

Paper 148 — Training Evangelists in Bethsaida

© 2022 Matthew Block

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

Sources for Paper 148, in the order in which they appear

- (1) Ellen G. **White**, *Spiritual Gifts, Vol. 4a* (Battle Creek, Mich.: Seventh-Day Adventist Publishing Association, 1864)
- (2) “God,” in Orville J. Nave, A.M., D.D., LL.D., **Nave’s Topical Bible**: *A Digest of the Holy Scriptures* (New York: Topical Bible Publishing Company, 1897)
- (3) “Afflictions and Adversities,” in Orville J. Nave, A.M., D.D., LL.D., **Nave’s Topical Bible**: *A Digest of the Holy Scriptures* (New York: Topical Bible Publishing Company, 1897)
- (4) Henry Kendall **Booth**, *The Background of the Bible: A Handbook of Biblical Introduction* (New York: Charles Scribner’s Sons, 1928)
- (5) Julius A. **Bewer**, *The Literature of the Old Testament, Revised Edition* (New York: Columbia University Press, 1922, 1935)
- (6) 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)
- (7) J. Middleton **Murry**, *Jesus—Man of Genius* (New York: Harper & Brothers Publishers, 1926)
- (8) David Smith, M.A., D.D., *Our Lord’s Earthly Life* (New York: George H. Doran Company, 1925)

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

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.)

Work-in-progress Version 18 Feb. 2022
© 2022 Matthew Block

PAPER 148 — TRAINING EVANGELISTS AT BETHSAIDA

148:0.1 From May 3 to October 3, A.D. 28, Jesus and the apostolic party were in residence at the Zebedee home at Bethsaida. Throughout this five months' period of the dry season an enormous camp was maintained by the seaside near the Zebedee residence, which had been greatly enlarged to accommodate the growing family of Jesus. This seaside camp, occupied by an ever-changing population of truth seekers, healing candidates, and curiosity devotees, numbered from five hundred to fifteen hundred. This tented city was under the general supervision of David Zebedee, assisted by the Alpheus twins. The encampment was a model in order and sanitation as well as in its general administration. The sick of different types were segregated and were under the supervision of a believer physician, a Syrian named Elman.¹

148:0.2 Throughout this period the apostles would go fishing at least one day a week, selling their catch to David for consumption by the seaside encampment. The funds thus received were turned over to the group treasury. The twelve were permitted to spend one week out of each month with their families or friends.

148:0.3 While Andrew continued in general charge of the apostolic activities, Peter was in full charge of the school of the evangelists.

The apostles all did their share in teaching groups of evangelists each forenoon, and both teachers and pupils taught the people during the afternoons. After the evening meal, five nights a week, the apostles conducted question classes for the benefit of the evangelists. Once a week Jesus presided at this question hour, answering the holdover questions from previous sessions.

148:0.4 In five months several thousand came and went at this encampment. Interested persons from every part of the Roman Empire and from the lands east of the Euphrates were in frequent attendance. This was the longest settled and well-organized period of the Master's teaching. Jesus' immediate family spent most of this time at either Nazareth or Cana.

148:0.5 The encampment was not conducted as a community of common interests, as was the apostolic family. David Zebedee managed this large tent city so that it became a self-sustaining enterprise, notwithstanding that no one was ever turned away. This ever-changing camp was an indispensable feature of Peter's evangelistic training school.

[See endnote re "Schools of the Prophets".]

1. A NEW SCHOOL OF THE PROPHETS²

148:1.1 Peter, James, and Andrew were the committee designated by Jesus to pass upon applicants for admission to the school of evangelists. All the races and nationalities of the Roman world and the East, as far as India, were represented among the students in this new school of the prophets.

This school was conducted on the plan of learning and doing. What the students learned during the forenoon they taught to the assembly by the seaside during the afternoon. After supper they informally discussed both the learning of the forenoon and the teaching of the afternoon.

148:1.2 Each of the apostolic teachers taught his own view of the gospel of the kingdom. They made no effort to teach just alike; there was no standardized or dogmatic formulation of theologic doctrines. Though they all taught the *same truth*, each apostle presented his own personal interpretation of the Master's teaching. And Jesus upheld this presentation of the diversity of personal experience in the things of the kingdom, unflinchingly harmonizing and coordinating these many and divergent views of the gospel at his weekly question hours. Notwithstanding this great degree of personal liberty in matters of teaching, Simon Peter tended to dominate the theology of the school of evangelists. Next to Peter, James Zebedee exerted the greatest personal influence.

148:1.3 The one hundred and more evangelists trained during this five months by the seaside represented the material from which (excepting Abner and John's apostles) the later seventy gospel teachers and preachers were drawn. The school of evangelists did not have everything in common to the same degree as did the twelve.

[See 146:5.1-2.]

148:1.4 These evangelists, though they taught and preached the gospel, did not baptize believers until after they were later ordained and commissioned by Jesus as the seventy messengers of the kingdom. Only seven of the large number healed at the sundown scene at this place were to be found among these evangelistic students. The nobleman's son of Capernaum was one of those trained for gospel service in Peter's school.

2. THE BETHSAIDA HOSPITAL

148:2.1 In connection with the seaside encampment, Elman, the Syrian physician, with the assistance of a corps of twenty-five young women and twelve men, organized and conducted for four months what should be regarded as the kingdom's first hospital. At this infirmary, located a short distance to the south of the main tented city, they treated the sick in accordance with all known material methods as well as by the spiritual practices of prayer and faith encouragement. Jesus visited the sick of this encampment not less than three times a week and made personal contact with each sufferer. As far as we know, no so-called miracles of supernatural healing occurred among the one thousand afflicted and ailing persons who went away from this infirmary improved or cured. However, the vast majority of these benefited individuals ceased not to proclaim that Jesus had healed them.

148:2.2 Many of the cures effected by Jesus in connection with his ministry in behalf of Elman's patients did, indeed, appear to resemble the working of miracles, but we were instructed that they were only just such transformations of mind and spirit as may occur in the experience of expectant and faith-dominated persons who are under the immediate and inspirational influence of a strong, positive, and beneficent personality whose ministry banishes fear and destroys anxiety.

[See 138:4.1, 141:4.8.]

148:2.3 Elman and his associates endeavored to teach the truth to these sick ones concerning the "possession of evil spirits," but they met with little success. The belief that physical sickness and mental derangement could be caused by the dwelling of a so-called unclean spirit in the mind or body of the afflicted person was well-nigh universal.

[See 120:3.5.]

148:2.4 In all his contact with the sick and afflicted, when it came to the technique of treatment or the revelation of the unknown causes of disease, Jesus did not disregard the instructions of his Paradise brother, Immanuel, given ere he embarked upon the venture of the Urantia incarnation. Notwithstanding this, those who ministered to the sick learned many helpful lessons by observing the manner in which Jesus inspired the faith and confidence of the sick and suffering.

148:2.5 The camp disbanded a short time before the season for the increase in chills and fever drew on.

3. THE FATHER'S BUSINESS

148:3.1 Throughout this period Jesus conducted public services at the encampment less than a dozen times and spoke only once in the Capernaum synagogue, the second Sabbath before their departure with the newly trained evangelists upon their second public preaching tour of Galilee.

148:3.2 Not since his baptism had the Master been so much alone as during this period of the evangelists' training encampment at Bethsaida. Whenever any one of the apostles ventured to ask Jesus why he was absent so much from their midst, he would invariably answer that he was "about the Father's business."

[See 144:6.3, 147:0.1.]

148:3.3 During these periods of absence, Jesus was accompanied by only two of the apostles. He had released Peter, James, and John temporarily from their assignment as his personal companions that they might also participate in the work of training the new evangelistic candidates, numbering more than one hundred. When the Master desired to go to the hills about the Father's business, he would summon to accompany him any two of the apostles who might be at liberty. In this way each of the twelve enjoyed an opportunity for close association and intimate contact with Jesus.

148:3.4 It has not been revealed for the purposes of this record, but we have been led to infer that the Master, during many of these solitary seasons in the hills, was in direct and executive association with many of his chief directors of universe affairs.

Ever since about the time of his baptism this incarnated Sovereign of our universe had become increasingly and consciously active in the direction of certain phases of universe administration. And we have always held the opinion that, in some way not revealed to his immediate associates, during these weeks of decreased participation in the affairs of earth he was engaged in the direction of those high spirit intelligences who were charged with the running of a vast universe, and that the human Jesus chose to designate such activities on his part as being “about his Father’s business.”

148:3.5 Many times, when Jesus was alone for hours, but when two of his apostles were near by, they observed his features undergo rapid and multitudinous changes, although they heard him speak no words. Neither did they observe any visible manifestation of celestial beings who might have been in communication with their Master, such as some of them did witness on a subsequent occasion.

4. EVIL, SIN, AND INIQUITY³

148:4.1 It was the habit of Jesus two evenings each week to hold special converse with individuals who desired to talk with him, in a certain secluded and sheltered corner of the Zebedee garden.

At one of these evening conversations in private Thomas asked the Master this question:

[Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God (Jn 3:3).]

“Why is it necessary for men to be born of the spirit in order to enter the kingdom?”

Is rebirth necessary to escape the control of the evil one? Master, what is evil?" When Jesus heard these questions, he said to Thomas:

148:4.2 "Do not make the mistake of confusing *evil* with the *evil one*, more correctly the *iniquitous one*. He whom you call the evil one is the son of self-love, the high administrator who knowingly went into deliberate rebellion against the rule of my Father and his loyal Sons. But I have already vanquished these sinful rebels. Make clear in your mind these different attitudes toward the Father and his universe. Never forget these laws of relation to the Father's will:

148:4.3 "Evil is the unconscious or unintended transgression of the divine law, the Father's will. Evil is likewise the measure of the imperfectness of obedience to the Father's will.

[Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law (1 John 3:4).]

148:4.4 "Sin is the conscious, knowing, and deliberate transgression of the divine law, the Father's will.

Sin is the measure of unwillingness to be divinely led and spiritually directed.

148:4.5 "Iniquity is the willful, determined, and persistent transgression of the divine law, the Father's will. Iniquity is the measure of the continued rejection of the Father's loving plan of personality survival and the Sons' merciful ministry of salvation.

148:4.6 “By nature, before the rebirth of the spirit, mortal man is subject to inherent evil tendencies, but such natural imperfections of behavior are neither sin nor iniquity. Mortal man is just beginning his long ascent to the perfection of the Father in Paradise. To be imperfect or partial in natural endowment is not sinful. Man is indeed subject to evil, but he is in no sense the child of the evil one unless he has knowingly and deliberately chosen the paths of sin and the life of iniquity. Evil is inherent in the natural order of this world, but sin is an attitude of conscious rebellion which was brought to this world by those who fell from spiritual light into gross darkness.

XXXIX: HEALTH (White 120)

[?]

[contd] Adam and Eve in Eden were noble in stature, and perfect in symmetry and beauty. They were sinless, and in perfect health.

What a contrast to the human race now! Beauty is gone. Perfect health is not known. Every where we look we see disease, deformity and imbecility. I inquired the cause of this wonderful degeneracy, and was pointed back to [the sin committed by Eve in] Eden (W 120).

148:4.7 “You are confused, Thomas, by the doctrines of the Greeks and the errors of the Persians. You do not understand the relationships of evil and sin because you view mankind as

beginning on earth with a perfect Adam

and rapidly degenerating, through sin, to man’s present deplorable estate.⁴

But why do you refuse to comprehend the meaning of the record which discloses how Cain, the son of Adam, went over into the land of Nod and there got himself a wife?

And why do you refuse to interpret the meaning of the record which portrays the sons of God finding wives for themselves among the daughters of men?

148:4.8 “Men are, indeed, by nature evil, but not necessarily sinful. The new birth—the baptism of the spirit—is essential to deliverance from evil and necessary for entrance into the kingdom of heaven, but none of this detracts from the fact that man is the son of God. Neither does this inherent presence of potential evil mean that man is in some mysterious way estranged from the Father in heaven so that, as an alien, foreigner, or stepchild, he must in some manner seek for legal adoption by the Father. All such notions are born, first, of your misunderstanding of the Father and, second, of your ignorance of the origin, nature, and destiny of man.

[*Contrast:* [T]he ancients understood the slow and evolutionary character of human progress. The early Greeks had clear ideas of this despite their proximity to Mesopotamia (74:8.5).]

148:4.9 “The Greeks and others have taught you that man is descending from godly perfection steadily down toward oblivion or destruction; I have come to show that man, by entrance into the kingdom, is ascending certainly and surely up to God and divine perfection. Any being who in any manner falls short of the divine and spiritual ideals of the eternal Father’s will is potentially evil, but such beings are in no sense sinful, much less iniquitous.

148:4.10 “Thomas, have you not read about this in the Scriptures, where it is written:

GOD.—FATHERHOOD OF: (*Nave's DB* 443)

Deut. 32:5 *Ye are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 Sam. 7:14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

1 Chr. 28:6. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

GOD.—GLORY OF: (*Nave's DB* 448)

[I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; (Isa. 43:6)]

Isa. 43:7. Every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

GOD.—FATHERHOOD OF: (*Nave's DB* 443)

Hos. 1:10. *Ye are* the sons of the living God.

[For as many as are led by the Spirit of God, they are the sons of God (Rom. 8:14).]

'You are the children of the Lord your God.'

'I will be his Father and he shall be my son.'

'I have chosen him to be my son—I will be his Father.'

'Bring my sons from far and my daughters from the ends of the earth;

even every one who is called by my name, for I have created them for my glory.'

'You are the sons of the living God.'

'They who have the spirit of God are indeed the sons of God.'

While there is a material part of the human father in the natural child, there is a spiritual part of the heavenly Father in every faith son of the kingdom."

148:4.11 All this and much more Jesus said to Thomas, and much of it the apostle comprehended, although Jesus admonished him to “speak not to the others concerning these matters until after I shall have returned to the Father.” And Thomas did not mention this interview until after the Master had departed from this world.

5. THE PURPOSE OF AFFLICTION

148:5.1 At another of these private interviews in the garden Nathaniel asked Jesus: “Master, though I am beginning to understand why you refuse to practice healing indiscriminately, I am still at a loss to understand why the loving Father in heaven permits so many of his children on earth to suffer so many afflictions.” The Master answered Nathaniel, saying:

148:5.2 “Nathaniel, you and many others are thus perplexed because you do not comprehend how the natural order of this world has been so many times upset by the sinful adventures of certain rebellious traitors to the Father’s will. And I have come to make a beginning of setting these things in order. But many ages will be required to restore this part of the universe to former paths and thus release the children of men from the extra burdens of sin and rebellion. The presence of evil alone is sufficient test for the ascension of man—sin is not essential to survival.

148:5.3 “But, my son, you should know that the Father does not purposely afflict his children. Man brings down upon himself unnecessary affliction as a result of his persistent refusal to walk in the better ways of the divine will. Affliction is potential in evil, but much of it has been produced by sin and iniquity. Many unusual events have transpired on this world, and it is not strange that all thinking men should be perplexed by the scenes of suffering and affliction which they witness. But of one thing you may be sure: The Father does not send affliction as an arbitrary punishment for wrongdoing. The imperfections and handicaps of evil are inherent; the penalties of sin are inevitable; the destroying consequences of iniquity are inexorable. Man should not blame God for those afflictions which are the natural result of the life which he chooses to live; neither should man complain of those experiences which are a part of life as it is lived on this world. It is the Father’s will that mortal man should work persistently and consistently toward the betterment of his estate on earth. Intelligent application would enable man to overcome much of his earthly misery.

148:5.4 “Nathaniel, it is our mission to help men solve their spiritual problems and in this way to quicken their minds so that they may be the better prepared and inspired to go about solving their manifold material problems. I know of your confusion as you have read the Scriptures. All too often there has prevailed a tendency to ascribe to God the responsibility for everything which ignorant man fails to understand. The Father is not personally responsible for all you may fail to comprehend.

Do not doubt the love of the Father just because some just and wise law of his ordaining chances to afflict you because you have innocently or deliberately transgressed such a divine ordinance.

148:5.5 “But, Nathaniel, there is much in the Scriptures which would have instructed you if you had only read with discernment. Do you not remember that it is written:

AFFLICTIONS AND ADVERSITIES.
(*Nave's DB 20*)

BENEFITS OF: (*Nave's DB 26*)

Prov. 3:11. My son, despise not the chastening of the LORD; neither be weary of his correction:

‘My son, despise not the chastening of the Lord; neither be weary of his correction,

12. For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

for whom the Lord loves he corrects, even as the father corrects the son in whom he takes delight.’

[For he doth not afflict willingly nor grieve the children of men (Lam. 3:33).]

‘The Lord does not afflict willingly.’

BENEFITS OF, ILLUSTRATED: (*Nave's DB 27*)

Psa. 119:67. Before I was afflicted I went astray: but now have I kept thy word.

‘Before I was afflicted, I went astray, but now do I keep the law.

71. It is good for me that I have been afflicted, that I might learn thy statutes.

Affliction was good for me that I might thereby learn the divine statutes.’

CONSOLATION IN: (*Nave's DB 28*)

Ex. 3:7. And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

‘I know your sorrows.

SOURCE OR PARALLEL

URANTIA PAPER 148

Deut. 3:27. The eternal God is *thy* refuge, and underneath *are* the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

The eternal God is your refuge, while underneath are the everlasting arms.'

Psa. 9:9: The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

'The Lord also is a refuge for the oppressed, a haven of rest in times of trouble.'

Psa. 41:3. The LORD will strengthen him upon the bed of languishing:

'The Lord will strengthen him upon the bed of affliction;

thou wilt make all his bed in his sickness.

the Lord will not forget the sick.'

Psa. 103:13. Like as a father pitieth *his* children, so the LORD pitieth them that fear him.

'As a father shows compassion for his children, so is the Lord compassionate to those who fear him.

14. For he knoweth our frame; he remembereth that we *are* dust.

He knows your body; he remembers that you are dust.'

Psa. 147:3. He healeth the broken in heart, and bindeth up their wounds.

'He heals the brokenhearted and binds up their wounds.'

Isa. 25:4. For thou hast been a strength to the poor, a strength to the needy in his distress,

'He is the hope of the poor, the strength of the needy in his distress,

a refuge from the storm, a shadow from the heat,

a refuge from the storm, and a shadow from the devastating heat.'

when the blast of the terrible ones *is* as a storm *against* the wall.

Isa. 40:29. He giveth power to the faint; and to *them that have* no might he increaseth strength.

'He gives power to the faint, and to them who have no might he increases strength.'

Isa. 42:3. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

'A bruised reed shall he not break, and the smoking flax he will not quench.'

Isa 43:2. When thou passest through the waters, I *will be* with thee;

and through the rivers, they shall not overflow thee:

when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Isa. 61:1. The Spirit of the Lord GOD *is* upon me: because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to captives, and the opening of the prison to *them that are* bound;

2. To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

[*out of order*] Job 5:6. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

‘When you pass through the waters of affliction, I will be with you,

and when the rivers of adversity overflow you, I will not forsake you.’

‘He has sent me to bind up the brokenhearted, to proclaim liberty to the captives,

and to comfort all who mourn.’

‘There is correction in suffering;

affliction does not spring forth from the dust.’”

6. THE MISUNDERSTANDING OF SUFFERING—DISCOURSE ON JOB

148:6.1 It was this same evening at Bethsaida that John also asked Jesus why so many apparently innocent people suffered from so many diseases and experienced so many afflictions. In answering John’s questions, among many other things, the Master said:

148:6.2 “My son, you do not comprehend the meaning of adversity or the mission of suffering.

[The book is plainly a work of the imagination, a **masterpiece** of creative invention and literary artistry.... It is generally believed that there was an ancient **Semitic** story of a man named Job ... This the author of our present book used to furnish a type for his hero and a suggestion for the plot of the drama (**Booth** 121-22).]

2 And there were born unto him seven sons and three daughters.

3 His substance was also seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household;

so that this man was the greatest of all the men of the east (Job 1:2-3).

[Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: (Acts 10:34)]

Have you not read that **masterpiece** of **Semitic** literature—the Scripture story of the afflictions of Job?

Do you not recall how this wonderful parable begins with the recital of the material prosperity of the Lord's servant?

You well remember that

Job was blessed with children,

wealth,

dignity, position,

health, and everything else which men value in this temporal life.

According to the time-honored teachings of the children of Abraham such material prosperity was all-sufficient evidence of divine favor. But such material possessions and such temporal prosperity do not indicate God's favor. My Father in heaven loves the poor just as much as the rich;

he is no respecter of persons.

148:6.3 "Although transgression of divine law is sooner or later followed by the harvest of punishment, while men certainly eventually do reap what they sow,⁵ still you should know that

[[The Book of Job teaches] the plain fact human suffering is not the necessary result of sin but is a part of life which comes to all men irrespective of moral worth or baseness (Booth 124).

human suffering is not always a punishment for antecedent sin.

[Note: See Job 1:6-12 and 2:1-7 re God's granting Satan's request to bring adversity to Job.]

Both Job and his friends failed to find the true answer for their perplexities.

And with the light you now enjoy you would hardly assign to either Satan or God the parts they play in this unique parable.

XIX: THE WISDOM LITERATURE (Bewer 308)

[Note: See passage from Bewer 329 on next pg.]

While Job did not, through suffering, find the resolution of his intellectual troubles or the solution of his philosophical difficulties, he did achieve great victories; even in the very face of the breakdown of his theological defenses he ascended to those spiritual heights where he could sincerely say,

Before the mighty work of creation and God's wonderful rule of the world of nature, Job is made to feel his own insignificance, becomes conscious of the arrogance of his selfish claims, and confesses,

I know that Thou canst do all things,
and that no purpose of Thine can be restrained.

Therefore have I uttered that which I understood not,
things too wonderful for me, which I knew not.

I had heard of Thee by the hearing of the ear,
but now mine eye sees Thee,

Wherefore I loathe (my words)
and repent in dust and ashes. (40:4f,
42:2.3b, 5f) (Be 328)

'I abhor myself';

[Wherefore I abhor myself, and repent in dust and ashes (Job 42:6).]

SOURCE OR PARALLEL

URANTIA PAPER 148

[*Note*: According to the narrative, Job says he abhors himself *after* having a vision of God.]

then was there granted him the salvation of a *vision of God*.

So even through misunderstood suffering, Job ascended to the superhuman plane of moral understanding and spiritual insight.

God had not answered Job's question as to the reason of his suffering at all. The problem of suffering is as dark as before. And yet in spite of this Job gains **peace**. He does not know and does not need to know why he suffers, for he has been accorded a **vision of God** (Be 329).

When the suffering servant obtains a **vision of God**, there follows a soul **peace** which passes all human understanding.

[And the peace of God, **which passeth all understanding**, shall keep your hearts and minds through Christ Jesus (Phil. 4:7).]

148:6.4 "The first of Job's friends, Eliphaz, exhorted the sufferer to

3 Behold, thou has instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled (Job 4:3-6).

exhibit in his afflictions the same fortitude he had prescribed for others during the days of his prosperity.

Said this false comforter: 'Trust in your religion, Job;

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same (Job 4:7-8)

remember that it is the wicked and not the righteous who suffer.

You must deserve this punishment, else you would not be afflicted.

No man is sinless, no mortal is just before God (4:17) (Be 318).

You well know that no man can be righteous in God's sight.

You know that the wicked never really prosper.

SOURCE OR PARALLEL

URANTIA PAPER 148

Yet man is born unto trouble, as the sparks fly upward (Job 5:7).

Anyway, man seems predestined to trouble,

17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the **chastening** of the Almighty: (Job 5:17).

and perhaps the Lord is only **chastising** you

27 Lo this, we have searched it, so it *is*; hear it, and know *it* **for thy good** (Job 5:27).

for your own good.'

No wonder poor Job failed to get much comfort from such an interpretation of the problem of human suffering.

148:6.5 "But the counsel of his second friend, Bildad, was even more depressing, notwithstanding its soundness from the standpoint of the then accepted theology.⁶ Said Bildad:

3 Doth God pervert judgment? or doth the Almighty pervert justice?

'God cannot be unjust.

4 If thy children have sinned against him, and he have cast them away for their transgression;

Your children must have been sinners since they perished;

you must be in error, else you would not be so afflicted.

5 If thou seek diligently unto God, and make thy supplication to the Almighty:

6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous (Job 8:3-6).

And if you are really righteous, God will certainly deliver you from your afflictions.

8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we *are but of* yesterday, and know nothing, because of days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart? (Job 8:8-10)

You should learn from the history of God's dealings with man that the Almighty destroys only the wicked.'

SOURCE OR PARALLEL

URANTIA PAPER 148

1 Then Job answered and said, (Job 9:1)

[*Note:* The poetic, imagery-filled language in which Job answers his friends has no resemblance to this passage.]

8 Thine hands have made me and fashioned me together round about;

yet thou dost destroy me (Job 10:8).

18 Wherefore then hast thou brought me forth out of the womb? (Job 10:18)

[*Compare:* 32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

33 Neither is there any daysman betwixt us, that might lay his hand upon us both (Job 9:32-33).]

1 Then answered Zophar the Naamathite, and said,

148:6.6 “And then you remember how Job replied to his friends, saying:

‘I well know that God does not hear my cry for help. How can God be just and at the same time so utterly disregard my innocence? I am learning that I can get no satisfaction from appealing to the Almighty. Cannot you discern that God tolerates the persecution of the good by the wicked? And since man is so weak, what chance has he for consideration at the hands of an omnipotent God?’

God has made me as I am,

and when he thus turns upon me, I am defenseless.

And why did God ever create me just to suffer in this miserable fashion?’

148:6.7 “And who can challenge the attitude of Job in view of the counsel of his friends and the erroneous ideas of God which occupied his own mind? Do you not see that

Job longed for a *human* God, that he hungered to commune with a divine Being who knows man’s mortal estate and understands that the just must often suffer in innocence **as a part of this first life of the long Paradise ascent?**

Wherefore has the Son of Man come forth from the Father to live such a life in the flesh that he will be able to comfort and succor all those who must henceforth be called upon to endure the afflictions of Job.

148:6.8 “Job’s third friend, Zophar, then spoke still less comforting words when he said:

SOURCE OR PARALLEL

URANTIA PAPER 148

3 Should thy lies make men hold their peace?
and when thou mockest, shall no man make thee
ashamed?

4 For thou hast said, My doctrine is pure, and
I am clean in thine eyes (Job 11:1, 3-4).

1 Man *that is* born of a woman *is* of few days,
and full of trouble (Job 14:1).

[*Note:* Eliphaz's second speech comprises Job 15.
He pours scorn on Job, saying:]

5 For thy mouth uttereth thine iniquity, and
thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not
I: yea, thine own lips testify against thee.

7 Art thou the first man that was born? or wast
thou made before the hills? ...

9 What knowest thou, that we know not? what
understandest thou, which is not in us? (Job 15:5-7,
9)

[*Note:* Bildad's second speech comprises Job 18.]

3 Wherefore are we counted as beasts, and
reputed vile in your sight? (Job 18:3)

[*Note:* Zophar's second speech comprises Job 20.
It is not melancholy but rather asserts that "the
triumphing of the wicked is short, and the joy of
the hypocrite but for a moment" (Job 20:4).]

[*Note:* Sadler skips over the third session with
Job's friends as well as Elihu's speech.]

'You are foolish to claim to be righteous,

seeing that you are thus afflicted. But I
admit that it is impossible to comprehend
God's ways. Perhaps there is some hidden
purpose in all your miseries.'

And when Job had listened to all three of
his friends, he appealed directly to God
for help, pleading the fact that

'man, born of woman, is few of days and
full of trouble.'

148:6.9 "Then began the second session
with his friends.

Eliphaz grew more stern, accusing, and
sarcastic.

Bildad became indignant at Job's
contempt for his friends.

Zophar reiterated his melancholy advice.

XIX: THE WISDOM LITERATURE
(Bewer 308)

But as he thinks of his blood so innocently shed, the old, ingrained belief in the righteous heavenly avenger of innocent blood asserts itself so strongly that he **appeals to God**—

against God! ...

A strange dualism appears here in Job's thought of God, the God of righteousness over against the God of arbitrary cruelty (Be 323).

[*Contrast.* The text and the interpretation of the famous passage [see the passage on next pg. beginning with 'I know that my vindicator lives'] are uncertain. But that Job did not assert his belief in his resurrection or his immortality may be pretty safely assumed, for in that case he would have worked this out more fully (Be 324, fn).]

He can find no refuge with his friends; they will not believe in his innocence, so **he is driven in his despair to God**, for he cannot get away from the conviction that God is after all truthful.

[But it is a drama without any action, confined to the realm of speech. The only action is within Job in the **battle between faith and doubt in his own soul** (Booth 122).]

Job by this time had become disgusted with his friends⁷ and appealed again to God,

and now he **appealed to a just God**

against the God of injustice embodied in the philosophy of his friends and enshrined even in his own religious attitude.

Next Job took refuge in the consolation of a future life in which the inequities of mortal existence may be more justly rectified.

Failure to receive help from man **drives Job to God.**

Then ensues the great **struggle in his heart between faith and doubt.**

Thus he confidently expects that God will bear witness to him because of His truthfulness. He comes to **hope** in his vindication; it cannot be far off.

Soon he will **die**;

but no matter, God will vindicate him at his grave.... And he is certain also that he himself will see this vindication. The very thought of the vision of God consumes his heart with longing.

I know that **my vindicator lives**,
and at last He will stand up upon the dust:

And after (?) my skin is thus destroyed,
then without (?) my flesh shall I see God;
Whom I, even I, shall see on my side,
and mine eyes shall behold, and not a stranger.

My heart is consumed within me (19:25-27)
(Be 324).

The argument that the **punishment of the wicked is visited upon their children** Job tosses impatiently aside,

for to him it does not meet the real question (Be 325).

Finally, the human sufferer begins to see the light of life;

his tortured soul ascends to new heights of **hope** and courage;

he may suffer on and even **die**,

but his enlightened soul now utters that cry of triumph,

'My Vindicator lives!'

148:6.10 "Job was altogether right when he challenged the doctrine that **God afflicts children in order to punish their parents**.

Job was ever ready to admit that God is righteous, but he longed for some soul-satisfying revelation of the personal character of the Eternal. And that is our mission on earth. No more shall suffering mortals be denied the comfort of knowing the love of God and understanding the mercy of the Father in heaven.

SOURCE OR PARALLEL

URANTIA PAPER 148

[Then follows the sublimest part of the poem, daring and splendid, a masterpiece of religious genius—the **speech of God** out of the storm (chaps. 38-44). Nowhere in all the world's literature is there so **majestic** a picture of the glory of God (**Booth** 124).]

While the **speech of God** spoken from the whirlwind was a **majestic** concept for the day of its utterance,

you have already learned that the Father does not thus reveal himself, but rather that he speaks within the human heart as

[And after the earthquake a fire; *but* the LORD was not in the fire: and after the fire a still small voice (1 Kgs. 19:12).]

a still, small voice,

[And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left (Isa. 30:21).]

saying, 'This is the way; walk therein.'

[Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? (1Cor. 3:16)]

Do you not comprehend that God dwells within you,

[Ye perceive the grace of our Lord Jesus Christ, that for your sakes He became poor when He was rich, that ye, by His poverty, might become rich (2 Cor. 8:9).]

that he has become what you are that he may make you what he is!"

[For he doth not afflict willingly nor grieve the children of men (Lam. 3:33).]

148:6.11 Then Jesus made this final statement:

"The Father in heaven does not willingly afflict the children of men.

Man suffers, first, from the accidents of time and the imperfections of the evil of an immature physical existence. Next, he suffers the inexorable consequences of sin—the transgression of the laws of life and light. And finally, man reaps the harvest of his own iniquitous persistence in rebellion against the righteous rule of heaven on earth. But man's miseries are not a *personal* visitation of divine judgment. Man can, and will, do much to lessen his temporal sufferings.

But once and for all be delivered from the superstition that God afflicts man at the behest of the evil one. Study the Book of Job just to discover how many wrong ideas of God even good men may honestly entertain; and then note how even the painfully afflicted Job found the God of comfort and salvation in spite of such erroneous teachings. At last his faith pierced the clouds of suffering to discern the light of life pouring forth from the Father as healing mercy and everlasting righteousness.”

148:6.12 John pondered these sayings in his heart for many days. His entire afterlife was markedly changed as a result of this conversation with the Master in the garden, and he did much, in later times, to cause the other apostles to change their viewpoints regarding the source, nature, and purpose of commonplace human afflictions. But John never spoke of this conference until after the Master had departed.

7. THE MAN WITH THE WITHERED HAND

XIII: GROWING HOSTILITY OF THE SCRIBES AND PHARISEES. (*A Harmony of the Gospels* 49)

§46. THE MAN WITH THE WITHERED HAND. Matt. 12:9-14. Mark 3:1-6. Luke 6:6-11.

Luke 6:6 And it came to pass on another sabbath,

that he entered into the synagogue and taught:

148:7.1 The second Sabbath before the departure of the apostles and the new corps of evangelists on the second preaching tour of Galilee,

Jesus spoke in the Capernaum synagogue

on the “Joys of Righteous Living.”

When Jesus had finished speaking, a large group of those who were maimed, halt, sick, and afflicted crowded up around him, seeking healing. Also in this group were the apostles, many of the new evangelists, and the Pharisaic spies from Jerusalem. Everywhere that Jesus went (except when in the hills about the Father’s business) the six Jerusalem spies were sure to follow.

148:7.2 The leader of the spying Pharisees, as Jesus stood talking to the people, induced

and there was a man there, and his right hand was withered.

a man with a withered hand

to approach him

Matt 12:[10] And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

and ask if it would be lawful to be healed on the Sabbath day

or should he seek help on another day.

When Jesus saw the man, heard his words, and perceived that he had been sent by the Pharisees,

Luke 6:8 But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth.

he said: “Come forward

[He said to the man, “Come forward into the middle” (Murry 85).]

9 And Jesus said unto them, I ask you,

while I ask you a question.

[Matt. 12:11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day,

If you had a sheep and it should fall into a pit on the Sabbath day,

SOURCE OR PARALLEL

URANTIA PAPER 148

will he not lay hold on it, and lift it out?]

would you reach down, lay hold on it, and lift it out?

Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?

Is it lawful to do such things on the Sabbath day?"

And the man answered: "Yes, Master, it would be lawful thus to do well on the Sabbath day."

Then said Jesus, speaking to all of them: "I know wherefore you have sent this man into my presence. You would find cause for offense in me if you could tempt me to show mercy on the Sabbath day. In silence you all agreed that it was lawful to lift the unfortunate sheep out of the pit, even on the Sabbath, and I call you to witness that it is lawful to exhibit loving-kindness on the Sabbath day not only to animals but also to men.

Matt. 12:12 How much then is a man of more value than a sheep!

How much more valuable is a man than a sheep!

I proclaim that

Wherefore it is lawful to do good on the sabbath day.

it is lawful to do good to men on the Sabbath day."

And as they all stood before him in silence,

Mark 3:3 And he saith unto the man that had his hand withered,

Jesus, addressing the man with the withered hand, said:

Stand forth.

"Stand up here by my side that all may see you.

And now that you may know that it is my Father's will that you do good on the Sabbath day, if you have the faith to be healed,

Matt. 12:13 Then saith he to the man, Stretch forth thy hand.

I bid you stretch out your hand."

SOURCE OR PARALLEL

URANTIA PAPER 148

And he stretched it forth; and it was restored whole, as the other.

148:7.3 And as this man stretched forth his withered hand, it was made whole.

The people were minded to turn upon the Pharisees, but Jesus bade them be calm, saying: "I have just told you that it is lawful to do good on the Sabbath, to save life, but I did not instruct you to do harm and give way to the desire to kill."

Mark 3:6 And the Pharisees went out,

The angered Pharisees went away,

and notwithstanding it was the Sabbath day,

and straightway with the Herodians took counsel against him, how they might destroy him.

they hastened forthwith to Tiberias and took counsel with Herod,

doing everything in their power to arouse his prejudice in order to secure the Herodians as allies against Jesus.

But Herod refused to take action against Jesus, advising that they carry their complaints to Jerusalem.

148:7.4 This is the first case of a miracle to be wrought by Jesus in response to

[Certainly the stage was set, the challenge prepared by the Pharisees. Jesus accepted it, and by his words to the Pharisees lifted it to the level of ultimate things (Murry 86).]

the challenge of his enemies.

And the Master performed this so-called miracle, not as a demonstration of his healing power, but as an effective protest against making the Sabbath rest of religion a veritable bondage of meaningless restrictions upon all mankind.

AT THE PASSOVER (Smith2 105)

Ancient tradition has it that he was a **stone-mason**, and he thus appealed to Jesus: "I was a mason seeking a livelihood with my hands. I pray you, Jesus, to restore me to health that I may not shamefully beg my bread (S2 105).

This man returned to his work as a **stone mason**,

proving to be one of those whose healing was followed by a life of thanksgiving and righteousness.

8. LAST WEEK AT BETHSAIDA

148:8.1 The last week of the sojourn at Bethsaida the Jerusalem spies became much divided in their attitude toward Jesus and his teachings. Three of these Pharisees were tremendously impressed by what they had seen and heard. Meanwhile, at Jerusalem, Abraham, a young and influential member of the Sanhedrin, publicly espoused the teachings of Jesus and was baptized in the pool of Siloam by Abner. All Jerusalem was agog⁸ over this event, and messengers were immediately dispatched to Bethsaida recalling the six spying Pharisees.

[See 146:3.1.]

148:8.2 The Greek philosopher who had been won for the kingdom on the previous tour of Galilee returned with certain wealthy Jews of Alexandria, and once more they invited Jesus to come to their city for the purpose of establishing a joint school of philosophy and religion as well as an infirmary for the sick. But Jesus courteously declined the invitation.

148:8.3 About this time there arrived at the Bethsaida encampment a trance prophet from Bagdad, one Kirmeth. This supposed prophet had peculiar visions when in trance and dreamed fantastic dreams when his sleep was disturbed. He created a considerable disturbance at the camp, and Simon Zelotes was in favor of dealing rather roughly with the self-deceived pretender, but Jesus intervened and allowed him entire freedom of action for a few days. All who heard his preaching soon recognized that his teaching was not sound as judged by the gospel of the kingdom. He shortly returned to Bagdad, taking with him only a half dozen unstable and erratic souls. But before Jesus interceded for the Bagdad prophet, David Zebedee, with the assistance of a self-appointed committee, had taken Kirmeth out into the lake and, after repeatedly plunging him into the water, had advised him to depart hence—to organize and build a camp of his own.

148:8.4 On this same day, Beth-Marion, a Phoenician woman, became so fanatical that she went out of her head and, after almost drowning from trying to walk on the water, was sent away by her friends.

148:8.5 The new Jerusalem convert, Abraham the Pharisee, gave all of his worldly goods to the apostolic treasury, and this contribution did much to make possible the immediate sending forth of the one hundred newly trained evangelists. Andrew had already announced the closing of the encampment, and everybody prepared either to go home or else to follow the evangelists into Galilee.

9. HEALING THE PARALYTIC

XIII: GROWING HOSTILITY OF THE SCRIBES AND PHARISEES. (*A Harmony of the Gospels* 49)

§41. THE PARALYTIC BORNE OF FOUR.
Matt. 9:[1]2-8. Mark 2:1-12. Luke 5:17-26.

Luke 5:17 And it came to pass on one of those days, that he was teaching;

and there were Pharisees and doctors of the law sitting by,

who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal.

Mark 2:2 And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them.

148:9.1 On Friday afternoon, October 1, when Jesus was holding his last meeting with the apostles, evangelists, and other leaders of the disbanding encampment,

and with the six Pharisees from Jerusalem seated in the front row of this assembly in the spacious and enlarged front room of the Zebedee home,

there occurred one of the strangest and most unique episodes of all Jesus' earth life.

The Master was, at this time, speaking as he stood in this large room, which had been built to accommodate these gatherings during the rainy season.

The house was entirely surrounded by a vast concourse of people who were straining their ears to catch some part of Jesus' discourse.

148:9.2 While the house was thus thronged with people and entirely surrounded by eager listeners,

SOURCE OR PARALLEL

URANTIA PAPER 148

Luke 5:18 And behold, men bring on a bed
a man that was palsied:

a man long afflicted with paralysis was
carried down from Capernaum on a small
couch by his friends.

and they sought to bring him in, and to lay
him before him.

This paralytic had heard that Jesus was
about to leave Bethsaida, and having
talked with Aaron the stone mason, who
had been so recently made whole, he
resolved to be carried into Jesus'
presence, where he could seek healing.

19 And not finding by what *way* they might
bring him in because of the multitude,

His friends tried to gain entrance to
Zebedee's house by both the front and
back doors, but too many people were
crowded together.

But the paralytic refused to accept defeat;
he directed his friends to procure ladders
by which

they went up to the housetop,

they ascended to the roof of the room in
which Jesus was speaking,

and after loosening the tiles,

and let him down through the tiles with his
couch into the midst before Jesus.

they boldly lowered the sick man on his
couch by ropes until the afflicted one
rested on the floor immediately in front of
the Master.

When Jesus saw what they had done, he
ceased speaking, while those who were
with him in the room marveled at the
perseverance of the sick man and his
friends. Said the paralytic: "Master, I
would not disturb your teaching, but I am
determined to be made whole. I am not
like those who received healing and
immediately forgot your teaching. I
would be made whole that I might serve
in the kingdom of heaven."

	Now, notwithstanding that this man's affliction had been brought upon him by his own misspent life,
Matt. 9:[2] and Jesus seeing their faith said unto the sick of the palsy,	Jesus, seeing his faith, said to the paralytic:
Son, be of good cheer; thy sins are forgiven.	"Son, fear not; your sins are forgiven.
	Your faith shall save you."
	^{148:9.3} When the Pharisees from Jerusalem, together with other scribes and lawyers who sat with them, heard this pronouncement by Jesus, they began to say to themselves:
Mark 2:7 Why doth this man thus speak?	"How dare this man thus speak?
he blasphemeth:	Does he not understand that such words are blasphemy?
who can forgive sins but one, <i>even</i> God?	Who can forgive sin but God?"
8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves,	Jesus, perceiving in his spirit that they thus reasoned within their own minds and among themselves,
saith unto them,	spoke to them, saying:
Why reason ye these things in your hearts?	"Why do you so reason in your hearts?
	Who are you that you sit in judgment over me?
9 Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?	What is the difference whether I say to this paralytic, your sins are forgiven, or arise, take up your bed, and walk?
10 But that ye may know that the Son of man hath power [ARV txt.: authority] on earth to forgive sins	But that you who witness all this may finally know that the Son of Man has authority and power on earth to forgive sins,

(he saith to the sick of the palsy), 11 I say unto thee,

Arise, take up thy bed, and go unto thy house.

12 And he arose, and straightway took up the bed,

and went forth before them all;

insomuch that they were all amazed,

and glorified God,

saying, We never saw it on this fashion.

I will say to this afflicted man,

Arise, take up your bed, and go to your own house.”

And when Jesus had thus spoken,

the paralytic arose,

and as they made way for him,

he walked out before them all.

And those who saw these things were amazed.

Peter dismissed the assemblage,

while many prayed and glorified God,

confessing that they had never before seen such strange happenings.

148:9.4 And it was about this time that the messengers of the Sanhedrin arrived to bid the six spies return to Jerusalem. When they heard this message, they fell to earnest debate among themselves; and after they had finished their discussions, the leader and two of his associates returned with the messengers to Jerusalem, while three of the spying Pharisees confessed faith in Jesus and, going immediately to the lake, were baptized by Peter and fellowshipped by the apostles as children of the kingdom.⁹

1. Sadler may have created the name ‘Elman’ for the Syrian physician by compounding the names ‘Elijah’ and ‘Naaman the Syrian’, mentioned in Luke 4:27:

27 And many lepers were in Israel in the time of Eliseus [Elijah] the prophet; and none of them was cleansed, saving Naaman the Syrian.

2. Sadler was probably alluding to the “schools of the prophets” mentioned by Ellen G. White in some of her writings based on 1 Sam. 19:19-21. In her 1893 book, *Christian Education*, she wrote:

Further provision was made for the instruction of the young, by the establishment of the **schools of the prophets**.... The schools of the prophets were founded by Samuel, to serve as a barrier against the wide-spread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors....

In Samuel’s day there were two of these schools,—one at Ramah, the home of the prophet, and the other at Kirjathjearim, where the ark then was. Others were established in later times (p. 61).

In her 1903 book, *Education*, she wrote:

In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God. For the training of such a class of teachers, Samuel, by the Lord’s direction, established the **schools of the prophets**.

These schools were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. To this end, Samuel gathered companies of young men who were pious, intelligent, and studious.... In Samuel’s day there were two of these schools—one at Ramah, the home of the prophet, and the other at Kirjath-jearim. In later times others were established (p. 46).

Previous to Ellen G. White’s writings, mainstream seminaries and the Mormons were using “school of the prophets” to describe their schools. From www.churchofjesuschrist.org/study/history/topics/school-of-the-prophets?lang=eng:

In December 1832, Joseph Smith received a revelation directing him to establish a school for the elders of the Church in Kirtland. Joseph Smith and his contemporaries used the term “school of the prophets” to describe this new school. This term was commonly used to describe the seminaries at Harvard and Yale as well as other schools at which clergy received training for their ministry. For some, the name called to mind the Old Testament “company of the prophets,” which gathered around such figures as Samuel, Elijah, and Elisha.

3. Evil, Sin and Iniquity are also discussed in 2:3.5; 54:0.1-2; 67:1.4-5; 194:3.4.

4. More of White’s descriptions of human degeneracy, these from Chapter 41, “Delusions of Progression,” in the same book:

True knowledge has decreased with every successive generation. God is infinite, and the first people upon the earth received their instructions from that infinite God who created the world. Those who received their knowledge direct from infinite wisdom were not deficient in knowledge. . . .

In strength of intellect, men who now live can bear no comparison to the ancients. There has been more ancient arts lost than the present generation now possess. For skill and art those living in this degenerate age will not compare with the knowledge possessed by strong men who lived near one thousand years.

Men before the flood lived many hundred of years, and when one hundred years old were considered but youths. Those long-lived men had sound minds in sound bodies. Their mental and physical strength was so great that the present feeble generation can bear no comparison to them. Those ancients had nearly one thousand years in which to acquire knowledge. They came upon the stage of action from the ages

of sixty to one hundred years, about the time those who now live the longest have acted their part in their little short life time, and have passed off the stage. Those who are deceived, and flattered on in the delusion that the present is an age of real progress, and that the human race has been in ages past progressing in true knowledge, are under the influence of the father of lies, whose work has ever been to turn the truth of God into a lie.

In her *Spiritual Gifts, Vol. 3* [1864], p. 83, she describes man's degenerating height:

Those who lived before the flood, come forth with their giant-like stature, more than twice as tall as men now living upon the earth, and well proportioned. The generations after the flood were less in stature. There was a continual decrease through successive generations, down to the last that lived upon the earth.

5. Some Bible passages about sowing and reaping:

Even as I have seen, they that plow iniquity, and sow wickedness, reap the same (Job 4:8).

He that soweth iniquity shall reap vanity: and the rod of his anger shall fail (Prov. 22:8).

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap (Gal. 6:7).

6. [Job's friends] give voice to the current and conventional theology of their day (Booth 123).

7. In 16:1-3 Job expresses his disgust with his friends:

1 Then Job answered and said,

2 I have heard many such things: miserable comforters *are* ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest? (Job 16:1-3)

8. Sadler possibly lifted the word 'agog' from Smith2, who used the word to describe the attitude of the Scribes when the man with the withered hand asked Jesus to heal him on the Sabbath:

The Rabbinical law ordained that only where the patient's life was in danger might a physician apply remedies [on the Sabbath]. The Scribes were all agog. What would Jesus do? (Smith2 105-06)

The word 'agog' occurs two other times in Part IV.

9. Sadler may have been inspired by a passage in Smith1 for the story of the conversion of Pharisaic spies. Smith was writing about the impact of John the Baptist's preaching on Pharisees and Sadducees sent by the Sanhedrin to spy on him:

[T]hose Pharisees and Sadducees came as deputies from the Sanhedrin to spy upon the work and carry back a report. When, however, they found themselves face to face with the preacher [John the Baptist] and listened to his impassioned eloquence, they too were carried away. Whatever may have been their motives, they were disposed to show themselves friendly to the prophet, and actually presented themselves for baptism (Smith1 29).