

Paper 149 — The Second Preaching Tour

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

Sources for Paper 149, in the order in which they appear

- (1) George Adam Smith, D.D., LL.D., Litt.D., *Atlas of the Historical Geography of the Holy Land* (London: Hodder and Stoughton, 1915)

Note: This source is coded **Atlas HGHL**.

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

- (4) Robert E. **Speer**, *Studies of the Man Christ Jesus* (New York: Fleming H. Revell Company, 1896)

- (5) Harris Franklin **Rall**, *The Teachings of Jesus* (New York: The Abingdon Press, 1918)

- (6) 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)

Note: This source is coded **Nave's TB**.

- (7) Charles Edward **Jefferson**, *The Character of Jesus* (New York: Thomas Y. Crowell & Co., 1908)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.

- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

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PAPER 149 — THE SECOND PREACHING TOUR

149:0.1 The second public preaching tour of Galilee began on Sunday, October 3, A.D. 28, and continued for almost three months, ending on December 30. Participating in this effort were Jesus and his twelve apostles, assisted by the newly recruited corps of 117 evangelists and by numerous other interested persons.

ATLAS OF THE HISTORICAL
 GEOGRAPHY OF THE HOLY LAND
 (*Atlas HGHL*)

PLATE 21 B4; PLATE 19 B2; PLATE 20 C3,
 D3, C4, C4, E5, E3; PLATE 21 B3, A3;
 PLATE 20 E2 (*AHGHL*)

On this tour they visited Gadara, Ptolemais, Japhia, Dabaritta, Megiddo, Jezreel, Scythopolis, Tarichea, Hippos, Gamala, Bethsaida-Julias,

and many other cities and villages.

149:0.2 Before the departure on this Sunday morning Andrew and Peter asked Jesus to give the final charge to the new evangelists, but the Master declined, saying that it was not his province to do those things which others could acceptably perform. After due deliberation it was decided that James Zebedee should administer the charge. At the conclusion of James's remarks Jesus said to the evangelists: "Go now forth to do the work as you have been charged, and later on, when you have shown yourselves competent and faithful, I will ordain you to preach the gospel of the kingdom."

149:0.3 On this tour only James and John traveled with Jesus. Peter and the other apostles each took with them about one dozen of the evangelists and maintained close contact with them while they carried on their work of preaching and teaching. As fast as believers were ready to enter the kingdom, the apostles would administer baptism. Jesus and his two companions traveled extensively during these three months, often visiting two cities in one day to observe the work of the evangelists and to encourage them in their efforts to establish the kingdom. This entire second preaching tour was principally an effort to afford practical experience for this corps of 117 newly trained evangelists.

149:0.4 Throughout this period and subsequently, up to the time of the final departure of Jesus and the twelve for Jerusalem, David Zebedee maintained a permanent headquarters for the work of the kingdom in his father's house at Bethsaida. This was the clearinghouse for Jesus' work on earth and the relay station for the messenger service which David carried on between the workers in various parts of Palestine and adjacent regions. He did all of this on his own initiative but with the approval of Andrew. David employed forty to fifty messengers in this intelligence division of the rapidly enlarging and extending work of the kingdom. While thus employed, he partially supported himself by spending some of his time at his old work of fishing.

1. THE WIDESPREAD FAME OF JESUS

XIV: ORGANIZATION OF THE KINDOM. (*A Harmony of the Gospels* 56)

§47. THE WIDE-SPREAD FAME OF CHRIST. Matt. 4:23-25. Matt. 12:15-21. Mark 3:7-12. [Luke 6:17-19.]

Matt. 4:24 And the report of him went forth into all Syria:

and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.

[Mark 3:7] and a great multitude from Galilee followed: and from Judæa, 8 and from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.]

149:1.1 By the time the camp at Bethsaida had been broken up,

the fame of Jesus, particularly as a healer, had spread to all parts of Palestine and through all of Syria and the surrounding countries.

For weeks after they left Bethsaida, the sick continued to arrive, and when they did not find the Master, on learning from David where he was, they would go in search of him. On this tour Jesus did not deliberately perform any so-called miracles of healing.

Nevertheless, scores of afflicted found restoration of health and happiness as a result of the re-constructive power of the intense faith which impelled them to seek for healing.

149:1.2 There began to appear about the time of this mission—and continued throughout the remainder of Jesus' life on earth—a peculiar and unexplained series of healing phenomena. In the course of this three months' tour

more than one hundred men, women, and children from Judea, Idumea, Galilee, Syria, Tyre, and Sidon, and from beyond the Jordan

were beneficiaries of this unconscious healing by Jesus and, returning to their homes, added to the enlargement of Jesus' fame. And they did this notwithstanding that Jesus would, every time he observed one of these cases of spontaneous healing,

Matt. 12:15 And Jesus perceiving *it* withdrew from thence: and many followed him: and he healed them all, 16 and charged them that they should not make him known:

directly charge the beneficiary to "tell no man."

149:1.3 It was never revealed to us just what occurred in these cases of spontaneous or unconscious healing. The Master never explained to his apostles how these healings were effected, other than that on several occasions he merely said,

Luke 6:19 And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

"I perceive that power has gone forth from me."

On one occasion he remarked when touched by an ailing child, "I perceive that life has gone forth from me."

149:1.4 In the absence of direct word from the Master regarding the nature of these cases of spontaneous healing, it would be presuming on our part to undertake to explain how they were accomplished, but it will be permissible to record our opinion of all such healing phenomena.

We believe that many of these apparent miracles of healing, as they occurred in the course of Jesus' earth ministry, were the result of the co-existence of the following three powerful, potent, and associated influences:

149:1.5 1. The presence of strong, dominant, and living faith in the heart of the human being who persistently sought healing, together with the fact that such healing was desired for its spiritual benefits rather than for purely physical restoration.

149:1.6 2. The existence, concomitant with such human faith, of the great sympathy and compassion of the incarnated and mercy-dominated Creator Son of God, who actually possessed in his person almost unlimited and timeless creative healing powers and prerogatives.

149:1.7 3. Along with the faith of the creature and the life of the Creator it should also be noted that this God-man was the personified expression of the Father's will. If, in the contact of the human need and the divine power to meet it, the Father did not will otherwise, the two became one, and the healing occurred unconsciously to the human Jesus but was immediately recognized by his divine nature. The explanation, then, of many of these cases of healing must be found in a great law which has long been known to us, namely,

[What a Creator Son desires and his Father wills IS (145:3.11).]

What the Creator Son desires and the eternal Father wills IS.

VII: THE HEALING OF THE PALSIED
MAN (Murry 59)

Healings were **compelled** from him, by acts of **faith**.

When Jesus saw in men who cried to be cured, faith that his word and his touch would cure them, he spoke the word and gave the touch. He could not deny them. He could not deny them, because he loved, and more, because faith was what he was asking from men. **Therefore**, he **suffered men to heal themselves** by faith in him (M 64).

149:1.8 It is, then, our opinion that, in the personal presence of Jesus,

certain forms of profound human faith were literally and truly *compelling* in the manifestation of healing

by certain creative forces and personalities of the universe who were at that time so intimately associated with the Son of Man.

It **therefore** becomes a fact of record that Jesus did frequently **suffer men to heal themselves** in his presence by their powerful, personal faith.

149:1.9 Many others sought healing for wholly selfish purposes. A rich widow of Tyre, with her retinue, came seeking to be healed of her infirmities, which were many; and as she followed Jesus about through Galilee, she continued to offer more and more money, as if the power of God were something to be purchased by the highest bidder. But never would she become interested in the gospel of the kingdom; it was only the cure of her physical ailments that she sought.

2. ATTITUDE OF THE PEOPLE

149:2.1 Jesus understood the minds of men.

[But Jesus did not commit himself unto them, because he knew all *men*,

And needed not that any should testify of man: for **he knew what was in man** (John 2:24-25).]

He knew what was in the heart of man,

and had his teachings been left as he presented them, the only commentary being the inspired interpretation afforded by his earth life, all nations and all religions of the world would speedily have embraced the gospel of the kingdom.

The well-meant efforts of Jesus' early followers to restate his teachings so as to make them the more acceptable to certain nations, races, and religions, only resulted in making such teachings the less acceptable to all other nations, races, and religions.

149:2.2 The Apostle Paul, in his efforts to bring the teachings of Jesus to the favorable notice of certain groups in his day, wrote many letters of instruction and admonition. Other teachers of Jesus' gospel did likewise, but none of them realized that some of these writings would subsequently be brought together by those who would set them forth as the embodiment of the teachings of Jesus. And so, while so-called Christianity does contain more of the Master's gospel than any other religion, it does also contain much that Jesus did not teach. Aside from the incorporation of many teachings from the Persian mysteries and much of the Greek philosophy into early Christianity, two great mistakes were made:

149:2.3 1. The effort to connect the gospel teaching directly onto the Jewish theology, as illustrated by the Christian doctrines of the atonement—the teaching that Jesus was the sacrificed Son who would satisfy the Father’s stern justice and appease the divine wrath. These teachings originated in a praiseworthy effort to make the gospel of the kingdom more acceptable to disbelieving Jews. Though these efforts failed as far as winning the Jews was concerned, they did not fail to confuse and alienate many honest souls in all subsequent generations.

149:2.4 2. The second great blunder of the Master’s early followers, and one which all subsequent generations have persisted in perpetuating, was to organize the Christian teaching so completely about the *person* of Jesus. This overemphasis of the personality of Jesus in the theology of Christianity has worked to obscure his teachings, and all of this has made it increasingly difficult for Jews, Mohammedans, Hindus, and other Eastern religionists to accept the teachings of Jesus. We would not belittle the place of the person of Jesus in a religion which might bear his name, but we would not permit such consideration to eclipse his inspired life or to supplant his saving message: the fatherhood of God and the brotherhood of man.

149:2.5 The teachers of the religion of Jesus should approach other religions with the recognition of the truths which are held in common (many of which come directly or indirectly from Jesus’ message) while they refrain from placing so much emphasis on the differences.

IV: THE TESTIMONY BORNE TO HIM
BY THE DIFFERENT RELATIONS
INTO WHICH HE CAME (Speer 131)

I. *The testimony of need to His power to supply.*
(Speer 131)

[contd] If the representations of the Gospels as to Christ's ability and readiness to give help and relief to those in need are true, they are perfectly explicable....

According to these representations, physical sickness fled to Him for relief (Luke vi. 17-19). **Moral enslavements** and **mental disorders** sought His aid (Matt. xvii. 14).

Fathers sought Him for the sake of their sons,

and mothers for the restoration of their daughters (Matt. xv. 22) (S 131).

149:2.6 While, at that particular time, the fame of Jesus rested chiefly upon his reputation as a healer, it does not follow that it continued so to rest. As time passed, more and more he was sought for spiritual help. But it was the physical cures that made the most direct and immediate appeal to the common people.

Jesus was increasingly sought by the victims of **moral enslavement and mental harassments,**

and he invariably taught them the way of deliverance.

Fathers sought his advice regarding the management of their sons,

and mothers came for help in the guidance of their daughters.

Those who sat in darkness came to him, and he revealed to them the light of life. His ear was ever open to the sorrows of mankind, and he always helped those who sought his ministry.

II. *The testimony of nature to His right to command.* (Speer 134)

[contd] We are accustomed to come to miracles through Christ

rather than to Christ through miracles. This course He Himself invites as the highest and truest (John xiv. 10, 11) (S 134).

[Consider that Confucius, Zoroaster, Sakya Muni, and Mohammed claimed to work no miracles (S 134).]

III. *The testimony borne to Him by His attitude toward woman.* (Speer 135)

Talking with a woman was against the custom of the doctors. They said, "A man should not salute a woman in a public place;"

[See 150:1.]

149:2.7 When the Creator himself was on earth, incarnated in the likeness of mortal flesh, it was inevitable that some extraordinary things should happen. But you should never approach Jesus through these so-called miraculous occurrences.

Learn to approach the miracle through Jesus,

but do not make the mistake of

approaching Jesus through the miracle.

And this admonition is warranted, notwithstanding that

Jesus of Nazareth is the only founder of a religion who performed supermaterial acts on earth.

149:2.8 The most astonishing and the most revolutionary feature of Michael's mission on earth was his attitude toward women.

In a day and generation when

a man was not supposed to salute even his own wife in a public place,

Jesus dared to take women along as teachers of the gospel in connection with his third tour of Galilee.

and that it was “better that the words of the law should be burned than delivered to women” (S 135).

[Compare S 136-37.]

IV. *He was free from the superstitions of His time and the current distortions of the religious life.* (Speer 137)

[contd] He was not participant in the orthodox Jewish prejudice against the Samaritans. It is no slight thing for a man to be free from all the race feuds of his people, the less slight if there is religious feeling or prejudice involved (S 136-37).

It is to be held clearly in mind that Jesus was not a renegade Jew.

No charge was brought against Him such as was brought against Paul (Acts xxiv. 5, 6) (S 138).

And he had the consummate courage to do this in the face of the rabbinic teaching which declared that

it was “better that the words of the law should be burned than delivered to women.”

149:2.9 In one generation Jesus lifted women out of the disrespectful oblivion and the slavish drudgery of the ages. And it is the one shameful thing about the religion that presumed to take Jesus’ name that it lacked the moral courage to follow this noble example in its subsequent attitude toward women.

149:2.10 As Jesus mingled with the people, they found him entirely free from the superstitions of that day.

He was free from religious prejudices;

he was never intolerant. He had nothing in his heart resembling social antagonism.

While he complied with the good in the religion of his fathers,

he did not hesitate to disregard man-made traditions of superstition and bondage.

He was free (a) from current inadequate conceptions of **providence**. When he was speaking once to many thousands ..., certain people ... excitedly told Him of some wretched murders committed by Pilate ... The communication was made with the idea that the Galileans who had been murdered were great sinners, and that their violent death was what men would call a **judgment** upon them. “Do you poor children of superstition,” said Jesus, “think that because of this awful **calamity** which befell them they were specially great sinners? I tell you, Nay ...” (S 138-39).

(c) From **materialistic** notions of **worship** (S 139).

The Sermon on the Mount is full of illustrations of Jesus’ **freedom**, His **bold** emancipation from all narrow, enslaving, literalizing views of His day (S 140).

He dared to teach that catastrophes of nature, accidents of time, and other **calamitous** happenings are not visitations of divine **judgments** or mysterious dispensations of **Providence**.

He denounced slavish devotion to meaningless ceremonials

and exposed the fallacy of **materialistic** **worship**.

He **boldly** proclaimed man’s spiritual **freedom**

and dared to teach that mortals of the flesh are indeed and in truth sons of the living God.

149:2.11 Jesus transcended all the teachings of his forebears when he boldly

His perfect freedom from bonded traditionalism the Pharisees made a charge against Him; and He replied by asserting His contempt for their formal and lifeless mannerisms and mummeries, by which they made clean hands a substitute for clean hearts, and the altar of devotion a cover for covetousness (Mark vii. 1-23).

He constantly asserted reality as against tradition (Mark vii. 8, 13)

and denounced all substitution of profession and pretense for life and vision as hypocrisy and vanity (Mark vii. 6, 7) (S 140).

Yet Jesus does not swing over to the other extreme and boast Himself an untrammelled liberal. He did not make capital for a destructive movement out of His advance beyond the narrowness of His time and nation and His freedom from it (S 141).

Least of all did He ever destroy without offering to reconstruct ... (S 141).

V. *He called forth the instinctive obedience of others.* (Speer 142)

substituted clean hearts for clean hands

as the mark of true religion.

He put reality in the place of tradition

and swept aside all pretensions of vanity and hypocrisy.

And yet this fearless man of God did not give vent to destructive criticism

or manifest an utter disregard of the religious, social, economic, and political usages of his day.

He was not a militant revolutionist; he was a progressive evolutionist.

He engaged in the destruction of that which *was* only when he simultaneously offered his fellows the superior thing which *ought to be*.

149:2.12 Jesus received the obedience of his followers

He **exacted** obedience, whatever the cost (S 142).

Only **two** declined His **call** when it was **personally** presented to them (Matt. xix. 21; Luke ix. 59), and in each of these cases His words were rather tests of character than definite commands (S 142).

Yet Jesus was never regarded as **dictatorial** or imperious. He **drew** men (John xii. 32; John iii. 13-17 ; Mark ii. 13).

His teaching **commanded the confidence** of men; His love warmly attracted them.

No one, therefore, resented His commands (S 144).

Though He treated those who came to Him as belonging to Him, and so spoke of them (John xvii. 6; xviii. 36), and **assumed** toward them a supreme **authority** and exceptionless superiority,

no one seemed surprised or offended (S 144-45).

His disciples addressed Him generally as **"Master,"** and He was pleased with this title, and encouraged its use (S 145).

VI. *The impressions He produced upon others.* (Speer 145)

[contd] 1. **Admiration** for his goodness and purity (S 145).

without **exacting** it.

Only **three** men who received his **personal call** refused to accept the invitation to discipleship.

He exercised a peculiar **drawing** power over men, but he was not **dictatorial**.

He **commanded confidence,**

and no man ever resented his giving a command.

He **assumed** absolute **authority** over his disciples,

but no one ever objected.

He permitted his followers to call him **Master.**

149:2.13 The Master was **admired** by all who met him

except by those who entertained deep-seated religious prejudices or those who thought they discerned political dangers in his teachings.

2. Astonishment. Men were astonished at His originality and authority (Matt. vii. 28), at the fact that His origin and training would not account for Him (Matt. xii. 23; xiii. 54-57), at His sagacity and vigorous enthusiasm (Mark vi. 2), at the unusual things He showed them (Luke v. 26), at the majesty of God as it was displayed in Him (Luke ix. 43) (S 146).

3. Dumb wonderment and marveling. He would patiently endure a long controversy, calmly meeting each fresh assault, and then He would sweep everything before Him—the people struck dumb by His honest subtlety, His keen dialectic, His genuine candor (Luke xiv. 6; Matt. xxii. 46) (S 146).

5. Hope and confidence (S 147).

6. Fear

and hatred (S 147).

7. But on both friends and foes He exercised a strong, fascinating influence (S 148).

8. Many loved Him with a deep and consuming love (S 149).

Men were astonished at the originality and authoritativeness of his teaching.

They marveled at his patience in dealing with backward and troublesome inquirers.

He inspired hope and confidence in the hearts of all who came under his ministry.

Only those who had not met him feared him,

and he was hated only by those who regarded him as the champion of that truth which was destined to overthrow the evil and error which they had determined to hold in their hearts at all cost.

149:2.14 On both friends and foes he exercised a strong and peculiarly fascinating influence.

Multitudes would follow him for weeks, just to hear his gracious words and behold his simple life.

Devoted men and women loved Jesus with a well-nigh superhuman affection.

VII. *The better He was known, the greater was His acknowledged superiority.* (Speer 150)

And so still,

the better Jesus is known the more He is respected and loved; and those who know Him best are most ready, with one who conditioned his faith in His resurrection upon the evidence of personal knowledge and close scrutiny, to say, "My Lord and my God" (S 158).

And the better they knew him the more they loved him.

And all this is still true;

even today and in all future ages,

the more man comes to know this God-man, the more he will love and follow after him.

3. HOSTILITY OF THE RELIGIOUS LEADERS

149:3.1 Notwithstanding the favorable reception of Jesus and his teachings by the common people, the religious leaders at Jerusalem became increasingly alarmed and antagonistic.

II: JESUS' METHOD AS TEACHER
(Rall 25)

He Sets Forth No System. (Rall 25)

[contd] The ordinary teacher has a more or less complete system of ideas which he sets forth in order one after the other. This was not the method of Jesus.... He taught simply as the occasion demanded (R 25).

The Pharisees had formulated a systematic and dogmatic theology.

Jesus was a teacher who taught as the occasion served;

he was not a systematic teacher.

He Is Interested in **Life**, Not Theory. (Rall 26)

What is a Parable? (Rall 29)

A parable, like an allegory, is a story used to prove or illustrate some spiritual meaning.... The parable, on the other hand, is an argument intended to prove **one** central point. Other points may suggest a comparison, but the real point of the parable is one (R 29).

[See R 31.]

Jesus taught not so much from the law as from **life**, by parables.

(And when he employed a parable for illustrating his message, he designed to utilize just **one** feature of the story for that purpose.

Many wrong ideas concerning the teachings of Jesus may be secured by attempting to make allegories out of his parables.)

149:3.2 The religious leaders at Jerusalem were becoming well-nigh frantic as a result of the recent conversion of young Abraham and by the desertion of the three spies who had been baptized by Peter, and who were now out with the evangelists on this second preaching tour of Galilee. The Jewish leaders were increasingly blinded by fear and prejudice, while their hearts were hardened by the continued rejection of the appealing truths of the gospel of the kingdom. When men shut off the appeal to the **spirit that dwells within them**, there is little that can be done to modify their attitude.

149:3.3 When Jesus first met with the evangelists at the Bethsaida camp, in concluding his address, he said: "You should remember that in body and mind—emotionally—men react individually.

The only *uniform* thing about men is the indwelling spirit. Though divine spirits may vary somewhat in the nature and extent of their experience, they react uniformly to all spiritual appeals. Only through, and by appeal to, this spirit can mankind ever attain unity and brotherhood.” But many of the leaders of the Jews had closed the doors of their hearts to the spiritual appeal of the gospel. From this day on they ceased not to plan and plot for the Master’s destruction. They were convinced that Jesus must be apprehended, convicted, and executed as a religious offender, a violator of the cardinal teachings of the Jewish sacred law.

4. PROGRESS OF THE PREACHING TOUR

149:4.1 Jesus did very little public work on this preaching tour, but he conducted many evening classes with the believers in most of the cities and villages where he chanced to sojourn with James and John. At one of these evening sessions one of the younger evangelists asked Jesus a question about anger, and the Master, among other things, said in reply:

149:4.2 “Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant brotherly love plus your lack of self-respect and self-control. Anger depletes the health, debases the mind, and handicaps the *spirit teacher* of man’s soul.

ANGER. (*Nave's TB* 63)

Job 5:2. For wrath killeth the foolish man, and envy slayeth the silly one.

[He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place? (Job 18:4)]

Prov 14:29. *He that is* slow to wrath is of great understanding:

but *he that is* hasty of spirit exalteth folly.

Prov. 15:1. A soft answer turneth away wrath: but grievous words stir up anger.

Prov 19:11. The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

Prov. 25:28. He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

Prov. 27:4. Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?

Prov. 29:22. An angry man stirreth up strife, and a furious man aboundeth in transgression.

Ecl. 7:9. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

Have you not read in the Scriptures that

‘wrath kills the foolish man,’

and that man ‘tears himself in his anger’?

That ‘he who is slow of wrath is of great understanding,’

while ‘he who is hasty of temper exalts folly’?

You all know that

‘a soft answer turns away wrath,’ and how ‘grievous words stir up anger.’

‘Discretion defers anger,’

while ‘he who has no control over his own self is like a defenseless city without walls.’

‘Wrath is cruel and anger is outrageous.’

‘Angry men stir up strife, while the furious multiply their transgressions.’

‘Be not hasty in spirit, for anger rests in the bosom of fools.’”

Before Jesus ceased speaking, he said further: “Let your hearts be so dominated by love that your **spirit guide** will have little trouble in delivering you from the tendency to give vent to those outbursts of animal anger which are inconsistent with the status of divine sonship.”

VII: THE POISE OF JESUS (**Jefferson** 85)

149:4.3 On this same occasion the Master talked to the group about the desirability of possessing

How rarely do we find **well-balanced** men! (J 85)

well-balanced characters.

He recognized that it was necessary for most men to devote themselves to the mastery of some vocation, but he deplored all tendency toward overspecialization, toward becoming narrow-minded and circumscribed in life’s activities.

He called attention to the fact that

Every virtue when pushed beyond its appointed limit becomes a vice, and every grace when overdeveloped becomes a defect and disfiguration (J 86).

any virtue, if carried to extremes, may become a vice.

Jesus always preached temperance and taught consistency—proportionate adjustment of life problems.

He pointed out that overmuch sympathy and pity may degenerate into serious emotional instability;

If we are enthusiastic, tremendously enthusiastic, our **enthusiasm** pushes ahead until it becomes **fanaticism**.

that **enthusiasm** may drive on into **fanaticism**.

If we are **imaginative**, very imaginative, unless we are on our guard we become flighty and **visionary**.

If we are practical, very level-headed, we are always in **danger** of becoming prosaic and **dull**.

If we have **courage** in great abundance, our **courage** passes readily into **recklessness**.

If we are prudent, our **prudence** is always on the point of degenerating into **cowardice**.

If we are **original** and unique, our uniqueness is always in danger of passing into **eccentricity**.

If we are sympathetic, our **sympathy** is likely to run into **sentimentalism**.

If we are pious, our **piety** has a tendency to become **sanctimonious**.

If we are religious, our religion tends to slip into **superstition** (J 86).

He discussed one of their former associates

whose **imagination** had led him off into **visionary** and impractical undertakings.

At the same time he warned them against

the **dangers** of the **dullness** of over-conservative mediocrity.

149:4.4 And then Jesus discoursed on the dangers of

courage and faith, how they sometimes lead unthinking souls on to **recklessness** and presumption.

He also showed how

prudence and discretion, when carried too far, lead to **cowardice** and failure.

He exhorted his hearers to strive for

originality while they shunned all tendency toward **eccentricity**.

He pleaded for

sympathy without **sentimentality**,

piety without **sanctimoniousness**.

He taught

reverence free from fear and **superstition**.

149:4.5 It was not so much what Jesus taught about the balanced character that impressed his associates as the fact that his own life was such an eloquent exemplification of his teaching.

Out of this balance of his powers comes his unrivalled poise in conduct. He lived always in a whirlwind,—men bent like reeds around him,—he never so much as wavered.

Men laid their traps and tried to catch him, he walked bravely in the midst of them and never was entrapped.

The intellectual athletes of his time tried to trip him—they never did (J 88).

[See J 88-91.]

This also is noteworthy that not one of the enemies of Jesus was able by unfairness or falsehood or hatred to push Jesus into a hasty word or an unrighteous mood (J 91).

He lived in the midst of stress and storm, but he never wavered.

His enemies continually laid snares for him, but they never entrapped him.

The wise and learned endeavored to trip him, but he did not stumble.

They sought to embroil him in debate, but his answers were always enlightening, dignified, and final. When he was interrupted in his discourses with multitudinous questions, his answers were always significant and conclusive.

Never did he resort to ignoble tactics in meeting the continuous pressure of his enemies, who did not hesitate to employ every sort of false, unfair, and unrighteous mode of attack upon him.

149:4.6 While it is true that many men and women must assiduously apply themselves to some definite pursuit as a livelihood vocation, it is nevertheless wholly desirable that human beings should cultivate a wide range of cultural familiarity with life as it is lived on earth. Truly educated persons are not satisfied with remaining in ignorance of the lives and doings of their fellows.

5. LESSON REGARDING CONTENTMENT

149:5.1 When Jesus was visiting the group of evangelists working under the supervision of Simon Zelotes, during their evening conference Simon asked the Master: "Why are some persons so much more happy and contented than others? Is contentment a matter of religious experience?" Among other things, Jesus said in answer to Simon's question:

149:5.2 "Simon, some persons are naturally more happy than others. Much, very much, depends upon the willingness of man to be led and directed by the Father's spirit which lives within him. Have you not read in the Scriptures the words of the wise man,

The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly (Prov. 20:27).

'The spirit of man is the candle of the Lord, searching all the inward parts'?

CONTENTMENT. (*Nave's TB* 245)

And also that such spirit-led mortals say:

Psa. 16:6. The lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage.

'The lines are fallen to me in pleasant places; yes, I have a goodly heritage.'

Psa. 37:16. A little that a righteous man hath *is* better than the riches of many wicked.

'A little that a righteous man has is better than the riches of many wicked,'

[A good man shall be satisfied from himself (Prov. 15:14).]

for 'a good man shall be satisfied from within himself.'

Prov. 15:13. A merry heart maketh a cheerful countenance:

'A merry heart makes a cheerful countenance

15. He that is of a merry heart *hath* a continual feast.

and is a continual feast.

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[Better *is* little with the fear of the LORD than great treasure and trouble therewith (Prov. 15:16).]

Better is a little with the reverence of the Lord than great treasure and trouble therewith.

[Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith (Prov. 15:17).]

Better is a dinner of herbs where love is than a fatted ox and hatred therewith.

Prov. 16:8. Better *is* a little with righteousness than great revenues without right.

Better is a little with righteousness than great revenues without rectitude.'

Prov. 17:22. A merry heart doeth good *like* a medicine:

'A merry heart does good like a medicine.'

Eccl. 4:6. Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

'Better is a handful with composure than a superabundance with sorrow and vexation of spirit.'

149:5.3 "Much of man's sorrow is born of the disappointment of his ambitions and the wounding of his pride. Although men owe a duty to themselves to make the best of their lives on earth, having thus sincerely exerted themselves, they should cheerfully accept their lot and exercise ingenuity in making the most of that which has fallen to their hands. All too many of man's troubles take origin in the fear soil of his own natural heart.

The wicked flee when no man pursueth: but the righteous are bold as a lion (Prov. 28:1).

'The wicked flee when no man pursues.'

But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt (Isa. 57:20).

'The wicked are like the troubled sea, for it cannot rest, but its waters cast up mire and dirt;

There is no peace, saith my God, to the wicked (Isa. 57:21).

there is no peace, says God, for the wicked.'

149:5.4 "Seek not, then, for false peace and transient joy but rather for the assurance of faith and the sureties of divine sonship which yield composure, contentment, and supreme joy in the spirit."

149:5.5 Jesus hardly regarded this world as

[The common cognomen of this world among the misguided and superstitious is a “vale of tears” from which we are redeemed by a certain arbitrary interposition of God and taken to Heaven—What a little circumscribed straightened notion!

a “vale of tears.”

He rather looked upon it as the birth sphere of the eternal and immortal spirits of Paradise ascension,

Call the world if you please “The vale of Soul-making” (John Keats, letter to brother and sister, April 1819, widely quoted.)]

the “vale of soul making.”

6. THE “FEAR OF THE LORD”

149:6.1 It was at Gamala, during the evening conference, that Philip said to Jesus: “Master, why is it that the Scriptures instruct us to ‘fear the Lord,’ while you would have us look to the Father in heaven without fear? How are we to harmonize these teachings?” And Jesus replied to Philip, saying:

149:6.2 “My children, I am not surprised that you ask such questions. In the beginning it was only through fear that man could learn reverence, but I have come to reveal the Father’s love so that you will be attracted to the worship of the Eternal by the drawing of a son’s affectionate recognition and reciprocation of the Father’s profound and perfect love. I would deliver you from the bondage of driving yourselves through slavish fear to the irksome service of a jealous and wrathful King-God. I would instruct you in the Father-son relationship of God and man so that you may be joyfully led into that sublime and supernal free worship of a loving, just, and merciful Father-God.

[[The fear of God] is not, of course, fear in the ordinary human sense. It has, rather, the meaning of reverence and awe (Rall 39).]

149:6.3 “The ‘fear of the Lord’ has had different meanings in the successive ages, coming up from fear, through anguish and dread, to awe and reverence.

And now from reverence I would lead you up, through recognition, realization, and appreciation, to *love*. When man recognizes only the works of God, he is led to fear the Supreme; but when man begins to understand and experience the personality and character of the living God, he is led increasingly to love such a good and perfect, universal and eternal Father. And it is just this changing of the relation of man to God that constitutes the mission of the Son of Man on earth.

149:6.4 “Intelligent children do not fear their father in order that they may receive good gifts from his hand; but having already received the abundance of good things bestowed by the dictates of the father’s affection for his sons and daughters, these much loved children are led to love their father in responsive recognition and appreciation of such munificent beneficence.

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? (Rom. 2:4)

The goodness of God leads to repentance;

the beneficence of God leads to service; the mercy of God leads to salvation; while the love of God leads to intelligent and freehearted worship.

149:6.5 “Your forebears feared God because he was mighty and mysterious. You shall adore him because he is magnificent in love, plenteous in mercy, and glorious in truth.

The power of God engenders fear in the heart of man, but the nobility and righteousness of his personality beget reverence, love, and willing worship. A dutiful and affectionate son does not fear or dread even a mighty and noble father. I have come into the world to put love in the place of fear, joy in the place of sorrow, confidence in the place of dread, loving service and appreciative worship in the place of slavish bondage and meaningless ceremonies.

But it is still true of those who sit in darkness that

The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding (Prov. 9:10). [Also Prov. 111:10.]

‘the fear of the Lord is the beginning of wisdom.’

But when the light has more fully come, the sons of God are led to praise the Infinite for what he *is* rather than to fear him for what he *does*.

149:6.6 “When children are young and unthinking, they must necessarily be admonished to honor their parents; but when they grow older and become somewhat more appreciative of the benefits of the parental ministry and protection, they are led up, through understanding respect and increasing affection, to that level of experience where they actually love their parents for what they are more than for what they have done. The father naturally loves his child, but the child must develop his love for the father from the fear of what the father can do, through awe, dread, dependence, and reverence, to the appreciative and affectionate regard of love.

149:6.7 “You have been taught that you should

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man (Eccl. 12:13).

‘fear God and keep his commandments, for that is the whole duty of man.’

But I have come to give you a new and higher commandment. I would teach you to ‘love God and learn to do his will, for that is the highest privilege of the liberated sons of God.’ Your fathers were taught to ‘fear God—the Almighty King.’ I teach you, ‘Love God—the all-merciful Father.’

[Yes, the Kingdom of God was upon them, now, at this very moment of time: and the secret of the Kingdom was that there was **no King**:

149:6.8 “In the kingdom of heaven, which I have come to declare, there is **no high and mighty king**; this kingdom is a divine family.

only a **Father** (Murry 30).]

The universally recognized and unreservedly worshiped center and head of this far-flung brotherhood of intelligent beings is my **Father** and your Father.

I am his Son, and you are also his sons. Therefore it is eternally true that you and I are brethren in the heavenly estate, and all the more so since we have become brethren in the flesh of the earthly life. Cease, then, to fear God as a king or serve him as a master; learn to reverence him as the Creator; honor him as the Father of your spirit youth; love him as a merciful defender; and ultimately worship him as the loving and all-wise Father of your more mature spiritual realization and appreciation.

VII: HUMILITY AND ASPIRATION
(Rall 67)

What Is Humility? (Rall 68)

[contd] There is probably no Christian virtue which is more misunderstood than **humility**.

Humility is not **hypocritical** self-depreciation; it is not self-depreciation at all.

The true Christian does not call himself a **worm of the dust**;

on the contrary, he knows that he is a son of the Most High.

Only he knows that this high place is all the **gift of God**, and not of his own worth or desert (R 68).

149:6.9 “Out of your wrong concepts of the Father in heaven grow your false ideas of

humility

and springs much of your **hypocrisy**.

Man may be a **worm of the dust** by nature and origin,

but when he becomes **indwelt by my Father’s spirit**, that man becomes divine in his destiny.

The bestowal spirit of my Father will surely return to the divine source and universe level of origin, and the human soul of mortal man which shall have become the reborn child of this indwelling spirit shall certainly ascend with the divine spirit to the very presence of the eternal Father.

149:6.10 “Humility, indeed, becomes mortal man who receives all these

gifts from the Father in heaven,

albeit there is a divine dignity attached to all such faith candidates for the **eternal ascent** of the heavenly kingdom.

The meaningless and menial practices of an ostentatious and false humility are incompatible with the appreciation of the source of your salvation and the recognition of the destiny of your spirit-born souls. Humility before God is altogether appropriate in the depths of your hearts; meekness before men is commendable; but the hypocrisy of self-conscious and attention-craving humility is childish and unworthy of the enlightened sons of the kingdom.

^{149:6.11} “You do well to be meek before God and self-controlled before men, but let your meekness be of spiritual origin and not the self-deceptive display of a self-conscious sense of self-righteous superiority.

HUMILITY. (*Nave's TB* 578)

The prophet spoke advisedly when he said,

Mic. 6:8. What doth the LORD require of thee, but to . . . walk humbly with thy God?

‘Walk humbly with God,’

for, while the Father in heaven is the Infinite and the Eternal,

Isa. 57:15. I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

he also dwells ‘with him who is of a contrite mind and a humble spirit.’

My Father disdains pride, loathes hypocrisy, and abhors iniquity.

And it was to emphasize the value of sincerity and perfect trust in the loving support and faithful guidance of the heavenly Father that I have so often referred to the little child as illustrative of the attitude of mind and the response of spirit which are so essential to the entrance of mortal man into the spirit realities of the kingdom of heaven.

HYPOCRISY. (*Nave's TB 584*)

149:6.12 “Well did the Prophet Jeremiah describe many mortals when he said:

Jer. 12:2. Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

‘You are near God in the mouth but far from him in the heart.’

And have you not also read that direful warning of the prophet who said:

Mic. 3:11. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money:

‘The priests thereof teach for hire, and the prophets thereof divine for money.’

yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us.

At the same time they profess piety and proclaim that the Lord is with them.’

Have you not been well warned against those who

Jer. 9:8. Their tongue *is as* an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

‘speak peace to their neighbors when mischief is in their hearts,’

[They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak (Ps. 12:2).]

those who ‘flatter with the lips while the heart is given to double-dealing’?

Of all the sorrows of a trusting man, none is so terrible as to be

Zech. 13:6. What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

‘wounded in the house of a trusted friend.’”

7. RETURNING TO BETHSAIDA

149:7.1 Andrew, in consultation with Simon Peter and with the approval of Jesus, had instructed David at Bethsaida to dispatch messengers to the various preaching groups with instructions to terminate the tour and return to Bethsaida sometime on Thursday, December 30. By supper time on that rainy day all of the apostolic party and the teaching evangelists had arrived at the Zebedee home.

149:7.2 The group remained together over the Sabbath day, being accommodated in the homes of Bethsaida and near-by Capernaum, after which the entire party was granted a two weeks’ recess to go home to their families, visit their friends, or go fishing. The two or three days they were together in Bethsaida were, indeed, exhilarating and inspiring; even the older teachers were edified by the young preachers as they narrated their experiences.

149:7.3 Of the 117 evangelists who participated in this second preaching tour of Galilee, only about seventy-five survived the test of actual experience and were on hand to be assigned to service at the end of the two weeks’ recess.

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Jesus, with Andrew, Peter, James, and John, remained at the Zebedee home and spent much time in conference regarding the welfare and extension of the kingdom.