

**Paper 176 — Tuesday Evening on Mount Olivet**

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

**Sources for Paper 176, 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 A. Barton, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York: The Macmillan Company, 1922)
- (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) Charles Fiske and Burton Scott Easton, *The Real Jesus: What He Taught, What He Did, Who He Was* (New York: Harper & Brothers Publishers, 1929)

**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.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

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## PAPER 176 — TUESDAY EVENING ON MOUNT OLIVET

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

§131. DISCOURSE CONCERNING THE  
DESTRUCTION OF JERUSALEM AND THE  
END OF THE WORLD. Matt., chaps. 24, 25,  
[26:1,2.] Mark, chap. 13. Luke 21:5-38.

Mark 13:1 And as he went forth out of  
the temple,

one of the disciples

saith unto him,

Master, behold, what manner of stones and  
what manner of buildings!

2 And Jesus said unto him,

Seest thou these great buildings?

Matt. 24:[1] verily I say unto you,

Luke 21:6 As for these things which ye  
behold, the days will come, in which there  
shall not be left here one stone upon  
another,

176:0.1 This Tuesday afternoon,

as Jesus and the apostles passed out of the  
temple

on their way to the Gethsemane camp,

Matthew,

calling attention to the temple  
construction,

said:

“Master, observe what manner of  
buildings these are.

See the massive stones and the beautiful  
adornment; can it be that these buildings  
are to be destroyed?”

As they went on toward Olivet,

Jesus said:

“You see these stones and this massive  
temple;

verily, verily, I say to you:

In the days soon to come there shall not  
be left one stone upon another.

that shall not be thrown down.

[Compare Edersheim2 432.]

[A sudden **turn** in the road, and the Sacred Building was once more in full view.... In the **setting** [sun], even more than in the rising sun, must the vast proportions, the symmetry, and the sparkling sheen of this mass of snowy marble and gold have stood out **gloriously** (Edersheim2 431).]

7 And they asked him, saying,

Master,

when therefore shall these things be? And what *shall be* the sign when these things are about to come to pass?

They shall all be thrown down.”<sup>1</sup>

These remarks depicting the destruction of the sacred temple aroused the curiosity of the apostles as they walked along behind the Master; they could conceive of no event short of the end of the world which would occasion the destruction of the temple.

176:0.2 In order to avoid the crowds passing along the Kidron valley toward Gethsemane, Jesus and his associates were minded to climb up the western slope of Olivet for a short distance and then follow a trail over to their private camp near Gethsemane located a short distance above the public camping ground.

As they **turned** to leave the road leading on to Bethany, they observed the temple, **glorified** by the rays of the **setting** sun;

and while they tarried on the mount, they saw the lights of the city appear and beheld the beauty of the illuminated temple; and there, under the mellow light of the **full** moon, Jesus and the twelve sat down.

The Master talked with them,

and presently Nathaniel asked this question:

“Tell us, Master,

how shall we know when these events are about to come to pass?”

## 1. THE DESTRUCTION OF JERUSALEM

176:1.1 In answering Nathaniel's question,

Matt. 24:4 And Jesus answered and said unto them,

Jesus said:

[Jerusalem must fall because she was ripe for judgment. The cup of her iniquity was full (Smith 423).]

“Yes, I will tell you about the times when this people shall have filled up the cup of their iniquity; when justice shall swiftly descend upon this city of our fathers.

I am about to leave you; I go to the Father.

After I leave you,

Take heed that no man lead you astray.

take heed that no man deceive you,

5 For many shall come in my name, saying, I am the Christ;

for many will come as deliverers

and shall lead many astray.

and will lead many astray.

Mark 13:7 And when ye shall hear of wars and rumours of wars, be not troubled:

When you hear of wars and rumors of wars, be not troubled,

Matt. 24:[6] for *these things* must needs come to pass;

for though all these things will happen,

but the end is not yet.

the end of Jerusalem is not yet at hand.

You should not be perturbed by

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places.

famines or earthquakes;

neither should you be concerned when

Mark 13:[9] for they shall deliver you up to councils

you are delivered up to the civil authorities

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Luke 21:12 But before all these things, they shall lay their hands on you, and shall persecute you,

and are persecuted

for the sake of the gospel.

delivering you up to the synagogues and prisons

You will be thrown out of the synagogue and put in prison

for my sake,

[Matt. 24:9 Then shall they deliver you up into tribulation, and shall kill you:]

and some of you will be killed.

bringing you up before kings and governors for my name's sake.

When you are brought up before governors and rulers,

13 It shall turn unto you for a testimony.

it shall be for a testimony of your faith

and to show your steadfastness in the gospel of the kingdom.

Mark 13:11 And when they lead you *to judgement*, and deliver you up,

And when you stand before judges,

be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit.

be not anxious beforehand as to what you should say,

[Footnote: Luke 12:12 for the Holy Spirit shall teach you in that very hour what ye ought to say. (§95)]

for the spirit will teach you in that very hour what you should answer

Luke 21:15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay.

your adversaries.

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16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends;

and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

19 In your patience ye shall win your souls.

Matt. 24:14 And this gospel of the kingdom

shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

[Jesus, as we have already noted, saw clearly the fate before Jerusalem. The political aspirations of her people must, if persisted in, bring upon her the devastating wrath of Rome (Barton 337).]

In these days of travail,

even your own kinsfolk,

under the leadership of those who have rejected the Son of Man,

will deliver you up to prison and death.

For a time

you may be hated by all men for my sake,

but even in these persecutions I will not forsake you; my spirit will not desert you.

Be patient!

doubt not that

this gospel of the kingdom

will triumph over all enemies and, eventually,

be proclaimed to all nations.”

176:1.2 Jesus paused while he looked down upon the city.

The Master realized that the rejection of the spiritual concept of the Messiah, the determination to cling persistently and blindly to the material mission of the expected deliverer, would presently bring the Jews in direct conflict with the powerful Roman armies, and that such a contest could only result in the final and complete overthrow of the Jewish nation.

[Source?]

[Jerusalem was the **cradle** of the Church, and would the Gospel **perish** with her **destruction**? Surely it would if it remained there; but it was not to remain there (**Smith2** 369-70).]

Luke 21.20 But when ye see Jerusalem compassed with armies,

then know that her desolation is at hand.

When his people rejected his spiritual bestowal and refused to receive the light of heaven as it so mercifully shone upon them, they thereby sealed their doom as an independent people with a special spiritual mission on earth. Even the Jewish leaders subsequently recognized that it was this secular idea of the Messiah which directly led to the turbulence which eventually brought about their destruction.

176:1.3 Since Jerusalem was to become the **cradle** of the early gospel movement, Jesus did not want its teachers and preachers to **perish** in the terrible overthrow of the Jewish people in connection with the **destruction** of Jerusalem;

wherefore did he give these instructions to his followers. Jesus was much concerned lest some of his disciples become involved in these soon-coming revolts and so perish in the downfall of Jerusalem.

176:1.4 Then Andrew inquired: "But, Master, if the Holy City and the temple are to be destroyed, and if you are not here to direct us, when should we forsake Jerusalem?"

Said Jesus: You may remain in the city after I have gone, even through these times of travail and bitter persecution,

but when you finally see Jerusalem being encompassed by the Roman armies

after the revolt of the false prophets,

then will you know that her desolation is at hand;



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21 Then let them that are in Judæa flee unto the mountains;

[Mark 13:15 and let him that is on the housetop not go down, nor enter in, to take anything out of his house:]

and let them that are in the midst of her depart out; and let not them that are in the country enter therein.

Matt. 24:21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.

Luke 21:22 For these are days of vengeance, that all things which are written may be fulfilled.

Luke 21:24 And they shall fall by the edge of the sword,

and shall be led captive into all the nations:

and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Mark 13:21 And then if any man shall say unto you,

Lo, here is the Christ;

or, Lo, there;

believe it not:

22 for there shall arise false Christs and false prophets,

and shall shew signs and wonders, that they may lead astray, if possible, the elect.

then must you flee to the mountains.

Let none who are in the city and around about tarry to save aught,

neither let those who are outside dare to enter therein.

There will be great tribulation,

for these will be the days of gentile vengeance.

And after you have deserted the city,

this disobedient people will fall by the edge of the sword

and will be led captive into all nations;

and so shall Jerusalem be trodden down by the gentiles.

In the meantime, I warn you, be not deceived.

If any man comes to you, saying,

‘Behold, here is the Deliverer,’

or ‘Behold, there is he,’

believe it not,

for many false teachers will arise

and many will be led astray;

23 But take ye heed: behold, I have told you all things beforehand.

V, VI: THE EVENING OF THE THIRD DAY IN PASSION-WEEK—ON THE MOUNT OF OLIVES: DISCOURSE TO THE DISCIPLES CONCERNING THE LAST THINGS. (Edersheim2 431)

There can be no question, that from both these dangers the warning of the Lord delivered the Church. As directed by him, the members of the Christian Church fled at any early period of the siege of Jerusalem

to Pella ... (E2 448).

In the land thus restored to Israel, and under the rule of King Messiah, the new Jerusalem would be the capital, purified from the heathen, enlarged, nay, quite transformed (E2 443).

but you should not be deceived,

for I have told you all this beforehand.”

176:1.5 The apostles sat in silence in the moonlight for a considerable time while these astounding predictions of the Master sank into their bewildered minds.

And it was in conformity with this very warning that

practically the entire group of believers and disciples fled from Jerusalem upon the first appearance of the Roman troops,

finding a safe shelter in Pella to the north.

176:1.6 Even after this explicit warning, many of Jesus' followers interpreted these predictions as referring to the changes which would obviously occur in Jerusalem when the reappearing of the Messiah would result in the establishment of the

New Jerusalem and in the enlargement of the city to become the world's capital.

In their minds these Jews were determined to connect the destruction of the temple with

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[Matt. 24:3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and the **end of the world?**]

Jerusalem would be as large as, at present, **all Palestine**, and Palestine as all the world (E2 438).

[1 And I saw a **new heaven** and a **new earth**: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (Rev. 21:1-2).]

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the **“end of the world.”**

They believed this New Jerusalem would fill **all Palestine**;

that the end of the world would be followed by the immediate appearance of

the **new heavens** and the **new earth**.

And so it was not strange that Peter should say: “Master, we know that all things will pass away when the new heavens and the new earth appear, but how shall we know when you will return to bring all this about?”

176:1.7 When Jesus heard this, he was thoughtful for some time and then said: “You ever err since you always try to attach the new teaching to the old; you are determined to misunderstand all my teaching; you insist on interpreting the gospel in accordance with your established beliefs. Nevertheless, I will try to enlighten you.”

## 2. THE MASTER'S SECOND COMING

[In the course of the evening [Jesus] definitely stated that at some future stage of kingdom development he would revisit this world in spiritual power and divine glory (142:7.3).]

[Although Jesus referred one phase of the kingdom to the future and did, on numerous occasions, intimate that such an event might appear as a part of a world crisis; and though he did likewise most certainly, **on several occasions**, definitely promise sometime to return to Urantia, it should be recorded that he never positively linked these two ideas together (170:4.15).]

176:2.1 **On several occasions** Jesus had made statements which led his hearers to infer that, while he intended presently to leave this world, he would most certainly return to consummate the work of the heavenly kingdom.

As the conviction grew on his followers that he was going to leave them, and after he had departed from this world, it was only natural for all believers to lay fast hold upon these promises to return. The doctrine of the second coming of Christ thus became early incorporated into the teachings of the Christians, and almost every subsequent generation of disciples has devoutly believed this truth and has confidently looked forward to his sometime coming.

176:2.2 If they were to part with their Master and Teacher, how much more did these first disciples and the apostles grasp at this promise to return, and they lost no time in associating the predicted destruction of Jerusalem with this promised second coming.

[In spite of His frequent and explicit intimations that the time of His return was hidden in God's secret council and, since the operation of His purposes is ever patient and gradual, was likely to be long delayed, the first generation of believers, impatient of abounding iniquity and eager for the speedy triumph of His Kingdom, looked for His return within their own lifetime. The Evangelists shared this expectation, and it warped their judgment in arranging His scattered intimations of the future ordeal. They foreshortened the perspective of events, setting the final consummation of His return hard after the imminent catastrophe of the city's destruction. This is a natural and indeed inevitable consequence of their erroneous presupposition ... (Smith2 368).]

And they continued thus to interpret his words notwithstanding that, throughout this evening of instruction on Mount Olivet, the Master took particular pains to prevent just such a mistake.

176:2.3 In further answer to Peter's question, Jesus said: "Why do you still look for the Son of Man to sit upon the throne of David and expect that the material dreams of the Jews will be fulfilled? Have I not told you all these years that my kingdom is not of this world? The things which you now look down upon are coming to an end, but this will be a new beginning out of which the gospel of the kingdom will go to all the world and this salvation will spread to all peoples. And when the kingdom shall have come to its full fruition, be assured that the Father in heaven will not fail to visit you with an enlarged revelation of truth and an enhanced demonstration of righteousness, even as he has already bestowed upon this world him who became the prince of darkness, and then Adam, who was followed by Melchizedek, and in these days, the Son of Man. And so will my Father continue to manifest his mercy and show forth his love, even to this dark and evil world.

So also will I, after my Father has invested me with all power and authority, continue to follow your fortunes and to guide in the affairs of the kingdom by the presence of my spirit, who shall shortly be poured out upon all flesh. Even though I shall thus be present with you in spirit, I also promise that I will sometime return to this world, where I have lived this life in the flesh and achieved the experience of simultaneously revealing God to man and leading man to God. Very soon must I leave you and take up the work the Father has intrusted to my hands, but be of good courage, for I will sometime return. In the meantime, my Spirit of the Truth of a universe shall comfort and guide you.

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§131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD. Matt., chaps. 24, 25, [26:1,2.] Mark, chap. 13. Luke 21:5-38.

Luke 21:27 And then shall they see the Son of man coming in a cloud with power and great glory.

Matt 24:36 But of that day and hour

[First He tells them with explicit emphasis that the time of that supreme consummation was hidden in God's secret council, even from Himself meanwhile in His state of humiliation (*Smith2* 370-71).]

176:2.4 "You behold me now in weakness and in the flesh, but when I return,

it shall be with power and in the spirit.

The eye of flesh beholds the Son of Man in the flesh, but only the eye of the spirit will behold the Son of Man glorified by the Father and appearing on earth in his own name.

176:2.5 "But the times of the reappearing of the Son of Man

are known only in the councils of Paradise;

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knoweth no one, not even the angels of heaven, neither the Son, but the Father only. [*Also Mark 13:32.*]

not even the angels of heaven know when this will occur.

However, you should understand that, when this gospel of the kingdom shall have been proclaimed to all the world for the salvation of all peoples, and when the fullness of the age has come to pass, the Father will send you another dispensational bestowal, or else the Son of Man will return to adjudge the age.

176:2.6 “And now concerning the travail of Jerusalem, about which I have spoken to you,

Matt. 24:34 Verily I say unto you, **This generation shall not pass away**, till all these things be accomplished. 35 Heaven and earth shall pass away, but **my words** shall not pass away. [*Also Mark 13:30-31 & Luke 21:32-33.*]

even **this generation will not pass away**

until **my words** are fulfilled;

but concerning the times of the coming again of the Son of Man, no one in heaven or on earth may presume to speak.

But you should be wise regarding the ripening of an age; you should be alert to discern the signs of the times.

Matt. 24:32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; [*Also Mark 13:28.*]

You know when the fig tree shows its tender branches and puts forth its leaves that summer is near.

Likewise, when the world has passed through the long winter of material-mindedness and you discern the coming of the spiritual springtime of a new dispensation, should you know that the summertime of a new visitation draws near.

## XVII: THE CRISIS (Fiske &amp; Easton 133)

176:2.7 “But what is the significance of this teaching having to do with the coming of the Sons of God? Do you not perceive that, when each of you is called to lay down his life struggle and pass through the portal of death, you stand in the immediate presence of judgment, and that you are face to face with the facts of a new dispensation of service in the eternal plan of the infinite Father?”

What is true of nations and groups is equally true of the individual (F&E 143).

What the whole world must face as a literal fact at the end of an age, you, as individuals, must each most certainly face as a personal experience

At the end of every life, finally, comes the irreversible judgment of death. Here all the concepts of apocalypics are true without qualification, for to the individual it matters not at all whether God’s judgment comes to him or he is taken to face God’s judgment (F&E 143).

when you reach the end of your natural life

and thereby pass on to be confronted with the conditions and demands inherent in the next revelation of the eternal progression of the Father’s kingdom.”

176:2.8 Of all the discourses which the Master gave his apostles, none ever became so confused in their minds as this one, given this Tuesday evening on the Mount of Olives, regarding the twofold subject of the destruction of Jerusalem and his own second coming. There was, therefore, little agreement between the subsequent written accounts based on the memories of what the Master said on this extraordinary occasion. Consequently, when the records were left blank concerning much that was said that Tuesday evening, there grew up many traditions;



## LV: AN INSTRUCTIVE WALK AND A SUPPER (Barton 337)

The early disciples were, however, so possessed of the idea that Jesus, if the Messiah, must come back on the clouds of heaven to establish an earthly kingdom, that in the Gospel of Mark, our earliest account of this talk with the Disciples, a little Jewish apocalypse,

written in the time of the emperor Caligula,

seems, so many scholars believe, to have been incorporated with the words of Jesus. Fortunately, it can still be easily separated. Its teachings are in some respects opposed to those of Christ in other verses of the chapter. This apocalypse consisted of Mark 13:7, 8, 14-20, 24-27, 30, 31 (B 341).

The editorial freedom used by the author of Mark in expanding the words of Jesus was followed by the authors of Matthew and Luke, in whose Gospels still further expansion and modification are found. This is just what we should expect, for, on this matter of Christ's most intimate disciples had failed to understand him, and ancient ideas of historical writing regarded such modifications as entirely legitimate (B 342).

[See Matt.25:1-13.]

and very early in the second century

a Jewish apocalyptic about the Messiah

written by one Selta, who was attached to the court of

the Emperor Caligula,

was bodily copied into the Matthew Gospel

and subsequently added (in part) to the Mark and Luke records.

It was in these writings of Selta that the parable of the ten virgins appeared.

No part of the gospel record ever suffered such confusing misconstruction as this evening's teaching.

But the Apostle John never became thus confused.

176:2.9 As these thirteen men resumed their journey toward the camp, they were speechless and under great emotional tension. Judas had finally confirmed his decision to abandon his associates. It was a late hour when David Zebedee, John Mark, and a number of the leading disciples welcomed Jesus and the twelve to the new camp, but the apostles did not want to sleep; they wanted to know more about the destruction of Jerusalem, the Master's departure, and the end of the world.

### **3. LATER DISCUSSION AT THE CAMP**

176:3.1 As they gathered about the campfire, some twenty of them, Thomas asked: "Since you are to return to finish the work of the kingdom, what should be our attitude while you are away on the Father's business?" As Jesus looked them over by the firelight, he answered:

176:3.2 "And even you, Thomas, fail to comprehend what I have been saying. Have I not all this time taught you that your connection with the kingdom is spiritual and individual, wholly a matter of personal experience in the spirit by the faith-realization that you are a son of God? What more shall I say? The downfall of nations, the crash of empires, the destruction of the unbelieving Jews, the end of an age, even the end of the world, what have these things to do with one who believes this gospel, and who has hid his life in the surety of the eternal kingdom?"

You who are God-knowing and gospel-believing have already received the assurances of eternal life. Since your lives have been lived in the spirit and for the Father, nothing can be of serious concern to you. Kingdom builders, the accredited citizens of the heavenly worlds, are not to be disturbed by temporal upheavals or perturbed by terrestrial cataclysms.

[Jesus portrayed the profound surety of the God-knowing mortal when he said: "To a God-knowing kingdom believer, what does it matter if all things earthly crash?" (100:2.7)]

What does it matter to you who believe this gospel of the kingdom if nations overturn, the age ends, or all things visible crash,

since you know that your life is the gift of the Son, and that it is eternally secure in the Father?

Having lived the temporal life by faith and having yielded the fruits of the spirit as the righteousness of loving service for your fellows, you can confidently look forward to the next step in the eternal career with the same survival faith that has carried you through your first and earthly adventure in sonship with God.

176:3.3 "Each generation of believers should carry on their work, in view of the possible return of the Son of Man, exactly as each individual believer carries forward his lifework in view of inevitable and ever-impending natural death. When you have by faith once established yourself as a son of God, nothing else matters as regards the surety of survival. But make no mistake! this survival faith is a living faith, and it increasingly manifests the fruits of that divine spirit which first inspired it in the human heart.

That you have once accepted sonship in the heavenly kingdom will not save you in the face of the knowing and persistent rejection of those truths which have to do with the progressive spiritual fruit-bearing of the sons of God in the flesh. You who have been with me in the Father's business on earth can even now desert the kingdom if you find that you love not the way of the Father's service for mankind.

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§131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD. Matt., chaps. 24, 25, [26:1,2.] Mark, chap. 13. Luke 21:5-38.

Matt. 25:14 For *it is* as *when* a man, going into another country,

called his own servants,

and delivered unto them his goods.

15 And unto one he gave five talents, to another two, to another one;

to each according to his several ability;

and he went on his journey.

176:3.4 “As individuals, and as a generation of believers, hear me while I speak a parable:

There was a certain great man who, before starting out on a long journey to another country,

called all his trusted servants before him

and delivered into their hands all his goods.

To one he gave five talents, to another two, and to another one.

And so on down through the entire group of honored stewards,

to each he intrusted his goods according to their several abilities;

and then he set out on his journey.

When their lord had departed, his servants set themselves at work to gain profits from the wealth intrusted to them.

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16 Straightway he that received the five talents went and traded with them,

and made other five talents.

17 In like manner he also that received the two gained other two.

18 But he that received the one went away and digged in the earth, and hid his lord's money.

19 Now after a long time the lord of those servants cometh,

and maketh a reckoning with them.

20 And he that received the five talents came

and brought other five talents,

saying, Lord, thou deliveredst unto me five talents:

lo, I have gained other five talents.

21 His lord said unto him,

Well done, good and faithful servant:

thou hast been faithful over a few things, I will set thee over many things:

Immediately he who had received five talents began to trade with them

and very soon had made a profit of another five talents.

In like manner he who had received two talents soon had gained two more.

And so did all of these servants make gains for their master except him who received but one talent.

He went away by himself and dug a hole in the earth where he hid his lord's money.

Presently the lord of those servants unexpectedly returned

and called upon his stewards for a reckoning.

And when they had all been called before their master,

he who had received the five talents came forward

with the money which had been intrusted to him

and brought five additional talents,

saying, 'Lord, you gave me five talents to invest,

and I am glad to present five other talents as my gain.'

And then his lord said to him:

'Well done, good and faithful servant,

you have been faithful over a few things; I will now set you as steward over many;

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enter thou into the joy of thy lord.

enter forthwith into the joy of your lord.’

22 And he also that received the two talents came and said,

And then he who had received the two talents came forward, saying:

Lord, thou deliveredst unto me two talents:

‘Lord, you delivered into my hands two talents;

lo, I have gained other two talents.

behold, I have gained these other two talents.’

23 His lord said unto him,

And his lord then said to him:

Well done, good and faithful servant:

‘Well done, good and faithful steward;

thou hast been faithful over a few things, I will set thee over many things:

you also have been faithful over a few things, and I will now set you over many;

enter thou into the joy of thy lord.

enter you into the joy of your lord.’

And then there came to the accounting he who had received the one talent.

24 And he also that had received the one talent came and said,

This servant came forward, saying,

Lord, I knew thee that thou art a hard man,

‘Lord, I knew you and realized that you were a shrewd man

reaping where thou didst not sow, and gathering where thou didst not scatter:

in that you expected gains where you had not personally labored;

25 and I was afraid,

therefore was I afraid

to risk aught of that which was intrusted to me.

and went away and hid thy talent in the earth:

I safely hid your talent in the earth;

lo, thou hast thine own.

here it is; you now have what belongs to you.’

26 But his lord answered and said unto him,

But his lord answered:

SOURCE OR PARALLEL

URANTIA PAPER 176

Thou wicked and slothful servant,

‘You are an indolent and slothful steward.

thou knewest that I reap where I sowed  
not, and gather where I did not scatter;

By your own words you confess that  
you knew I would require of you an  
accounting with reasonable profit,

such as your diligent fellow servants have  
this day rendered.

27 thou oughtest therefore to have put my  
money to the bankers,

Knowing this,  
you ought, therefore, to have at least put  
my money into the hands of the bankers

and at my coming I should have received  
back mine own with interest.

that on my return I might have received  
my own with interest.’

And then to the chief steward this lord  
said:

28 Take ye away therefore the talent from  
him, and give it unto him that hath the ten  
talents.

‘Take away this one talent from this  
unprofitable servant and give it to him  
who has the ten talents.’

29 For unto every one that hath shall be  
given,

176:3.5 “To every one who has, more  
shall be given,

and he shall have abundance:

and he shall have abundance;

but from him that hath not, even that  
which he hath shall be taken away.

but from him who has not, even that  
which he has shall be taken away.

30 And cast ye out the unprofitable servant  
into the outer darkness: there shall be the  
weeping and gnashing of teeth.

You cannot stand still in the affairs of the  
eternal kingdom. My Father requires all  
his children to

[But grow in grace, and in the knowledge of our  
Lord and Saviour Jesus Christ (2 Peter 3:18).]

grow in grace and in a knowledge of the  
truth.

You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants.

And remember that,

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least,

ye did it unto me.

inasmuch as you minister to one of the least of my brethren,

you have done this service to me.

176:3.6 “And so should you go about the work of the Father’s business, now and henceforth, even forevermore. Carry on until I come. In faithfulness do that which is intrusted to you, and thereby shall you be ready for the reckoning call of death. And having thus lived for the glory of the Father and the satisfaction of the Son, you shall enter with joy and exceedingly great pleasure into the eternal service of the everlasting kingdom.”

176:3.7 Truth is living; the Spirit of Truth is ever leading the children of light into new realms of spiritual reality and divine service. You are not given truth to crystallize into settled, safe, and honored forms. Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. Only those faithful servants who thus grow in the knowledge of the truth, and who thereby develop the capacity for divine appreciation of spiritual realities, can ever hope to “enter fully into the joy of their Lord.”



What a sorry sight for successive generations of the professed followers of Jesus to say, regarding their stewardship of divine truth: "Here, Master, is the truth you committed to us a hundred or a thousand years ago. We have lost nothing; we have faithfully preserved all you gave us; we have allowed no changes to be made in that which you taught us; here is the truth you gave us." But such a plea concerning spiritual indolence will not justify the barren steward of truth in the presence of the Master. In accordance with the truth committed to your hands will the Master of truth require a reckoning.

176:3.8 In the next world you will be asked to give an account of the endowments and stewardships of this world. Whether inherent talents are few or many, a just and merciful reckoning must be faced. If endowments are used only in selfish pursuits and no thought is bestowed upon the higher duty of obtaining increased yield of the fruits of the spirit, as they are manifested in the ever-expanding service of men and the worship of God, such selfish stewards must accept the consequences of their deliberate choosing.

176:3.9 And how much like all selfish mortals was this unfaithful servant with the one talent in that he blamed his slothfulness directly upon his lord. How prone is man, when he is confronted with the failures of his own making, to put the blame upon others, oftentimes upon those who least deserve it!

[Source?]

176:3.10 Said Jesus that night as they went to their rest:

[See 140:9.2, 159:1.5, 163:1.4, 191:4.4, 193:0.5.]

“Freely have you received; therefore freely should you give of the truth of heaven,

and in the giving will this truth multiply and show forth the increasing light of saving grace, even as you minister it.”

#### 4. THE RETURN OF MICHAEL

176:4.1 Of all the Master’s teachings no one phase has been so misunderstood as his promise sometime to come back in person to this world. It is not strange that Michael should be interested in sometime returning to the planet whereon he experienced his seventh and last bestowal as a mortal of the realm. It is only natural to believe that Jesus of Nazareth, now sovereign ruler of a vast universe, would be interested in coming back, not only once but even many times, to the world whereon he lived such a unique life and finally won for himself the Father’s unlimited bestowal of universe power and authority. Urantia will eternally be one of the seven nativity spheres of Michael in the winning of universe sovereignty.

176:4.2 Jesus did, on numerous occasions and to many individuals, declare his intention of returning to this world. As his followers awakened to the fact that their Master was not going to function as a temporal deliverer, and as they listened to his predictions of the overthrow of Jerusalem and the downfall of the Jewish nation, they most naturally began to associate his promised return with these catastrophic events.

But when the Roman armies leveled the walls of Jerusalem, destroyed the temple, and dispersed the Judean Jews, and still the Master did not reveal himself in power and glory, his followers began the formulation of that belief which eventually associated the second coming of Christ with the end of the age, even with the end of the world.

176:4.3 Jesus promised to do two things after he had ascended to the Father, and after all power in heaven and on earth had been placed in his hands. He promised, first, to send into the world, and in his stead, another teacher, the Spirit of Truth; and this he did on the day of Pentecost. Second, he most certainly promised his followers that he would sometime personally return to this world. But he did not say how, where, or when he would revisit this planet of his bestowal experience in the flesh.

[See 176:2.4, above.]

On one occasion he intimated that, whereas the eye of flesh had beheld him when he lived here in the flesh, on his return (at least on one of his possible visits) he would be discerned only by the eye of spiritual faith.

176:4.4 Many of us are inclined to believe that Jesus will return to Urantia many times during the ages to come. We do not have his specific promise to make these plural visits, but it seems most probable that he who carries among his universe titles that of Planetary Prince of Urantia will many times visit the world whose conquest conferred such a unique title upon him.

176:4.5 We most positively believe that Michael will again come in person to Urantia, but we have not the slightest idea as to when or in what manner he may choose to come. Will his second advent on earth be timed to occur in connection with the terminal judgment of this present age, either with or without the associated appearance of a Magisterial Son? Will he come in connection with the termination of some subsequent Urantian age? Will he come unannounced and as an isolated event? We do not know. Only one thing we are certain of, that is, when he does return, all the world will likely know about it, for he must come as the supreme ruler of a universe and not as the obscure babe of Bethlehem.

[Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen (Rev. 1:7).]

But if every eye is to behold him,

and if only spiritual eyes are to discern his presence, then must his advent be long deferred.

176:4.6 You would do well, therefore, to disassociate the Master's personal return to earth from any and all set events or settled epochs. We are sure of only one thing: He has promised to come back. We have no idea as to when he will fulfill this promise or in what connection. As far as we know, he may appear on earth any day, and he may not come until age after age has passed and been duly adjudicated by his associated Sons of the Paradise corps.

176:4.7 The second advent of Michael on earth is an event of tremendous sentimental value to both midwayers and humans; but otherwise it is of no immediate moment to midwayers and of no more practical importance to human beings than the common event of natural death, which so suddenly precipitates mortal man into the immediate grasp of that succession of universe events which leads directly to the presence of this same Jesus, the sovereign ruler of our universe. The children of light are all destined to see him, and it is of no serious concern whether we go to him or whether he should chance first to come to us. Be you therefore ever ready to welcome him on earth as he stands ready to welcome you in heaven. We confidently look for his glorious appearing, even for repeated comings, but we are wholly ignorant as to how, when, or in what connection he is destined to appear.

[See 176:2.7, above.]

1. [The spokesmen for this committee ... reminded Jesus of the ominous rumblings of rebellion in Jerusalem and throughout Palestine and assured him that any uprising of the Palestinian Jews would be equivalent to national suicide, that the iron hand of Rome would crush the rebellion in three months, and that Jerusalem would be destroyed and the temple demolished, that **not one stone would be left upon another** (128:5.3).]