

Paper 151 — Tarrying and Teaching by the Seaside

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

Sources for Paper 151, in the order in which they appear

- (1) Rev. Alfred **Edersheim**, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume One) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (2) 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)
- (3) Harris Franklin **Rall**, *The Teachings of Jesus* (New York: Abingdon Press, 1918, 1930)
- (4) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)

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

- (5) 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**.

- (6) Benjamin Willard **Robinson**, Ph.D., *The Sayings of Jesus: Their Background and Interpretation* (New York: Harper & Brothers Publishers, 1930)
- (7) "Parable (in OT)," by C. W. Emmet, in *Hastings' Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner's Sons, 1909)

Note: This source is coded **Hastings' DB**.

- (8) "Parable (in NT)," by G. M. Mackie, in *Hastings' Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner's Sons, 1909)

Note: This source is coded **Hastings' DB**.

- (9) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)
- (10) Daniel A. **Poling**, *Between Two Worlds: The Romance of Jesus* (New York: Harper & Brothers Publishers, 1931)
- (11) Robert **Norwood**, *The Man Who Dared to Be God: A Story of Jesus* (New York: Charles Scribner's Sons, 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.)

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P A P E R 1 5 1 — T A R R Y I N G A N D T E A C H I N G B Y T H E S E A S I D E

151:0.1 By March 10 all of the preaching and teaching groups had forgathered at Bethsaida. Thursday night and Friday many of them went out to fish, while on the Sabbath day they attended the synagogue to hear an aged Jew of Damascus discourse on the glory of father Abraham. Jesus spent most of this Sabbath day alone in the hills. That Saturday night the Master talked for more than an hour to the assembled groups on “The mission of adversity and the spiritual value of disappointment.” This was a memorable occasion, and his hearers never forgot the lesson he imparted.

151:0.2 Jesus had not fully recovered from the sorrow of his recent rejection at Nazareth; the apostles were aware of a peculiar sadness mingled with his usual cheerful demeanor. James and John were with him much of the time, Peter being more than occupied with the many responsibilities having to do with the welfare and direction of the new corps of evangelists. This time of waiting before starting for the Passover at Jerusalem, the women spent in visiting from house to house, teaching the gospel, and ministering to the sick in Capernaum and the surrounding cities and villages.

1. THE PARABLE OF THE SOWER

151:1.1 About this time Jesus first began to employ the parable method of teaching the multitudes that so frequently gathered about him. Since Jesus had talked with the apostles and others long into the night, on this Sunday morning very few of the group were up for breakfast; so he went out by the seaside and sat alone in the boat,

[He was in 'the ship'—whether that of the sons of Jonas, or of Zebedee—the well-known boat,

the old fishing boat of Andrew and Peter,

which was always ready for his service, whether pulpit, resting-place, or means of journeying (Edersheim 599).]

which was always kept at his disposal,

and meditated on the next move to be made in the work of extending the kingdom. But the Master was not to be alone for long. Very soon the people from Capernaum and near-by villages began to arrive, and by ten o'clock that morning almost one thousand were assembled on shore near Jesus' boat and were clamoring for attention. Peter was now up and, making his way to the boat, said to Jesus, "Master, shall I talk to them?" But Jesus answered, "No, Peter, I will tell them a story." And then Jesus began the recital of the parable of the sower, one of the first of a long series of such parables which he taught the throngs that followed after him. This boat had an elevated seat on which he sat (for it was the custom to sit when teaching) while he talked to the crowd assembled along the shore.

XVI: A DAY OF TEACHING BY THE SEA OF GALILEE. (*A Harmony of the Gospels* 77)

§57. THE PARABLES BY THE SEA. Matt. 13:1-53. Mark 4:1-34. Luke 8:4-18.

Mark 4:3 Hearken: Behold, the sower went forth to sow:

[4] and it came to pass, as he sowed, some seed fell by the way side,

Luke 8:[5] and it was trodden under foot, and the birds of heaven devoured it.

Mark 4:5 And other fell on the rocky ground, where it had not much earth;

and straightway it sprang up, because it had no deepness of earth:

6 and when the sun was risen, it was scorched;

and because it had no root, it withered away.

Luke 8:[6] because it had no moisture.

Mark 4:7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And others fell into the good ground,

and yielded fruit, growing up and increasing; and brought forth,

thirtyfold, and sixtyfold, and a hundredfold.

After Peter had spoken a few words, Jesus said:

151:1.2 "A sower went forth to sow,

and it came to pass as he sowed that some seed fell by the wayside

to be trodden underfoot and devoured by the birds of heaven.

Other seed fell upon the rocky places where there was little earth,

and immediately it sprang up because there was no depth to the soil,

but as soon as the sun shone,

it withered because it had no root

whereby to secure moisture.

Other seed fell among the thorns, and as the thorns grew up, it was choked so that it yielded no grain.

Still other seed fell upon good ground

and, growing, yielded,

some thirtyfold, some sixtyfold, and some a hundredfold."

9 And he said,

Who hath ears to hear, let him hear.

[In Ps 49:4 and 78:2 ‘parable’ is coupled with ‘dark saying’ and implies something of mystery; cf. the quotation in Mt 13:35 and Jn 16:25 AVm, RVm, where it represents a Gr. word usually tr. ‘proverb’ (*Hastings’ DB* 679).]

Matt. 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

[11] And he answered and said unto them,

Unto you it is given to know the mysteries of the kingdom of heaven,

Mark 4:[10] but unto them that are without,

all things are done in parables:

And when he had finished speaking this parable,

he said to the multitude,

“He who has ears to hear, let him hear.”

151:1.3 The apostles and those who were with them, when they heard Jesus teach the people in this manner, were greatly perplexed; and after much talking among themselves, that evening in the Zebedee garden Matthew said to Jesus:

“Master, what is the meaning of the dark sayings which you present to the multitude?”

Why do you speak in parables to those who seek the truth?”

And Jesus answered:

151:1.4 “In patience have I instructed you all this time.

To you it is given to know the mysteries of the kingdom of heaven,

but to the undiscerning multitudes and to those who seek our destruction,

from now on, the mysteries of the kingdom shall be presented in parables.

And this we will do so that those who really desire to enter the kingdom may discern the meaning of the teaching and thus find salvation, while those who listen only to ensnare us may be the more confounded in that

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12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.

they will see without seeing and will hear without hearing.

Matt. 13:12 For whosoever hath, to him shall be given, and he shall have abundance:

My children, do you not perceive the law of the spirit which decrees that

to him who has shall be given so that he shall have an abundance;

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

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

13 Therefore speak I to them in parables;

Therefore will I henceforth speak to the people much in parables

to the end that our friends and those who desire to know the truth may find that which they seek, while our enemies and those who love not the truth may

because seeing they see not, and hearing they hear not, neither do they understand.

hear without understanding.

Many of these people follow not in the way of the truth.

[14] And unto them is fulfilled the prophecy of Isaiah, which saith,

The prophet did, indeed, describe all such undiscerning souls when he said:

For this people's heart is waxed gross,

'For this people's heart has waxed gross,

And their ears are dull of hearing,

and their ears are dull of hearing,

And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,

and their eyes they have closed lest they should discern the truth

And understand with their heart,
And should turn again,
And I should heal them.

and understand it in their hearts.'"

151:1.5 The apostles did not fully comprehend the significance of the Master's words. As Andrew and Thomas talked further with Jesus, Peter and the other apostles withdrew to another portion of the garden where they engaged in earnest and prolonged discussion.

2. INTERPRETATION OF THE PARABLE

151:2.1 Peter and the group about him came to the conclusion that

[Three mistakes are often made in connection with the teaching of Jesus. The first is that of **allegorizing**.

Men have not been content to take the single simple point in the parables, but have tried to find **some hidden meaning** in every part (**Ral** 31).]

the parable of the sower was an **allegory**,

that each feature had **some hidden meaning**,

and so they decided to go to Jesus and ask for an explanation. Accordingly, Peter approached the Master, saying: "We are not able to penetrate the meaning of this parable, and we desire that you explain it to us since you say it is given us to know the mysteries of the kingdom." And when Jesus heard this, he said to Peter: "My son, I desire to withhold nothing from you, but first suppose you tell me what you have been talking about; what is your interpretation of the parable?"

151:2.2 After a moment of silence, Peter said: "Master, we have talked much concerning the parable, and this is the interpretation I have decided upon:

Mark 4:14 The sower soweth the word.

The sower is the gospel preacher;

Luke 8:11 Now the parable is this: The seed is the word of God.

the seed is the word of God.

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Matt. 13:19 When any one heareth the word of the kingdom, and understandeth it not,

[Mark 4:[15] straightway cometh Satan,]

then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.

Mark 4:16 And these in like manner are they that are sown upon the rocky places,

who, when they have heard the word, straightway receive it with joy;

17 and they have no root in themselves,

but endure for a while.

Then, when tribulation or persecution ariseth because of the word

straightway they stumble.

Luke 8:[13] and in time of temptation fall away.

Mark 4:18 And others are they that are sown among the thorns; these are they that have heard the word,

The seed which fell by the wayside represents

those who do not understand the gospel teaching.

The birds which snatched away the seed that fell upon the hardened ground represent

Satan,

or the evil one, who steals away that which has been sown in the hearts of these ignorant ones.

The seed which fell upon the rocky places,

and which sprang up so suddenly, represents those superficial and unthinking persons

who, when they hear the glad tidings, receive the message with joy;

but because the truth has no real root in their deeper understanding,

their devotion is short-lived

in the face of tribulation and persecution.

When trouble comes,

these believers stumble;

they fall away when tempted.

The seed which fell among thorns represents those who hear the word willingly,

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19 and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in,

choke the word, and it becometh unfruitful.

20 And those are they that were sown upon the good ground;

such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

but who allow the cares of the world and the deceitfulness of riches

to choke the word of truth so that it becomes unfruitful.

Now the seed which fell on good ground

and sprang up to bear, some thirty, some sixty, and some a hundredfold,

represents those who, when they have heard the truth, receive it with varying degrees of appreciation—owing to their differing intellectual endowments—and hence manifest these varying degrees of religious experience.”

151:2.3 Jesus, after listening to Peter’s interpretation of the parable, asked the other apostles if they did not also have suggestions to offer. To this invitation only Nathaniel responded. Said he: “Master, while I recognize many good things about Simon Peter’s interpretation of the parable, I do not fully agree with him. My idea of this parable would be: The seed represents the gospel of the kingdom, while the sower stands for the messengers of the kingdom.

The seed which fell by the wayside on hardened ground represents those who have heard but little of the gospel,

[The hard ground of **indifference** must be broken up ... (**Bowie** 171).]

along with those who are **indifferent** to the message, and who have hardened their hearts.

The birds of the sky that snatched away the seed which fell by the wayside represent one's habits of life, the temptation of evil, and the desires of the flesh.

[He had sowed the good seed of the Word far and wide, and oftentimes, like the seed on the beaten pathway, it had fallen on unreceptive souls and never taken root; oftentimes, like the seed on the shallow soil, on emotional souls quickly responsive but as quickly discouraged ... (Smith2 140).]

The seed which fell among the rocks stands for those emotional souls who are quick to receive new teaching and equally quick to give up the truth

when confronted with the difficulties and realities of living up to this truth; they lack spiritual perception.

The seed which fell among the thorns represents those who are attracted to the truths of the gospel; they are minded to follow its teachings, but they are prevented by

[For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world (1 Jn. 3:16).]

the pride of life, jealousy, envy,

[Peculiarly tragic is the case of that third class of hearers whom Jesus likens to uncleaned soil... They hear the Word and receive it, and it takes root in their hearts; but side by side with it there springs up a noxious growth—"the anxieties of the world, and the deceitfulness of riches, and the lusts of other things" (Smith1 187).]

and the anxieties of human existence.

The seed which fell on good soil, springing up to bear, some thirty, some sixty, and some a hundredfold, represents the natural and varying degrees of ability to comprehend truth and respond to its spiritual teachings by men and women who possess diverse endowments of spirit illumination."

151:2.4 When Nathaniel had finished speaking, the apostles and their associates fell into serious discussion and engaged in earnest debate, some contending for the correctness of Peter's interpretation, while almost an equal number sought to defend Nathaniel's explanation of the parable. Meanwhile Peter and Nathaniel had withdrawn to the house, where they were involved in a vigorous and determined effort the one to convince and change the mind of the other.

151:2.5 The Master permitted this confusion to pass the point of most intense expression; then he clapped his hands and called them about him. When they had all gathered around him once more, he said, "Before I tell you about this parable, do any of you have aught to say?" Following a moment of silence, Thomas spoke up: "Yes, Master, I wish to say a few words. I remember that you once told us to beware of this very thing.

II: JESUS' METHOD AS TEACHER (Rall 25)

THE PARABLES (Rall 29)

The parable is an invented story, like the fable or the allegory. It differs from the fable in being a story that might naturally happen (R 29).

You instructed us that, when using illustrations for our preaching, we should employ

true stories, not fables,

and that we should select a story best suited to the illustration of

In an allegory, ... each figure and incident has a special meaning, and one must ask continually, what does this mean? and what is that? The parable, on the other hand, is an argument intended to prove **one central point** (R 29).

the **one central and vital truth** which we wished to teach the people,

and that, having so used the story, we should not attempt to make a spiritual application of all the minor details involved in the telling of the story.

I hold that Peter and Nathaniel are both wrong in their attempts to interpret this parable. I admire their ability to do these things, but I am equally sure that all such attempts to make a natural parable yield spiritual analogies in all its features can only result in confusion and serious misconception of the true purpose of such a parable.

VI: EXTERNAL FORM OF THE TEACHING IN THE GOSPELS
(Robinson 91)

NATURE OF THE PARABLE (Robinson 91)

Summary of Reasons against Allegorizing Parables.—Those who proceed by the allegorical method of interpretation are not able to agree in their explanations of Jesus' teaching. Their findings are as different as their theologies (R 96).

That I am right is fully proved by the fact that, whereas we were all of one mind an hour ago,

now are we divided into two separate groups who hold different opinions concerning this parable

and hold such opinions so earnestly as to interfere, in my opinion, with our ability fully to grasp the great truth which you had in mind when you presented this parable to the multitude and subsequently asked us to make comment upon it.”

151:2.6 The words which Thomas spoke had a quieting effect on all of them. He caused them to recall what Jesus had taught them on former occasions, and before Jesus resumed speaking, Andrew arose, saying: “I am persuaded that Thomas is right, and I would like to have him tell us what meaning he attaches to the parable of the sower.”

After Jesus had beckoned Thomas to speak, he said: “My brethren, I did not wish to prolong this discussion, but if you so desire, I will say that I think this parable was spoken to teach us one great truth. And that is that our teaching of the gospel of the kingdom, no matter how faithfully and efficiently we execute our divine commissions,

Right Interpretation of a Parable.—

...

The parable of the sower (Mk. 4:3-9) teaches that the farmer must expect **varying degrees of success**, according to external **conditions** and kinds of soil (R 94-95).

is going to be attended by **varying degrees of success**;

and that all such differences in results are directly due to **conditions** inherent in the circumstances of our ministry, conditions over which we have little or no control.”

151:2.7 When Thomas had finished speaking, the majority of his fellow preachers were about ready to agree with him, even Peter and Nathaniel were on their way over to speak with him, when Jesus arose and said: "Well done, Thomas; you have discerned the true meaning of parables; but both Peter and Nathaniel have done you all equal good in that they have so fully shown the danger of undertaking to make an allegory out of my parables.

In any case, the parables of Jesus are first and foremost literal stories. There is no law forbidding anyone to allegorize them.

But it is of paramount importance to understand that any teaching based on single verses of a parable or derived from the parable by processes of allegory are teachings of the interpreter himself and are not by any means to be considered as teachings of Jesus (R 95-96).

In your own hearts you may often profitably engage in such flights of the speculative imagination,

but you make a mistake when you seek to offer such conclusions as a part of your public teaching."

151:2.8 Now that the tension was over, Peter and Nathaniel congratulated each other on their interpretations, and with the exception of the Alpheus twins, each of the apostles ventured to make an interpretation of the parable of the sower before they retired for the night. Even Judas Iscariot offered a very plausible interpretation. The twelve would often, among themselves, attempt to figure out the Master's parables as they would an allegory, but never again did they regard such speculations seriously. This was a very profitable session for the apostles and their associates, especially so since from this time on Jesus more and more employed parables in connection with his public teaching.

3. MORE ABOUT PARABLES

151:3.1 The apostles were parable-minded, so much so that the whole of the next evening was devoted to the further discussion of parables. Jesus introduced the evening's conference by saying:

[See 133:4.2.]

“My beloved, you must always make a difference in teaching so as to suit your presentation of truth to the minds and hearts before you.

When you stand before a multitude of varying intellects and temperaments, you cannot speak different words for each class of hearers, but you can tell a story to convey your teaching; and each group, even each individual, will be able to make his own interpretation of your parable in accordance with his own intellectual and spiritual endowments. You are to let your light shine but do so with wisdom and discretion.

§57. THE PARABLES BY THE SEA. Matt. 13:1-53. Mark 4:1-34. Luke 8:4-18.

Luke 8:16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed;

but putteth it on a stand, that they which enter in may see the light.

17 For nothing is hid, that shall not be made manifest;

nor *anything* secret, that shall not be known

and come to light.

No man, when he lights a lamp, covers it up with a vessel or puts it under the bed;

he puts his lamp on a stand where all can behold the light.

Let me tell you that

nothing is hid in the kingdom of heaven which shall not be made manifest;

neither are there any secrets which shall not ultimately be made known.

Eventually, all these things shall come to light.

18 Take heed therefore how ye hear:

for whosoever hath, to him shall be given;

and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

PARABLE (IN OT). (*Hastings' DB* 678)

2. *The meaning of 'parable' in the technical sense.* (*Hastings' DB* 679)

As distinguished from **fable** (wh. see), it moves on a higher ethical and literary plane (*HDB* 679).

The **allegory**, again, is more artificial (*HDB* 679).

[In the parable] the lesson rests on the true **analogy which exists between the natural and the spiritual world** (*HDB* 679).

Think not only of the multitudes and how they hear the truth;

take heed also to yourselves how you hear.

Remember that I have many times told you:

To him who has shall be given more,

while from him who has not shall be taken away even that which he thinks he has."

151:3.2 The continued discussion of parables and further instruction as to their interpretation may be summarized and expressed in modern phraseology as follows:

151:3.3 1. Jesus advised against the use of either

fables

or **allegories** in teaching the truths of the gospel.

He did recommend the free use of parables, especially nature parables.

He emphasized the value of utilizing

the **analogy existing between the natural and the spiritual worlds** as a means of teaching truth.

He frequently alluded to

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[The Eternal World is the real world, and the world of sense is but a **shadow**; and we know the Eternal World by its dim and broken adumbrations (**Smith2** 138).]

3. *OT parables.* (*Hastings' DB 679*)

[contd] There are five passages in the OT which are generally quoted as representing the nearest approach to 'parables' in the technical sense (*HDB 679*).

2. *The meaning of 'parable' in the technical sense.* (*Hastings' DB 679*)

If Christ did not create the parabolic type of teaching, He at least developed it with high originality, and gave it a deeper spiritual import (*HDB 679*).

PARABLE (IN NT). (*Hastings' DB 679*)

2. *Advantages and Disadvantages.* (*Hastings' DB 679*)

Imagination was exercised

and the **critical** faculty appealed to,

and **sympathy** was enlisted according to the merits of the case presented (*HDB 680*).

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the natural as "the unreal and fleeting **shadow** of spirit realities."

151:3.4 2. Jesus narrated

three or four parables from the Hebrew scriptures,

calling attention to the fact that this method of teaching was not wholly new.

However, it became almost a new method of teaching as he employed it from this time onward.

151:3.5 3. In teaching the apostles the value of parables, Jesus called attention to the following points:

151:3.6 The parable provides for a simultaneous appeal to vastly different levels of mind and spirit.

The parable stimulates the **imagination**,

challenges the discrimination,

and provokes **critical** thinking;

it promotes **sympathy**

without arousing antagonism.

151:3.7 The parable proceeds

In the parable two different planes of experience were brought together, one familiar, concrete, and definite, the other an area of abstractions, conjectures, and possibilities. At the points of contact it was possible for those who desired to do so to pass from the known to the unknown (*HDB* 679-80).

from the things which are known to the discernment of the unknown.

The parable utilizes the material and natural as a means of introducing the spiritual and the supermaterial.

[contd from five rows up] A moral decision could thus be impartially arrived at

151:3.8 Parables favor the making of impartial moral decisions.

The parable evades much prejudice and puts new truth gracefully into the mind and does all this

without arousing the instinct of self-defence,

with the arousal of a minimum of the self-defense of personal resentment.

151:3.9 To reject the truth contained in parabolical analogy requires

and when the parallelism was once recognized, the hearer had either to make the desired application or act in contempt of his own judgment (2 S 12:1-4) (*HDB* 680).

conscious intellectual action which is directly in contempt of one's honest judgment and fair decision.

The parable conduces to the forcing of thought through the sense of hearing.

151:3.10 The use of the parable form of teaching enables the teacher to present new and even startling truths while at the same time he largely avoids all controversy and outward clashing with tradition and established authority.

151:3.11 The parable also possesses the advantage of stimulating the memory of the truth taught when the same familiar scenes are subsequently encountered.

151:3.12 In this way Jesus sought to acquaint his followers with many of the reasons underlying his practice of increasingly using parables in his public teaching.

THE TWELVE AND THE
MULTITUDE (Smith2 132)

151:3.13 Toward the close of the evening's lesson Jesus made his first comment on the parable of the sower. He said the parable referred to two things:

As He afterwards interpreted it to the Twelve, the parable was a retrospect of His first year's ministry and an estimate of its results (S2 140).

First, it was a review of his own ministry up to that time

and a forecast of what lay ahead of him for the remainder of his life on earth. And second, it was also a hint as to what the apostles and other messengers of the kingdom might expect in their ministry from generation to generation as time passed.

III, XXIII: NEW TEACHING 'IN
PARABLES'—THE PARABLES OF THE
PEOPLE BY THE LAKE OF GALILEE, AND
THOSE TO THE DISCIPLES IN CAPERNAUM.
(Edersheim1 578)

151:3.14 Jesus also resorted to the use of parables as

To the Jews, nay, to us all, it may seem a mystery, that in 'the Messianic Kingdom of Heaven' there should be a mixture of tares with the wheat ...

But to those who were capable of receiving it, it would be explained by the fact that the Devil was ‘the Enemy’ of Christ, and of His Kingdom, and that he had sowed those tares. This would, at the same time, be the **most effective answer** to the Pharisaic charge, that

Jesus was the Incarnation of Satan, and the vehicle of his influence (E1 591).

[?]

§57. THE PARABLES BY THE SEA. Matt. 13:1-53. Mark 4:1-34. Luke 8:4-18.

Mark 4:26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27 and should sleep and rise night and day,

and the seed should spring up and grow,

he knoweth not how.

the **best possible refutation** of the studied effort of the religious leaders at Jerusalem to teach that

all of his work was done by the assistance of demons and the prince of devils.

The appeal to nature was in contravention of such teaching since the people of that day looked upon all natural phenomena as the product of the direct act of spiritual beings and supernatural forces.

He also determined upon this method of teaching because it enabled him to proclaim vital truths to those who desired to know the better way while at the same time affording his enemies less opportunity to find cause for offense and for accusations against him.

151:3.15 Before he dismissed the group for the night, Jesus said: “Now will I tell you the last of the parable of the sower. I would test you to know how you will receive this:

The kingdom of heaven is also like a man who cast good seed upon the earth;

and while he slept by night and went about his business by day,

the seed sprang up and grew,

and although he knew not how it came about,

28 The earth beareth fruit of herself;

first the blade, then the ear, then the full grain in the ear.

29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

the plant came to fruit.

First there was the blade, then the ear, then the full grain in the ear.

And then when the grain was ripe, he put forth the sickle, and the harvest was finished.

He who has an ear to hear, let him hear.”

151:3.16 Many times did the apostles turn this saying over in their minds, but the Master never made further mention of this addition to the parable of the sower.

4. MORE PARABLES BY THE SEA

151:4.1 The next day Jesus again taught the people from the boat,

Matt. 13:24 Another parable set he before them, saying,

The kingdom of heaven is likened unto a man that sowed good seed in his field:

25 but while men slept, his enemy came and sowed tares also among the wheat,

and went away.

26 But when the blade sprang up, and brought forth fruit,

then appeared the tares also.

[... and when the blades sprang up, rank weeds appeared among them (Smith2 141).]

27 And the servants of the householder came and said unto him,

saying:

“The kingdom of heaven is like a man who sowed good seed in his field;

but while he slept, his enemy came and sowed weeds among the wheat

and hastened away.

And so when the young blades sprang up and later were about to bring forth fruit,

there appeared also the weeds.

Then the servants of this householder came and said to him:

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Sir, didst thou not sow good seed in thy field?

‘Sir, did you not sow good seed in your field?’

whence then hath it tares?

Whence then come these weeds?’

28 And he said unto them,

And he replied to his servants,

An enemy hath done this.

‘An enemy has done this.’

And the servants say unto him,

The servants then asked their master,

Wilt thou then that we go and gather them up?

‘Would you have us go out and pluck up these weeds?’

29 But he saith,

But he answered them and said:

Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

‘No, lest while you are gathering them up, you uproot the wheat also.

30 Let both grow together until the harvest:

Rather let them both grow together until the time of the harvest,

and in the time of the harvest I will say to the reapers,

when I will say to the reapers,

gather up first the tares, and bind them in bundles to burn them:

Gather up first the weeds and bind them in bundles to burn

but gather the wheat into my barn.

and then gather up the wheat to be stored in my barn.”

151:4.2 After the people had asked a few questions,

31 Another parable set he before them, saying,

Jesus spoke another parable:

The kingdom of heaven is like unto a grain of mustard seed,

“The kingdom of heaven is like a grain of mustard seed

which a man took, and sowed in his field:

which a man sowed in his field.

32 which indeed is less than all seeds;

Now a mustard seed is the least of seeds,

but when it is grown, it is greater than the herbs,

but when it is full grown, it becomes the greatest of all herbs

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and becometh a tree,

and is like a tree

so that the birds of the heaven come and lodge in the branches thereof.

so that the birds of heaven are able to come and rest in the branches thereof.”

33 Another parable spake he unto them: The kingdom is like unto leaven,

151:4.3 “The kingdom of heaven is also like leaven

which a woman took, and hid in three measures of meal,

which a woman took and hid in three measures of meal,

and in this way it came about that

till it was all leavened.

all of the meal was leavened.”

44 The kingdom of heaven is like unto a treasure hidden in the field;

151:4.4 “The kingdom of heaven is also like a treasure hidden in a field,

which a man found, and hid;

which a man discovered.

and in his joy he goeth and selleth all that he hath,

In his joy he went forth to sell all he had

and buyeth that field.

that he might have the money to buy the field.”

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

151:4.5 “The kingdom of heaven is also like a merchant seeking goodly pearls;

46 and having found one pearl of great price, he went

and having found one pearl of great price,

and sold all that he had, and bought it.

he went out and sold everything he possessed that he might be able to buy the extraordinary pearl.”

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea,

151:4.6 “Again, the kingdom of heaven is like a sweep net which was cast into the sea,

and gathered of every kind:

and it gathered up every kind of fish.

48 which, when it was filled,

Now, when the net was filled,

SOURCE OR PARALLEL

they drew up on the beach; and they sat down,

and gathered the good into vessels, but the bad they cast away.

49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

Mark 4:33 And with many such parables spake he the word unto them, as they were able to hear it:

34 And without a parable spake he not unto them:

but privately to his own disciples he expounded all things.

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the fishermen drew it up on the beach, where they sat down

and sorted out the fish,

gathering the good into vessels while the bad they threw away.”

151:4.7 Many other parables spoke Jesus to the multitudes.

In fact, from this time forward he seldom taught the masses except by this means.

After speaking to a public audience in parables,

he would, during the evening classes, more fully and explicitly expound his teachings to the apostles and the evangelists.

5. THE VISIT TO KHERESA

151:5.1 The multitude continued to increase throughout the week. On Sabbath Jesus hastened away to the hills, but when Sunday morning came, the crowds returned. Jesus spoke to them in the early afternoon after the preaching of Peter, and when he had finished,

XVII: A DAY OF MIRACLES BY THE SEA OF GALILEE (*A Harmony of the Gospels* 88)

§58. THE STILLING OF THE TEMPEST.
Matt. 8:18, 23-27. Mark 4:35-41. Luke 8:22-25.

Mark 4:35 And on that day, when even was come, he saith unto them,

Let us go over unto the other side. [36]
And leaving the multitude, they take him with them, even as he was, in the boat.

XXXIII: TWO REMARKABLE INCIDENTS (Barton 209)

As they rowed toward the eastern shore night fell upon them and Jesus, wearied with the labors of love, threw himself on a cushion in the stern of the boat, and fell into a deep sleep. While he was sleeping and the fishermen were slowly pulling the boat through the darkness,

one of those violent winds, so frequent on the Sea of Galilee, arose (B 209).

It will be remembered that the Sea of Galilee lies in a deep gorge. Its surface is 681 feet below the level of the Mediterranean Sea.

High banks surround it.

Those on the west are especially precipitous.

he said to his apostles:

“I am weary of the throngs;

let us cross over to the other side

that we may rest for a day.”

151:5.2 On the way across the lake

they encountered one of those violent and sudden wind-storms which are characteristic of the Sea of Galilee,

especially at this season of the year.

This body of water is almost seven hundred feet below the level of the sea

and is surrounded by high banks,

especially on the west.

Here and there deep gorges, gradually sloping upward, lead from the level of the water to the high lands on either side.

The air in the pocket over the lake naturally becomes heated and much lighter than the cool air on the surrounding hills.

Atmospheric equilibrium is disturbed and cool streams of air rush with great force down the gorges, forcing the warm air over the lake upward, and violent gales are the result (B 209-10).

This little body of water is, on account of its situation, especially subject to such gales. They come suddenly, and often subside as suddenly (B 209).

It was such a gale that caught the little boat that night

and tossed it about like a toy (B 210).

Mark 4:[36] And other boats were with him.

37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

[The storm grew more violent. It tore out the sail (Poling 85).]

There are steep gorges leading up from the lake into the hills,

and as the heated air rises in a pocket over the lake during the day,

there is a tendency after sunset for

the cooling air of the gorges to rush down upon the lake.

These gales come on quickly and sometimes go away just as suddenly.

151:5.3 It was just such an evening gale that caught the boat carrying Jesus over to the other side on this Sunday evening.

Three other boats containing some of the younger evangelists were trailing after.

This tempest was severe, notwithstanding that it was confined to this region of the lake, there being no evidence of a storm on the western shore.

The wind was so strong that the waves began to wash over the boat.

The high wind had torn the sail away

before the apostles could furl it, and they were now entirely dependent on their oars as they laboriously pulled for the shore, a little more than a mile and a half distant.

SOURCE OR PARALLEL

URANTIA PAPER 151

38 And he himself was in the stern, asleep on the cushion:

151:5.4 Meanwhile Jesus lay asleep in the stern of the boat

under a small overhead shelter.

The Master was weary when they left Bethsaida, and it was to secure rest that he had directed them to sail him across to the other side.

[contd from 151:5.3] It must have been an unusually severe wind even for that sea, for the **experienced fishermen**, who had spent many nights of their lives on that very water and were accustomed to the vagaries of its atmosphere, were driven to their wits' end and were thoroughly frightened (B 210).

These **ex-fishermen** were strong and **experienced** oarsmen,

but this was one of the worst gales they had ever encountered.

Although the wind and the waves **tossed their boat about as though it were a toy ship**, Jesus slumbered on undisturbed.

Peter was at the right-hand oar near the stern. When the boat began to fill with water, he dropped his oar and, rushing over to Jesus,

and they awake him,

shook him vigorously in order to awaken him,

and when he was aroused,

and say unto him, 'Master, carest thou not that we perish?

Peter said: "Master, don't you know we are in a violent storm?

Matt. 8:25 And they came to him, and awoke him, saying, Save, Lord; we perish.

If you do not save us, we will all perish."

26 And he saith unto them, Why are ye fearful, O ye of little faith?

["Are you frightened, Simon [Peter]?" said Jesus, standing up and leaning against the mast. "If you are so easily frightened by a storm, how will you face the world when I am no longer with you? Peace. Be still. Where is your faith?" (Norwood 217)]

Mark 4:39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still.

And the wind ceased, and there was a great calm.

[See 151:3.14, above.]

151:5.5 As Jesus came out in the rain, he looked first at Peter, and then peering into the darkness at the struggling oarsmen, he turned his glance back upon Simon Peter, who, in his agitation, had not yet returned to his oar,

and said: "Why are all of you so filled with fear?"

Where is your faith?

Peace, be quiet."

Jesus had hardly uttered this rebuke to Peter and the other apostles, he had hardly bidden Peter seek peace wherewith to quiet his troubled soul,

when the disturbed atmosphere, having established its equilibrium, settled down into a great calm.

The angry waves almost immediately subsided, while the dark clouds, having spent themselves in a short shower, vanished, and the stars of heaven shone overhead.

All this was purely coincidental as far as we can judge; but the apostles, particularly Simon Peter, never ceased to regard the episode as a nature miracle. It was especially easy for the men of that day to believe in nature miracles inasmuch as they firmly believed that all nature was a phenomenon directly under the control of spirit forces and supernatural beings.

151:5.6 Jesus plainly explained to the twelve that

One cannot help wondering whether the words were not addressed to the complaining Disciples,

he had spoken to their troubled spirits and had addressed himself to their fear-tossed minds,

that he had not commanded the elements to obey his word,

but ... the Disciples thought that the blowing had ceased in obedience to their Master's command,

but it was of no avail.

The Master's followers always persisted in placing their own interpretation on all such coincidental occurrences.

and they accordingly believed him to be even more wonderful than before (B 210).

From this day on they insisted on regarding the Master as having absolute power over the natural elements.

[Simon [Peter] was ashamed of himself when, a little later, the storm passed and they made good passage to Kheresa. He never forgot his Master's rebuke, though he covered himself, after Jesus was gone, by telling how the winds and the waves had been obedient to his word (Norwood 217).]

Peter never grew weary of reciting how "even the winds and the waves obey him."

151:5.7 It was late in the evening when Jesus and his associates reached the shore, and since it was a calm and beautiful night, they all rested in the boats, not going ashore until shortly after sunrise the next morning. When they were gathered together, about forty in all, Jesus said: "Let us go up into yonder hills and tarry for a few days while we ponder over the problems of the Father's kingdom."

6. THE KHERESA LUNATIC

A RETREAT ACROSS THE LAKE
(Smith² 143)

Elsewhere the eastern shore slopes gently,

but here it drops sheer down into the Lake, and here they disembarked (S2 145).

[Again, the whole country around is burrowed with limestone caverns and rock-chambers for the dead, such as those which were the dwelling of the demonised (Edersheim 607).]

[See Barton 210-11 re Kheresa.]

[A]s Jesus and His company approached the burial-place of the town, still marked by the ruins of rock-hewn sepulchres,

a lunatic rushed out upon him (S2 145).

§59. THE GADARENE DEMONIACS. Matt. 8:28-34. Mark 5:1-20. Luke 8:26-39.

151:6.1 Although most of the near-by eastern shore of the lake sloped up gently to the highlands beyond,

at this particular spot there was a steep hillside,

the shore in some places dropping sheer down into the lake.

Pointing up to the side of the near-by hill, Jesus said: "Let us go up on this hillside for our breakfast and under some of the shelters rest and talk."

151:6.2 This entire hillside was covered with caverns which had been hewn out of the rock.

Many of these niches were ancient sepulchres.

About halfway up the hillside on a small, relatively level spot was the cemetery of the little village of Kheresa.

As Jesus and his associates passed near this burial ground,

a lunatic who lived in these hillside caverns rushed up to them.

This demented man was well known about these parts,

Mark 5:3 who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; 4 because that he had been often bound with fetters and chains,

and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.

XXII: A RETREAT ACROSS THE LAKE (Smith 189)

It is impossible that such a frenzy of madness should have been of long continuance, and ere his seizure the man must have heard the fame of the wondrous prophet; nay, it is most likely that he had crossed over to Capernaum and heard Him preach and witnessed his miracles.

He had been impressed, but he had stifled conviction ... (S1 193).

Mark 5:5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

having onetime been bound with fetters and chains

and confined in one of the grottoes.

Long since he had broken his shackles

and now roamed at will among the tombs and abandoned sepulchres.

151:6.3 This man, whose name was Amos, was afflicted with a periodic form of insanity. There were considerable spells when he would find some clothing and deport himself fairly well among his fellows.

During one of these lucid intervals he had gone over to Bethsaida, where he heard the preaching of Jesus and the apostles,

and at that time had become a halfhearted believer in the gospel of the kingdom.

But soon a stormy phase of his trouble appeared, and he fled to the tombs,

where he moaned, cried out aloud,

and so conducted himself as to terrorize all who chanced to meet him.

SOURCE OR PARALLEL

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Luke 8:28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said,

151:6.4 When Amos recognized Jesus, he fell down at his feet and exclaimed:

“I know you, Jesus, but I am possessed of many devils,

What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not.

and I beseech that you will not torment me.”

This man truly believed that his periodic mental affliction was due to the fact that, at such times, evil or unclean spirits entered into him and dominated his mind and body. His troubles were mostly emotional—his brain was not grossly diseased.

151:6.5 Jesus, looking down upon the man crouching like an animal at his feet, reached down and, taking him by the hand, stood him up and said to him: “Amos, you are not possessed of a devil; you have already heard the good news that

[“You are a son of God,” answered Jesus. “Let no man rob you of that knowledge. Stand up, my brother, and take my hand” (Norwood 219).]

you are a son of God.

[29] For he commanded the unclean spirit to come out from the man.

I command you to come out of this spell.”

And when Amos heard Jesus speak these words, there occurred such a transformation in his intellect that he was immediately restored to his right mind and the normal control of his emotions.

33 And the devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. 34 And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country.

SOURCE OR PARALLEL

URANTIA PAPER 151

35 And they went out to see what had come to pass; and they came to Jesus,

and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid.

By this time a considerable crowd had assembled from the near-by village, and these people, augmented by the swine herders from the highland above them,

were astonished to see the lunatic sitting with Jesus and his followers, in possession of his right mind

and freely conversing with them.

151:6.6 As the swine herders rushed into the village to spread the news of the taming of the lunatic,¹

[!]

the dogs charged upon a small and untended herd of about thirty swine and drove most of them over a precipice into the sea.

And it was this incidental occurrence, in connection with the presence of Jesus and the supposed miraculous curing of the lunatic, that gave origin to the legend that Jesus had cured Amos by casting a legion of devils out of him, and that these devils had entered into the herd of swine, causing them forthwith to rush headlong to their destruction in the sea below. Before the day was over, this episode was published abroad by the swine tenders, and the whole village believed it.

A RETREAT ACROSS THE LAKE
(Smith2 143)

The man's hallucination was dispelled. Assuredly he was rid of his demons: they had entered the swine and been plunged into the Lake. Had he not seen it with his own eyes?

Amos most certainly believed this story;

he saw the swine tumbling over the brow of the hill shortly after his troubled mind had quieted down,

His frenzy was soothed, and that was the beginning of his **cure** ... (S2 147).

Luke 8:37 And all the people of the country of the Gerasenes round about asked him to depart from them;

XVII: THE KINGS OF THE EARTH
(**Norwood** 213)

Ashamed of themselves, [the crowd at Kheresa] began to give way before [Simon Peter] and said:

“**Fisherman, take your prophet** home. We’ll not harm him, though he send a legion of devils into our swine” (N 221).

for they were holden with great fear:

and he always believed that they carried with them the very evil spirits which had so long tormented and afflicted him.

And this had a good deal to do with the permanency of his **cure**.

It is equally true that all of Jesus’ apostles (save Thomas) believed that the episode of the swine was directly connected with the cure of Amos.

151:6.7 Jesus did not obtain the rest he was looking for. Most of that day he was thronged by those who came in response to the word that Amos had been cured, and who were attracted by the story that the demons had gone out of the lunatic into the herd of swine. And so, after only one night of rest, early Tuesday morning Jesus and his friends were awakened by

a delegation of these swine-raising gentiles who had come to urge that he depart from their midst.

Said their spokesman to Peter and Andrew:

“**Fishermen** of Galilee, depart from us and **take your prophet** with you.

We know he is a holy man, but the gods of our country do not know him, and we stand in danger of losing many swine.

The fear of you has descended upon us, so that we pray you to go hence.”

SOURCE OR PARALLEL

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And when Jesus heard them, he said to Andrew, "Let us return to our place."

Mark 5:18 And as he was entering into the boat,

151:6.8 As they were about to depart,

he that had been possessed with demons besought him that he might be with him.

Amos besought Jesus to permit him to go back with them,

[19] And he suffered him not,

but the Master would not consent.

but sayeth unto him,

Said Jesus to Amos:

"Forget not that you are a son of God.

Luke 8:[39] Return to thy house and declare how great things God hath done for thee.

Return to your own people and show them what great things God has done for you."

Mark 5:20 And he went his way, and began to publish

And Amos went about publishing

that Jesus had cast a legion of devils out of his troubled soul, and that these evil spirits had entered into a herd of swine, driving them to quick destruction.

And he did not stop until he had gone

in Decapolis how great things Jesus had done for him: and all men did marvel.

into all the cities of the Decapolis, declaring what great things Jesus had done for him.

1. Why did the swine herders feel it necessary to rush into the village, abandoning their herds, to announce the healing of Amos, when Amos had (according to the text) experienced several lucid intervals before? Why didn't they allow the villagers themselves to break the news to their own village?