmed, and hence the Sadducees rejected the later writings and acknowledged only the Books of Moses (Smith² 343-44).]

III, III: THE DISPUTE IN THE TEMPLE
(Murry 283)

The resurrection for him was not a resurrection of the body, as indeed it cannot be for any religious thinker.

174:3.3 When Jesus had finished answering these questions, the Sadducees withdrew,

and some of the Pharisees so far forgot themselves as to exclaim,

“True, true, Master, you have well answered these unbelieving Sadducees.”

The Sadducees dared not ask him any more questions,

and the common people marveled at the wisdom of his teaching.

174:3.4 Jesus appealed only to Moses in his encounter with the Sadducees because this religio-political sect

acknowledged the validity of only the five so-called Books of Moses;

they did not allow that the teachings of the prophets were admissible as a basis of doctrinal dogmas.

The Master in his answer, though positively affirming the fact of the survival of mortal creatures by the technique of the resurrection, did not in any sense speak approvingly of the Pharisaic beliefs in

the resurrection of the literal human body.

The resurrection was for him an ineffable condition in which all bodily limitation was transcended; it was a condition of being perpetually in the presence of God (M 298).

CONTROVERSIES WITH THE RULERS (Smith2 332)

His argument is that had those fathers of old ceased to be when they passed away, God must have said “I was their God” (S2 346).

V, IV: THE THIRD DAY IN PASSION-WEEK—THE LAST CONTROVERSIES AND DISCOURSES—THE SADDUCEES AND THE RESURRECTION—THE SCRIBE AND THE GREAT COMMANDMENT—QUESTION TO THE PHARISEES ABOUT DAVID’S SON AND LORD ... (Edersheim2 396)

Their object was certainly not serious argument, but to use the much more dangerous weapon of **ridicule**.

Persecution the populace might have resented; for open opposition all would have been prepared; but to come with icy politeness and philosophic calm, and by a well-turned question to reduce the renowned Galilean Teacher to silence, and show the absurdity of His teaching, would have been to inflict on His cause the most damaging blow (E2 396-97).

The point Jesus wished to emphasize was: That the Father had said, “I *am* the God of Abraham, Isaac, and Jacob,”

not **I was their God**.

174:3.5 The Sadducees had thought to subject Jesus to the withering influence of **ridicule**,

knowing full well that **persecution** in public would most certainly create further sympathy for him in the minds of the multitude.

4. THE GREAT COMMANDMENT

174:4.1 Another group of Sadducees had been instructed to ask Jesus entangling questions about angels, but when they beheld the fate of their comrades who had sought to entrap him with questions concerning the resurrection, they very wisely decided to hold their peace; they retired without asking a question. It was the prearranged plan of the confederated Pharisees, scribes, Sadducees, and Herodians to fill up the entire day with these entangling questions, hoping thereby to discredit Jesus before the people and at the same time effectively to prevent his having any time for the proclamation of his disturbing teachings.

XXX: TUESDAY.—A DAY OF CONFLICT. (*A Harmony of the Gospels* 173)

§125. THREE QUESTIONS BY THE JEWISH RULERS. Matt. 22:15-40. Mark 12:13-34. Luke 20:20-40.

Matt. 22:34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. 35 And one of them, a lawyer, asked him a question, tempting him, 36 Master,

which is the great commandment in the law?

Mark 12:29 Jesus answered,

174:4.2 Then came forward one of the groups of the Pharisees to ask harassing questions, and the spokesman, signaling to Jesus, said:

“Master,

I am a lawyer, and I would like to ask you

which, in your opinion, is the greatest commandment?”

Jesus answered:

The first is, Hear, O Israel; The Lord our God, the Lord is one:

30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

Matt. 22:38 This is the great and first commandment.

39 And a second like *unto it*

is this,

Thou shalt love thy neighbour as thyself.

Mark 12:31 There is none other commandment greater than these.

Matt. 22:40 On these two commandments hangeth the whole law, and the prophets.

Mark 12:32 And the scribe said unto him,

Of a truth, Master, thou has well said that he is one; and there is none other than he:

“There is but one commandment, and that one is the greatest of all, and that commandment is:

‘Hear O Israel, the Lord our God, the Lord is one;

and you shall love the Lord your God with all your heart and with all your soul, with all your mind and with all your strength.’

This is the first and great commandment.

And the second commandment is like this first;

indeed, it springs directly therefrom,

and it is:

‘You shall love your neighbor as yourself.’

There is no other commandment greater than these;

on these two commandments hang all the law and the prophets.”

174:4.3 When the lawyer perceived that Jesus had answered not only in accordance with the highest concept of Jewish religion,³ but that he had also answered wisely in the sight of the assembled multitude, he thought it the better part of valor openly to commend the Master’s reply.

Accordingly, he said:

“Of a truth, Master, you have well said that God is one and there is none beside him;

SOURCE OR PARALLEL

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33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself,

and that to love him with all the heart, understanding, and strength, and also to love one's neighbor as one's self,

is the first and great commandment;

and we are agreed that this great commandment

is much more than all whole burnt offerings and sacrifices.

is much more to be regarded than all the burnt offerings and sacrifices.”

34 And when Jesus saw that he answered discreetly,

When the lawyer answered thus discreetly,

he said unto him,

Jesus looked down upon him and said,

“My friend, I perceive that

Thou art not far from the kingdom of God.

you are not far from the kingdom of God.”

174:4.4 Jesus spoke the truth when he referred to this lawyer as being “not far from the kingdom,” for that very night he went out to the Master's camp near Gethsemane, professed faith in the gospel of the kingdom, and was baptized by Josiah, one of the disciples of Abner.⁴

174:4.5 Two or three other groups of the scribes and Pharisees were present and had intended to ask questions, but they were either disarmed by Jesus' answer to the lawyer, or they were deterred by the discomfiture of all who had undertaken to ensnare him.

And no man after that durst ask him any question.

After this no man dared to ask him another question in public.

§126. CHRIST'S UNANSWERABLE QUESTION. Matt. 22:41-46. Mark 12:35-37. Luke 20: 41-44.

Matt. 22:41 Now while the Pharisees were gathered together, Jesus asked them a question,

42 saying,

What think ye of the Christ?

whose son is he?

They say unto him, *The son* of David.

43 He saith unto them,

How then doth David in the Spirit call him Lord, saying,

44 The Lord said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies the footstool of thy feet.

174:4.6 When no more questions were forthcoming, and as the noon hour was near, Jesus did not resume his teaching but was content merely to

ask the Pharisees and their associates a question.

Said Jesus:

“Since you ask no more questions, I would like to ask you one.

What do you think of the Deliverer?

That is, whose son is he?”

After a brief pause one of the scribes answered,

“The Messiah is the son of David.”

And since Jesus knew that there had been much debate, even among his own disciples, as to whether or not he was the son of David,

he asked this further question:

“If the Deliverer is indeed the son of David,

how is it that, in the Psalm which you accredit to David, he himself, speaking in the spirit, says,

‘The Lord said to my lord,

sit on my right hand

until I make your enemies the footstool of your feet.’

45 If David then calleth him Lord, how is he his son?

If David calls him Lord, how then can he be his son?"

46 And no one was able to answer him a word,

Although the rulers, the scribes, and the chief priests made no reply to this question,

neither durst any man from that day forth ask him any more questions.

they likewise refrained from asking him any more questions in an effort to entangle him.

CONTROVERSIES WITH THE RULERS (Smith² 332)

For Jewish minds it was inconceivable that a father should so designate his son, and they could escape from the difficulty only by abandoning one or other of the assumptions regarding the psalm—either its Davidic authorship or its Messianic reference.... At the moment they prudently kept silence, dissembling their discomfiture;

They never answered this question which Jesus put to them,

but it rankled in their minds, and afterwards, as the Talmud shows, they revised their interpretation,

but after the Master's death they attempted to escape the difficulty by changing the interpretation of this Psalm

making the psalm refer not to the Messiah but to Abraham who, they supposed, after his conquest of the five kings was constituted "a priest for ever after the manner of Melchizedek" (S2 352).

so as to make it refer to Abraham instead of the Messiah.

[?]

Others sought to escape the dilemma by disallowing that David was the author of this so-called Messianic Psalm.⁵

174:4.7 A short time back the Pharisees had enjoyed the manner in which the Sadducees had been silenced by the Master; now the Sadducees were delighted by the failure of the Pharisees; but such rivalry was only momentary; they speedily forgot their time-honored differences in the united effort to stop Jesus' teachings and doings.

§126. CHRIST'S UNANSWERABLE QUESTION. Matt. 22:41-46. Mark 12:35-37. Luke 20: 41-44.

Mark 12:[37] And the common people heard him gladly.

But throughout all of these experiences

the common people heard him gladly.

5. THE INQUIRING GREEKS

174:5.1 About noontime, as Philip was purchasing supplies for the new camp which was that day being established near Gethsemane,

[As Philip went his errand, perhaps to the market-place, he was accosted by a company of strangers (Smith 417).]

he was accosted by a delegation of strangers,

§129. GENTILES SEEKING JESUS. John 12:20-36.

20 Now there were certain Greeks among those that went up to worship at the feast: 21 these therefore came to Philip, which was of Bethsaida of Galilee,

a group of believing Greeks

from Alexandria, Athens, and Rome,

and asked him, saying,

whose spokesman said to the apostle:

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[Philip was pointed out to them as one of His disciples, and so they accosted him (Smith2 360).]

“You have been pointed out to us by those who know you; so

Sir, we would see Jesus.

we come to you, Sir, with the request to see Jesus, your Master.”

[See 139:5.9.]

Philip was taken by surprise thus to meet these prominent and inquiring Greek gentiles in the market place, and, since Jesus had so explicitly charged all of the twelve not to engage in any public teaching during the Passover week, he was a bit perplexed as to the right way to handle this matter. He was also disconcerted because these men were foreign gentiles. If they had been Jews or near-by and familiar gentiles, he would not have hesitated so markedly. What he did was this: He asked these Greeks to remain right where they were. As he hastened away, they supposed that he went in search of Jesus, but in reality he hurried off to the home of Joseph, where he knew Andrew and the other apostles were at lunch;

22 Philip cometh and telleth Andrew:

and calling Andrew out, he explained the purpose of his coming,

Andrew cometh, and Philip,

and then, accompanied by Andrew, he returned to the waiting Greeks.

^{174:5.2} Since Philip had about finished the purchasing of supplies,

and they tell Jesus.

he and Andrew returned with the Greeks to the home of Joseph, where Jesus received them;

and they sat near while he spoke to his apostles and a number of leading disciples assembled at this luncheon.

§130. THE JEWS' REJECTION OF CHRIST.
John 12:37-50.

Said Jesus:

174:5.3 "My Father sent me to this world to reveal his loving-kindness to the children of men, but those to whom I first came have refused to receive me. True, indeed, many of you have believed my gospel for yourselves, but the children of Abraham and their leaders are about to reject me, and in so doing they will reject Him who sent me. I have freely proclaimed the gospel of salvation to this people; I have told them of sonship with joy, liberty, and life more abundant in the spirit.

37 But though he had done so many signs before them,

My Father has done many wonderful works among these fear-ridden sons of men.

yet they believed not on him:

38 that the word of Isaiah the prophet might be fulfilled, which he spake,

But truly did the Prophet Isaiah refer to this people when he wrote:

Lord, who hath believed our report?

'Lord, who has believed our teachings?

And to whom hath the arm of the Lord been revealed?

And to whom has the Lord been revealed?'

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes,

Truly have the leaders of my people deliberately blinded their eyes

that they see not,

and he hardened their heart;

and hardened their hearts

Lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them.

lest they believe and be saved.

41 These things said Isaiah, because he saw his glory; and he spake of him.

All these years have I sought to **heal** them of their unbelief that they might be recipients of the Father's eternal salvation.

I know that not all have failed me;

42 nevertheless even of the rulers many believed on him;

some of you have indeed believed my message.

In this room now are a full score of men who were once members of the Sanhedrin, or who were high in the councils of the nation,

but because of the Pharisees they did not confess it,

albeit even some of you still shrink from open confession of the truth

lest they should be put out of the synagogue:

lest they cast you out of the synagogue.

43 for they loved the glory of men more than the glory of God.

Some of you are tempted to love the glory of men more than the glory of God.

But I am constrained to show forbearance since I fear for the safety and loyalty of even some of those who have been so long near me, and who have lived so close by my side.

174:5.4 "In this banquet chamber I perceive there are assembled Jews and gentiles in about equal numbers, and I would address you as the first and last of such a group that I may instruct in the affairs of the kingdom before I go to my Father."

174:5.5 These Greeks had been in faithful attendance upon Jesus' teaching in the temple. On Monday evening they had held a conference at the home of Nicodemus, which lasted until the dawn of day, and thirty of them had elected to enter the kingdom.

[*Compare:* A moment ago it had seemed as though His ministry were closing in failure, and when those Gentiles appeared before Him eager to hear the message which Jerusalem had scorned, He recognised in them the forerunners of that great multitude from every nation and people who would yet believe in His name ... (Smith² 360-61).]

174:5.6 As Jesus stood before them at this time, he perceived the end of one dispensation and the beginning of another.

44 And Jesus cried and said,

He that believeth on me,

believeth not on me, but on him that sent me.

45 And he that beholdeth me beholdeth

him that sent me.

46 I am come a light into the world,

that whosoever believeth on me may not abide in the darkness.

47 And if any man hear my sayings, and keep them not,

I judge him not:

Turning his attention to the Greeks,

the Master said:

174:5.7 "He who believes this gospel,

believes not merely in me but in Him who sent me.

When you look upon me, you see

not only the Son of Man but also

Him who sent me.

I am the light of the world,

and whosoever will believe my teaching shall no longer abide in darkness.

If you gentiles will hear me, you shall receive the words of life and shall enter forthwith into the joyous liberty of the truth of sonship with God.

If my fellow countrymen, the Jews, choose to reject me and to refuse my teachings,

I will not sit in judgment on them,

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for I came not to judge the world, but to save the world.

for I came not to judge the world but to offer it salvation.

48 He that rejecteth me, and receiveth not my sayings,

Nevertheless,

they who reject me and refuse to receive my teaching

hath one that judgeth him:

shall be brought to judgment in due season by my Father

and those whom he has appointed to sit in judgment on such as reject the gift of mercy and the truths of salvation.

the word that I spake, the same shall judge him in the last day.

Remember, all of you, that

49 For I spake not from myself;

I speak not of myself,

but that I have faithfully declared to you

but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak.

that which the Father commanded I should reveal to the children of men.

50 And I know that this commandment is life eternal:

And these words which the Father directed me to speak to the world are words of divine truth, everlasting mercy, and eternal life.

the things therefore which I speak, even as the Father hath said unto me, so I speak.

§129. GENTILES SEEKING JESUS. John 12:20-36.

174:5.8 “But to both Jew and gentile I declare

23 And Jesus answereth them, saying, The hour is come,

the hour has about come

that the Son of man should be glorified.

when the Son of Man will be glorified.

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24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone;

but if it die, it beareth much fruit.

25 He that loveth his life loseth it;

and he that hateth his life in this world

shall keep it unto life eternal.

26 If any man serve me, let him follow me;

and where I am, there shall also my servant be:

if any man serve me, him will the Father honour.

27 Now is my soul troubled;

and what shall I say?

You well know that,

except a grain of wheat falls into the earth and dies, it abides alone;

but if it dies in good soil, it springs up again to life and bears much fruit.

He who selfishly loves his life stands in danger of losing it;

but he who is willing to lay down his life for my sake and the gospel's

shall enjoy a more abundant existence on earth and in heaven, life eternal.

If you will truly follow me,

even after I have gone to my Father,

then shall you become my disciples and the sincere servants of your fellow mortals.

174:5.9 "I know my hour is approaching,

and I am troubled.

I perceive that my people are determined to spurn the kingdom, but I am rejoiced⁶ to receive these truth-seeking gentiles who come here today inquiring for the way of light. Nevertheless, my heart aches for my people, and my soul is distraught by that which lies just before me.

What shall I say

| | |
|---|--|
| | as I look ahead and discern what is about to befall me? |
| | Shall I say, |
| Father, save me from this hour [ERV mg.: Or, <i>hour?</i>]. | Father save me from this awful hour? |
| But for this cause came I unto this hour. | For this very purpose have I come into the world and even to this hour. |
| | Rather will I say, and pray that you will join me: |
| 28 Father, glorify thy name. | Father, glorify your name; your will be done.” |
| | 174:5.10 When Jesus had thus spoken, the Personalized Adjuster of his indwelling during prebaptismal times appeared before him, and as he paused noticeably, |
| There came therefore a voice out of heaven, saying, | this now mighty spirit of the Father’s representation spoke to Jesus of Nazareth, saying: |
| I have both glorified it, | “I have glorified my name in your bestowals many times, |
| and will glorify it again. | and I will glorify it once more.” |
| 29 The multitude therefore, that stood by, and <u>heard</u> it, said that it had thundered: | 174:5.11 While the Jews and gentiles here assembled heard <u>no</u> voice, they could not fail to discern that the Master had paused in his speaking while a message came to him from some superhuman source. |
| <u>others</u> said, | They <u>all</u> said, every man to the one who was by him, |
| An angel hath spoken to him. | “An angel has spoken to him.” |

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30 Jesus answered and said,

174:5.12 Then Jesus continued to speak:

This voice hath not come for my sake, but for your sakes.

“All this has not happened for my sake but for yours.

I know of a certainty that the Father will receive me and accept my mission in your behalf, but it is needful that you be encouraged and be made ready for the fiery trial which is just ahead. Let me assure you that victory shall eventually crown our united efforts to enlighten the world and liberate mankind.

31 Now is the judgement of this world:

The old order is bringing itself to judgment;

now shall the prince of this world be cast out.

the Prince of this world I have cast down;

and all men shall become free by the light of the spirit which I will pour out upon all flesh after I have ascended to my Father in heaven.

174:5.13 “And now I declare to you that

32 And I, if I be lifted up from the earth,

I, if I be lifted up on earth and in your lives,

will draw all men unto myself.

will draw all men to myself

and into the fellowship of my Father.

33 But this he said, signifying by what manner of death he should die.

34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever:

You have believed that the Deliverer would abide on earth forever,

and how sayest thou, The Son of man must be lifted up? who is this Son of man?

| | |
|---|--|
| | but I declare that the Son of Man will be rejected by men, and that he will go back to the Father. |
| | Only a little while will I be with you; |
| 35 Jesus therefore said unto them, Yet a little while is the light among you. | only a little time will the living light be among this darkened generation. |
| Walk while ye have the light, that darkness overtake you not: | Walk while you have this light so that the oncoming darkness and confusion may not overtake you. |
| and he that walketh in the darkness knoweth not whither he goeth. | He who walks in the darkness knows not where he goes; |
| 36 While ye have the light, believe on the light, | but if you will choose to walk in the light, |
| that ye may become sons of light. | you shall all indeed become liberated sons of God. |
| | And now, all of you, come with me while we go back to the temple and I speak farewell words to the chief priests, the scribes, the Pharisees, the Sadducees, the Herodians, and the benighted rulers of Israel.” |
| These things spake Jesus, | 174:5.14 Having thus spoken, |
| and he departed and <u>hid</u> himself from them. | Jesus led the way over the narrow streets of Jerusalem back to the temple. |
| | They had just heard the Master say that this was to be his farewell discourse in the temple, and they followed him in silence and in deep meditation. |

1. *Compare:* The measure of the spiritual capacity of the evolving soul is your faith in truth and your love for man, but the measure of your human strength of character is your ability to resist the holding of grudges and your capacity to withstand brooding in the face of deep sorrow. Defeat is the true mirror in which you may honestly review your real self (156:5.17).
2. Revelation implies, not merely a fact of the past—as is the notion which traditionalism attaches to it—a **dead letter**; it means a living relationship (**Edersheim2** 402).
3. *Compare:* It seems that the combination of these two precepts as summarising religion in both its aspects, the Godward and the manward, was the latest achievement of the Rabbinical theology of that day; and, when Jesus answered thus, He showed that He was acquainted with the doctrine of the schools and, even on that field, was no mean antagonist (**Smith1** 408).
4. Whether or not he ever actually entered it, is written on the yet unread page of its history (**Edersheim2** 405).
5. *Compare:* The Rabbis ... should have abandoned its Davidic authorship, but they preferred to deny its Messianic reference, applying it variously to Abraham, David, and Hezekiah (**Smith1** 410, fn).
6. [The coming of the Greeks] inspired Him with exultant gladness (**Smith1** 418).