

THE URANTIA BOOK
WORKBOOKS

By Dr. William S. Sadler, MD

Jesus



URANTIA
Foundation

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ORIGINAL
PUBLISHER

INTRODUCTION

Much has already been written regarding the study groups called “The Forum” and “The Seventy”. Therefore I will try to confine my remarks more closely to the compiling and printing of several workbooks by Dr. William Sadler to be used in conjunction with *The Urantia Book*.

“The Forum” was the larger of the two groups and met on Sunday afternoons. The Wednesday night group was much smaller, studied in more depth, and was called “The Seventy” as that was the number of its members. Both met at the home of Dr. Sadler at 533 Diversey Parkway in Chicago. Doctor and some others in the group felt that something concrete was needed to train teachers for the future. Workbooks would help the teachers to form classes in the state or country in which they lived and use then to understand and present the concepts and new ideas from the Book in a uniform manner.

For several years members of the Wednesday night group were asked to prepare topical papers and teach the contents to the others in the group thus giving them experience in teaching. Dr. Sadler and his son, Bill, also taught the members of the group the information contained in the Papers of *The Urantia Book*. From the information Dr. Sadler taught at these classes the workbooks were developed for use by the group and for future teachers of the revelation.

The titles of the workbooks were:

Urantia Doctrine;

The Theology of *The Urantia Book*, Part I, Part II, and Part III;

Worship and Wisdom;

The Short Course in Doctrine,

Summary Of The Theology Of *The Urantia Book*;

Science in *The Urantia Book* Volume I (with the collaboration of Alvin Kulieke); and

The Teachings Of Jesus.

Dr. Sadler possessed a great intellect, which may be one of the reasons he was selected by the Contact Commission to be the recipient of the *Urantia Papers*. He was able to understand and present, in a form that is understandable for others, many of the more difficult concepts and information in *The Urantia Book*. This is

a great advantage for students who may be teaching these concepts in the future. The reprinting of these study aids will help many students of *The Urantia Book* gain a more comfortable understanding of the more difficult teachings in the book and an insight into Dr. Sadler's plan for instructing the future teachers of the revelation.

What a legacy has been left to us!

A handwritten signature in cursive script that reads "Katharine". The lettering is fluid and elegant, with a prominent initial 'K'.

Katharine Lea Jones Harries

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PART I
THE SAYINGS OF JESUS

PART I — The Sayings of Jesus

PART I

THE SAYINGS OF JESUS

1. THE HEAVENLY FATHER'S LOVE

“Jesus simply would not accept explanations of worship and religious devotion which involved belief in the wrath of God or the anger of the Almighty. In further discussion of these questions, after the conclusion of the temple visit, when his father became mildly insistent that he acknowledge acceptance of the orthodox Jewish beliefs, Jesus turned suddenly upon his parents and, looking appealingly into the eyes of his father, said: ‘My father, it cannot be true—the Father in heaven cannot so regard his erring children on earth. The heavenly Father cannot love his children less than you love me. And I well know, no matter what unwise thing I might do, you would never pour out wrath upon me nor vent anger against me. If you, my earthly father, possess such human reflections of the Divine, how much more must the heavenly Father be filled with goodness and overflowing with mercy. I refuse to believe that my Father in heaven loves me less than my father on earth.’” P. 1378

2. JESUS COMMENTS ON THE PASSOVER RITES

“Five Nazareth families were guests of, or associates with, the family of Simon of Bethany in the celebration of the Passover, Simon having purchased the paschal lamb for the company. It was the slaughter of these lambs in such enormous numbers that had so affected Jesus on his temple visit. It had been the plan to eat the Passover with Mary’s relatives, but Jesus persuaded his parents to accept the invitation to go to Bethany.

“That night they assembled for the Passover rites, eating the roasted flesh with unleavened bread and bitter herbs. Jesus, being a new son of the covenant, was asked to recount the origin of the Passover, and this he well did, but he somewhat disconcerted his parents by the inclusion of numerous remarks mildly reflecting the impressions made on his youthful but thoughtful mind by the things which he had so recently seen and heard. This was the beginning of the seven-day ceremonies of the feast of the Passover.” P. 1379

3. THE TEMPLE DISCUSSIONS

“Before the day had ended, the entire attention of the chief discussion group of the temple had become focused upon the questions being asked by Jesus. Among his many questions were:

- “1. What really exists in the holy of holies, behind the veil?
- “2. Why should mothers in Israel be segregated from the male temple worshippers?
- “3. If God is a father who loves his children, why all this slaughter of animals to gain divine favor—has the teaching of Moses been misunderstood?
- “4. Since the temple is dedicated to the worship of the Father in heaven, is it consistent to permit the presence of those who engage in secular barter and trade?
- “5. Is the expected Messiah to become a temporal prince to sit on the throne of David, or is he to function as the light of life in the establishment of a spiritual kingdom?” P. 1382

4. REMARKS TO HIS PARENTS

“But the lad was equal to the occasion. When you take into fair consideration all the factors which combined to make up this situation, you will be better prepared to fathom the wisdom of the boy’s reply to his mother’s unintended rebuke. After a moment’s thought, Jesus answered his mother, saying: ‘Why is it that you have so long sought me? Would you not expect to find me in my Father’s house since the time has come when I should be about my Father’s business?’” P. 1384 (Luke 2:49)

“Upon reaching home, Jesus made a brief statement to his parents, assuring them of his affection and implying that they need not fear he would again give any occasion for their suffering anxiety because of his conduct. He concluded this momentous statement by saying: ‘While I must do the will of my Father in heaven, I will also be obedient to my father on earth. I will await my hour.’” P. 1384

5. THE NATIONALISTIC CRISIS

“Mary did her best to induce him to enlist, but she could not budge him. She went so far as to intimate that his refusal to espouse the nationalist cause at her behest was insubordination, a violation of his pledge made upon their return from Jerusalem that he would be subject to his parents; but in answer to this insinuation he only laid a kindly hand on her shoulder and, looking into her face, said: ‘My mother, how could you?’ And Mary withdrew her statement.” P. 1397

“He paid compliment to his mother and eldest brother for being willing to release him but reiterated that loyalty to a dead father forbade his leaving the family no matter how much money was forthcoming for their material support, making his never-to-be-forgotten statement that ‘money cannot love.’ In the course of this address Jesus made several veiled references to his ‘life mission’ but explained that, regardless of whether or not it might be inconsistent with the military idea, it, along with everything else in his life, had been given up in order that he might be able to discharge faithfully his obligation to his family. Everyone in Nazareth well knew he was a good father to his family, and this was a matter so near the heart of every noble Jew that Jesus’ plea found an appreciative response in the hearts of many of his hearers; and some of those who were not thus minded were disarmed by a speech made by James, which, while not on the program, was delivered at this time. That very day the chazan had rehearsed James in his speech, but that was their secret.” P. 1398

6. JESUS’ OPTIMISTIC ATTITUDE

“For four years their standard of living had steadily declined; year by year they felt the pinch of increasing poverty. By the close of this year they faced one of the most difficult experiences of all their uphill struggles. James had not yet begun to earn much, and the expenses of a funeral on top of everything else straggled them. But Jesus would only say to his anxious and grieving mother: ‘Mother-Mary, sorrow will not help us; we are all doing our best, and mother’s smile, perchance, might even inspire us to do better. Day by day we are strengthened for these tasks by our hope of better days ahead.’ His sturdy and practical optimism was truly contagious; all the children lived in an atmosphere of anticipation of better times and better things.” P. 1400

7. HIS POSITIVE METHOD OF TEACHING

“In his home and throughout his public-teaching career Jesus invariably employed the *positive* form of exhortation. Always and everywhere did he say, ‘You shall do this—you ought to do that.’ Never did he employ the negative mode of teaching derived from the ancient taboos. He refrained from placing emphasis on evil by forbidding it, while he exalted the good by commanding its performance. Prayer time in this household was the occasion for discussing anything and everything relating to the welfare of the family.” P. 1401

8. JESUS’ REACTION TO REBECCA’S LOVE

“Jesus listened attentively and sympathetically to the recital of these things, first by the father, then by Rebecca herself. He made kindly reply to the effect that no amount of money could take the place of his obligation

personally to rear his father's family, to 'fulfill the most sacred of all human trusts—loyalty to one's own flesh and blood.' Rebecca's father was deeply touched by Jesus' words of family devotion and retired from the conference. His only remark to Mary, his wife, was: 'We can't have him for a son; he is too noble for us.'

"Then began that eventful talk with Rebecca. Thus far in his life, Jesus had made little distinction in his association with boys and girls, with young men and young women. His mind had been altogether too much occupied with the pressing problems of practical earthly affairs and the intriguing contemplation of his eventual career 'about his Father's business' ever to have given serious consideration to the consummation of personal love in human marriage. But now he was face to face with another of those problems which every average human being must confront and decide. Indeed was he 'tested in all points like as you are.'

"After listening attentively, he sincerely thanked Rebecca for her expressed admiration, adding, 'it shall cheer and comfort me all the days of my life.' He explained that he was not free to enter into relations with any woman other than those of simple brotherly regard and pure friendship. He made it clear that his first and paramount duty was the rearing of his father's family, that he could not consider marriage until that was accomplished; and then he added: 'If I am a son of destiny, I must not assume obligations of lifelong duration until such a time as my destiny shall be made manifest.'" P. 1403

9. THE NEW LIBERTY OF LIGHT AND LIFE

"On this visit occurred one of those periodic outbreaks of rebellion against tradition—the expression of resentment for those ceremonial practices which Jesus deemed misrepresentative of his Father in heaven. Not knowing Jesus was coming, Lazarus had arranged to celebrate the Passover with friends in an adjoining village down the Jericho road, Jesus now proposed that they celebrate the feast where they were, at Lazarus's house. 'But,' said Lazarus, 'we have no paschal lamb.' And then Jesus entered upon a prolonged and convincing dissertation to the effect that the Father in heaven was not truly concerned with such childlike and meaningless rituals. After solemn and fervent prayer they rose, and Jesus said: 'Let the childlike and darkened minds of my people serve their God as Moses directed; it is better that they do, but let us who have seen the light of life no longer approach our Father by the darkness of death. Let us be free in the knowledge of the truth of our Father's eternal love.'" P. 1404

10. HIS ATTITUDE TOWARD MARRIAGE

“It was during this year that Mary had a long talk with Jesus about marriage. She frankly asked him if he would get married if he were free from his family responsibilities. Jesus explained to her that, since immediate duty forbade his marriage, he had given the subject little thought. He expressed himself as doubting that he would ever enter the marriage state; he said that all such things must await ‘my hour,’ the time when ‘my Father’s work must begin.’ Having settled already in his mind that he was not to become the father of children in the flesh, he gave very little thought to the subject of human marriage.” P. 1404

11. HE ALWAYS WAITED FOR HIS HOUR TO COME

“Joseph asked Jesus many leading questions concerning his life mission, but to most of these inquiries Jesus would only reply, ‘My hour has not yet come.’ However, in these intimate discussions many words were dropped which Joseph remembered during the stirring events of subsequent years. Jesus, with Joseph, spent this Passover with his three friends at Bethany, as was his custom when in Jerusalem attending these festival commemorations.” P. 1409

12. HE DECLINES TO GO TO ALEXANDRIA

“Jesus listened to all they had to say, thanked them for their confidence, and, in declining to go to Alexandria, in substance said, ‘My hour has not yet come.’ They were nonplused by his apparent indifference to the honor they had sought to confer upon him. Before taking leave of Jesus, they presented him with a purse in token of the esteem of his Alexandrian friends and in compensation for the time and expense of coming over to Caesarea to confer with them. But he likewise refused the money, saying: ‘The house of Joseph has never received alms, and we cannot eat another’s bread as long as I have strong arms and my brothers can labor.’” P. 1414

13. DEALING WITH JUDE AND JAMES

“Jesus was a man of peace, and ever and anon was he embarrassed by Jude’s belligerent exploits and numerous patriotic outbursts. James and Joseph were in favor of casting him out, but Jesus would not consent. When their patience would be severely tried, Jesus would only counsel: ‘Be patient. Be wise in your counsel and eloquent in your lives, that your young brother may first know the better way and then be constrained to follow you in it.’ The wise and loving counsel of Jesus prevented a break in the family; they remained together. But Jude never was brought to his sober senses until after his marriage.” P. 1417

14. PREPARATION FOR LEAVING HOME

“Mary seldom spoke of Jesus’ future mission. Whenever this subject was referred to, Jesus only replied, ‘My hour has not yet come.’ Jesus had about

completed the difficult task of weaning his family from dependence on the immediate presence of his personality. He was rapidly preparing for the day when he could consistently leave this Nazareth home to begin the more active prelude to his real ministry for men.” P. 1417

15. ARRANGES THE FAMILY BUDGET WITH JAMES

“The day after this double wedding Jesus held an important conference with James. He told James, confidentially, that he was preparing to leave home. He presented full title to the repair shop to James, formally and solemnly abdicated as head of Joseph’s house, and most touchingly established his brother James as ‘head and protector of my father’s house.’ He drew up, and they both signed, a secret compact in which it was stipulated that, in return for the gift of the repair shop, James would henceforth assume full financial responsibility for the family, thus releasing Jesus from all further obligations in these matters. After the contract was signed, after the budget was so arranged that the actual expenses of the family would be met without any contribution from Jesus, Jesus said to James: ‘But, my son, I will continue to send you something each month until my hour shall have come, but what I send shall be used by you as the occasion demands. Apply my funds to the family necessities or pleasures as you see fit. Use them in case of sickness or apply them to meet the unexpected emergencies which may befall any individual member of the family.’” P. 1418

16. GANID AND THE LIGHTHOUSE

“The three enjoyed a most pleasant passage to Alexandria. Ganid was delighted with the voyage and kept Jesus busy answering questions. As they approached the city’s harbor, the young man was thrilled by the great lighthouse of Pharos, located on the island which Alexander had joined by a mole to the mainland, thus creating two magnificent harbors and thereby making Alexandria the maritime commercial crossroads of Africa, Asia, and Europe. This great lighthouse was one of the seven wonders of the world and was the forerunner of all subsequent lighthouses. They arose early in the morning to view this splendid life saving device of man, and amidst the exclamations of Ganid, Jesus said: ‘And you, my son, will be like this lighthouse when you return to India, even after your father is laid to rest; you will become like the light of life to those who sit about you in darkness, showing all who so desire the way to reach the harbor of salvation in safety.’ And as Ganid squeezed Jesus’ hand, he said, ‘I will.’” P. 1432

17. TALK WITH GANID ABOUT WILL AND ANIMALS

“Ganid was, by this time, beginning to learn how his tutor spent his leisure in this unusual personal ministry to his fellow men, and the young Indian set

about to find out the motive for these incessant activities. He asked, 'Why do you occupy yourself so continuously with these visits with strangers?' And Jesus answered: 'Ganid, no man is a stranger to one who knows God. In the experience of finding the Father in heaven you discover that all men are your brothers, and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother? To become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living.'

"This was a conference which lasted well into the night, in the course of which the young man requested Jesus to tell him the difference between the will of God and that human mind act of choosing which is also called will. In substance Jesus said: The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and beautiful and true. The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. Will is the deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection.

"That afternoon Jesus and Ganid had both enjoyed playing with a very intelligent shepherd dog, and Ganid wanted to know whether the dog had a soul, whether it had a will, and in response to his questions Jesus said: 'The dog has a mind which can know material man, his master, but cannot know God, who is spirit; therefore the dog does not possess a spiritual nature and cannot enjoy a spiritual experience. The dog may have a will derived from nature and augmented by training, but such a power of mind is not a spiritual force, neither is it comparable to the human will, inasmuch as it is not *reflective*—it is not the result of discriminating higher and moral meanings or choosing spiritual and eternal values. It is the possession of such powers of spiritual discrimination and truth choosing that makes mortal man a moral being, a creature endowed with the attributes of spiritual responsibility and the potential of eternal survival.' Jesus went on to explain that it is the absence of such mental powers in the animal which makes it forever impossible for the animal world to develop language in time or to experience anything equivalent to personality survival in eternity. As a result of this day's instruction Ganid never again entertained belief in the transmigration of the souls of men into the bodies of animals." P. 1431

18. DEALING WITH A DISGRUNTLED SOUL

“One of the young men who worked with Jesus one day on the steering paddle became much interested in the words which he dropped from hour to hour as they toiled in the shipyard. When Jesus intimated that the Father in heaven was interested in the welfare of his children on earth, this young Greek, Anaxand, said: ‘If the Gods are interested in me, then why do they not remove the cruel and unjust foreman of this workshop?’ He was startled when Jesus replied, ‘Since you know the ways of kindness and value justice, perhaps the Gods have brought this erring man near that you may lead him into the better way. Maybe you are the salt which is to make this brother more agreeable to all other men; that is, if you have not lost your savor. As it is, this man is your master in that his evil ways unfavorably influence you. Why not assert your mastery of evil by virtue of the power of goodness and thus become the master of all relations between the two of you? I predict that the good in you could overcome the evil in him if you gave it a fair and living chance. There is no adventure in the course of mortal existence more enthralling than to enjoy the exhilaration of becoming the material life partner with spiritual energy and divine truth in one of their triumphant struggles with error and evil. It is a marvelous and transforming experience to become the living channel of spiritual light to the mortal who sits in spiritual darkness. If you are more blessed with truth than is this man, his need should challenge you. Surely you are not the coward who could stand by on the seashore and watch a fellow man who could not swim perish! How much more of value is this man’s soul floundering in darkness compared to his body drowning in water!’” P. 1430

19. FUTILITY OF SPENDING TIME ON THE DISINHERITED

“At last they reached Naples and felt they were not far from their destination, Rome. Gonod had much business to transact in Naples, and aside from the time Jesus was required as interpreter, he and Ganid spent their leisure visiting and exploring the city. Ganid was becoming adept at sighting those who appeared to be in need. They found much poverty in this city and distributed many alms. But Ganid never understood the meaning of Jesus’ words when, after he had given a coin to a street beggar, he refused to pause and speak comfortingly to the man. Said Jesus: ‘Why waste words upon one who cannot perceive the meaning of what you say? The spirit of the Father cannot teach and save one who has no capacity for sonship.’ What Jesus meant was that the man was not of normal mind; that he lacked the ability to respond to spirit leading. “There was no outstanding experience in Naples; Jesus and the young man thoroughly canvassed the city and spread good cheer with many smiles upon

20. REHABILITATION OF THE BACKSLIDER

“At Syracuse they spent a full week. The notable event of their stop here was the rehabilitation of Ezra, the backslidden Jew, who kept the tavern where Jesus and his companions stopped. Ezra was charmed by Jesus’ approach and asked him to help him come back to the faith of Israel. He expressed his hopelessness by saying, ‘I want to be a true son of Abraham, but I cannot find God.’ Said Jesus: ‘If you truly want to find God, that desire is in itself evidence that you have already found him. Your trouble is not that you cannot find God, for the Father has already found you; your trouble is simply that you do not know God. Have you not read in the Prophet Jeremiah, “You shall seek me and find me when you shall search for me with all your heart”? And again, does not this same prophet say: “And I will give you a heart to know me, that I am the Lord, and you shall belong to my people, and I will be your God”? And have you not also read in the Scriptures where it says: “He looks down upon men, and if any will say: I have sinned and perverted that which was right, and it profited me not, then will God deliver that man’s soul from darkness, and he shall see the light”?’ And Ezra found God and to the satisfaction of his soul. Later, this Jew, in association with a well-to-do Greek proselyte, built the first Christian church in Syracuse.” P. 1440 (Jer. 29:13; 24:7)

21. ADMONITION TO THE FRUIT VENDOR

“At Messina they stopped for only one day, but that was long enough to change the life of a small boy, a fruit vendor, of whom Jesus bought fruit and in turn fed with the bread of life. The lad never forgot the words of Jesus and the kindly look which went with them when, placing his hand on the boy’s shoulder, he said: ‘Farewell, my lad, be of good courage as you grow up to manhood and after you have fed the body learn how also to feed the soul. And my Father in heaven will be with you and go before you.’ The lad became a devotee of the Mithraic religion and later on turned to the Christian faith.” P. 1440

22. REMARKS TO THE STOIC ON TRUE VALUES

“It was with Angamon, the leader of the Stoics, that Jesus had an all-night talk early during his sojourn in Rome. This man subsequently became a great friend of Paul and proved to be one of the strong supporters of the Christian church at Rome. In substance, and restated in modern phraseology, Jesus taught Angamon:

“The standard of true values must be looked for in the spiritual world and on divine levels of eternal reality. To an ascending mortal all lower and material standards must be recognized as transient, partial, and inferior. The scientist,

as such, is limited to the discovery of the relatedness of material facts. Technically, he has no right to assert that he is either materialist or idealist, for in so doing he has assumed to forsake the attitude of a true scientist since any and all such assertions of attitude are the very essence of philosophy.

“Unless the moral insight and the spiritual attainment of mankind are proportionately augmented, the unlimited advancement of a purely materialistic culture may eventually become a menace to civilization. A purely materialistic science harbors within itself the potential seed of the destruction of all scientific striving, for this very attitude presages the ultimate collapse of a civilization which has abandoned its sense of moral values and has repudiated its spiritual goal of attainment.

“The materialistic scientist and the extreme idealist are destined always to be at loggerheads. This is not true of those scientists and idealists who are in possession of a common standard of high moral values and spiritual test levels. In every age scientists and religionists must recognize that they are on trial before the bar of human need. They must eschew all warfare between themselves while they strive valiantly to justify their continued survival by enhanced devotion to the service of human progress. If the so-called science or religion of any age is false, then must it either purify its activities or pass away before the emergence of a material science or spiritual religion of a truer and more worthy order.” P. 1457

23. ADVICE TO THE SOLDIER

“To a Roman soldier, as they walked along the Tiber, he said: ‘Be brave of heart as well as of hand. Dare to do justice and be big enough to show mercy. Compel your lower nature to obey your higher nature as you obey your superiors. Revere goodness and exalt truth. Choose the beautiful in place of the ugly. Love your fellows and reach out for God with a whole heart, for God is your Father in heaven.’” P. 1461

24. TALKS WITH THE FORUM ORATOR

“To the speaker at the forum he said: ‘Your eloquence is pleasing, your logic is admirable, your voice is pleasant, but your teaching is hardly true. If you could only enjoy the inspiring satisfaction of knowing God as your spiritual Father, then you might employ your powers of speech to liberate your fellows from the bondage of darkness and from the slavery of ignorance.’ This was the Marcus who heard Peter preach in Rome and became his successor. When they crucified Simon Peter, it was this man who defied the Roman persecutors and boldly continued to preach the new gospel.” P. 1461

25. COMFORTS THE FALSELY ACCUSED

“Meeting a poor man who had been falsely accused, Jesus went with him before the magistrate and, having been granted special permission to appear in his behalf, made that superb address in the course of which he said: ‘Justice makes a nation great, and the greater a nation the more solicitous will it be to see that injustice shall not befall even its most humble citizen. Woe upon any nation when only those who possess money and influence can secure ready justice before its courts! It is the sacred duty of a magistrate to acquit the innocent as well as to punish the guilty. Upon the impartiality, fairness, and integrity of its courts the endurance of a nation depends. Civil government is founded on justice, even as true religion is founded on mercy.’ The judge reopened the case, and when the evidence had been sifted, he discharged the prisoner. Of all Jesus’ activities during these days of personal ministry, this came the nearest to being a public appearance.” P. 1462

26. REMARKS ABOUT THE THOUGHTLESS PAGAN

“Jesus, Gonod, and Ganid made five trips away from Rome to points of interest in the surrounding territory. On their visit to the northern Italian lakes Jesus had the long talk with Ganid concerning the impossibility of teaching a man about God if the man does not desire to know God. They had casually met a thoughtless pagan while on their journey up to the lakes, and Ganid was surprised that Jesus did not follow out his usual practice of enlisting the man in conversation which would naturally lead up to the discussion of spiritual questions. When Ganid asked his teacher why he evinced so little interest in this pagan, Jesus answered:

“Ganid, the man was not hungry for truth. He was not dissatisfied with himself. He was not ready to ask for help, and the eyes of his mind were not open to receive light for the soul. That man was not ripe for the harvest of salvation; he must be allowed more time for the trials and difficulties of life to prepare him for the reception of wisdom and higher learning. Or, if we could have him live with us, we might by our lives show him the Father in heaven, and thus would he become so attracted by our lives as sons of God that he would be constrained to inquire about our Father. You cannot reveal God to those who do not seek for him; you cannot lead unwilling souls into the joys of salvation. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as the means of leading such a fellow mortal to the Father in heaven. If we know God, our real business on earth is so to live as to permit the Father to reveal himself in our lives, and thus will all God-seeking persons see the Father and ask for our help in finding out more about

27. DISCUSSION OF BUDDHA

“It was on the visit to Switzerland, up in the mountains, that Jesus had an all-day talk with both father and son about Buddhism. Many times Ganid had asked Jesus direct questions about Buddha, but he had always received more or less evasive replies. Now, in the presence of the son, the father asked Jesus a direct question about Buddha, and he received a direct reply. Said Gonod: ‘I would really like to know what you think of Buddha.’ And Jesus answered:

“Your Buddha was much better than your Buddhism. Buddha was a great man, even a prophet to his people, but he was an orphan prophet; by that I mean that he early lost sight of his spiritual Father, the Father in heaven. His experience was tragic. He tried to live and teach as a messenger of God, but without God. Buddha guided his ship of salvation right up to the safe harbor, right up to the entrance to the haven of mortal salvation, and there, because of faulty charts of navigation, the good ship ran aground. There it has rested these many generations, motionless and almost hopelessly stranded. And thereon have many of your people remained all these years. They live within hailing distance of the safe waters of rest, but they refuse to enter because the noble craft of the good Buddha met the misfortune of grounding just outside the harbor. And the Buddhist peoples will never enter this harbor unless they abandon the philosophic craft of their prophet and seize upon his noble spirit. Had your people remained true to the spirit of Buddha, you would have long since entered your haven of spirit tranquillity, soul rest, and assurance of salvation.

“You see, Gonod, Buddha knew God in spirit but failed clearly to discover him in mind; the Jews discovered God in mind but largely failed to know him in spirit. Today, the Buddhists flounder about in a philosophy without God, while my people are piteously enslaved to the fear of a God without a saving philosophy of life and liberty. You have a philosophy without a God; the Jews have a God but are largely without a philosophy of living as related thereto. Buddha, failing to envision God as a spirit and as a Father, failed to provide in his teaching the moral energy and the spiritual driving power which a religion must possess if it is to change a race and exalt a nation.’

“Then exclaimed Ganid: ‘Teacher, let’s you and I make a new religion, one good enough for India and big enough for Rome, and maybe we can trade it to the Jews for Yahweh.’ And Jesus replied: ‘Ganid, religions are not made. The religions of men grow up over long periods of time, while the revelations of God flash upon earth in the lives of the men who reveal God to their fellows.’ But they did not comprehend the meaning of these prophetic words.

“That night after they had retired, Ganid could not sleep. He talked a long time with his father and finally said, ‘You know, father, I sometimes think Joshua is a prophet.’ And his father only sleepily replied, ‘My son, there are others—’” P. 1466-7

28. MERCY, JUSTICE, AND NONRESISTANCE

“A very interesting incident occurred one afternoon by the roadside as they neared Tarentum. They observed a rough and bullying youth brutally attacking a smaller lad. Jesus hastened to the assistance of the assaulted youth, and when he had rescued him, he tightly held on to the offender until the smaller lad had made his escape. The moment Jesus released the little bully, Ganid pounced upon the boy and began soundly to thrash him, and to Ganid’s astonishment Jesus promptly interfered. After he had restrained Ganid and permitted the frightened boy to escape, the young man, as soon as he got his breath, excitedly exclaimed: ‘I cannot understand you, Teacher. If mercy requires that you rescue the smaller lad, does not justice demand the punishment of the larger and offending youth?’ In answering, Jesus said:

“‘Ganid, it is true, you do not understand. Mercy ministry is always the work of the individual, but justice punishment is the function of the social, governmental, or universe administrative groups. As an individual I am beholden to show mercy; I must go to the rescue of the assaulted lad, and in all consistency I may employ sufficient force to restrain the aggressor. And that is just what I did. I achieved the deliverance of the assaulted lad; that was the end of mercy ministry. Then I forcibly detained the aggressor a sufficient length of time to enable the weaker party to the dispute to make his escape, after which I withdrew from the affair. I did not proceed to sit in judgment on the aggressor, thus to pass upon his motive—to adjudicate all that entered into his attack upon his fellow—and then undertake to execute the punishment which my mind might dictate as just recompense for his wrong-doing. Ganid, mercy may be lavish, but justice is precise. Cannot you discern that no two persons are likely to agree as to the punishment which would satisfy the demands of justice? One would impose forty lashes, another twenty, while still another would advise solitary confinement as a just punishment. Can you not see that on this world such responsibilities had better rest upon the group or be administered by chosen representatives of the group? In the universe, judgment is vested in those who fully know the antecedents of all wrongdoing as well as its motivation. In civilized society and in an organized universe the administration of justice presupposes the passing of just sentence consequent upon fair judgment, and such prerogatives are vested in the juridical groups of the worlds and in the all-knowing administrators of the higher universes of all creation.’” P. 1469

“Ganid, I can well understand how some of these problems perplex you, and I will endeavor to answer your question. First, in all attacks which might be made upon my person, I would determine whether or not the aggressor was a son of God—my brother in the flesh—and if I thought such a creature did not possess moral judgment and spiritual reason, I would unhesitatingly defend myself to the full capacity of my powers of resistance, regardless of consequences to the attacker. But I would not thus assault a fellow man of sonship status, even in self-defense. That is, I would not punish him in advance and without judgment for his assault upon me. I would by every possible artifice seek to prevent and dissuade him from making such an attack and to mitigate it in case of my failure to abort it. Ganid, I have absolute confidence in my heavenly Father’s overcare; I am consecrated to doing the will of my Father in heaven. I do not believe that real harm can befall me; I do not believe that my life-work can really be jeopardized by anything my enemies might wish to visit upon me, and surely we have no violence to fear from our friends. I am absolutely assured that the entire universe is friendly to me—this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary.” P. 1469-70

29. DEALING WITH THE IRATE HUSBAND

“While tarrying at the ship landing, waiting for the boat to unload cargo, the travelers observed a man mistreating his wife. As was his custom, Jesus intervened in behalf of the person subjected to attack. He stepped up behind the irate husband and, tapping him gently on the shoulder, said: ‘My friend, may I speak with you in private for a moment?’ The angry man was nonplused by such an approach and, after a moment of embarrassing hesitation, stammered out—’er—why—yes, what do you want with me?’ When Jesus had led him to one side, he said: ‘My friend, I perceive that something terrible must have happened to you; I very much desire that you tell me what could happen to such a strong man to lead him to attack his wife, the mother of his children, and that right out here before all eyes. I am sure you must feel that you have some good reason for this assault. What did the woman do to deserve such treatment from her husband? As I look upon you, I think I discern in your face the love of justice if not the desire to show mercy. I venture to say that, if you found me out by the wayside, attacked by robbers, you would unhesitatingly rush to my rescue. I dare say you have done many such brave things in the course of your life. Now, my friend, tell me what is the matter? Did the woman do something wrong, or did you foolishly lose your head and thoughtlessly assault her?’ It was not so much what he said that touched this man’s heart as the kindly look and the sympathetic smile which Jesus bestowed upon him at the conclusion of his

remarks. Said the man: 'I perceive you are a priest of the Cynics, and I am thankful you restrained me. My wife has done no great wrong; she is a good woman, but she irritates me by the manner in which she picks on me in public, and I lose my temper. I am sorry for my lack of self-control, and I promise to try to live up to my former pledge to one of your brothers who taught me the better way many years ago. I promise you.'

"And then, in bidding him farewell, Jesus said: 'My brother, always remember that man has no rightful authority over woman unless the woman has willingly and voluntarily given him such authority. Your wife has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service it is only fair that she receive from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children. The loving care and consideration which a man is willing to bestow upon his wife and their children are the measure of that man's attainment of the higher levels of creative and spiritual self-consciousness. Do you not know that men and women are partners with God in that they co-operate to create beings who grow up to possess themselves of the potential of immortal souls? The Father in heaven treats the Spirit Mother of the children of the universe as one equal to himself. It is Godlike to share your life and all that relates thereto on equal terms with the mother partner who so fully shares with you that divine experience of reproducing yourselves in the lives of your children. If you can only love your children as God loves you, you will love and cherish your wife as the Father in heaven honors and exalts the Infinite Spirit, the mother of all the spirit children of a vast universe.'" P. 1470-1

30. THE HINDU CASTE SYSTEM

"One day while resting at lunch, about halfway to Tarentum, Ganid asked Jesus a direct question as to what he thought of India's caste system. Said Jesus: 'Though human beings differ in many ways, the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not. As the universe looks upon an inhabited world, it likewise discerns two great classes: those who know God and those who do not. Those who cannot know God are reckoned among the animals of any given realm. Mankind can appropriately be divided into many classes in accordance with differing qualifications, as they may be viewed physically, mentally, socially, vocationally, or morally, but as these different classes of mortals appear before the judgment bar of God, they stand on an equal footing; God is truly no respecter of persons. Although you cannot escape

the recognition of differential human abilities and endowments in matters intellectual, social, and moral, you should make no such distinctions in the spiritual brotherhood of men when assembled for worship in the presence of God.” P. 1468

31. DEALING WITH THE COURTESAN

“When in Rome, Ganid observed that Jesus refused to accompany them to the public baths. Several times afterward the young man sought to induce Jesus further to express himself in regard to the relations of the sexes. Though he would answer the lad’s questions, he never seemed disposed to discuss these subjects at great length. One evening as they strolled about Corinth out near where the wall of the citadel ran down to the sea, they were accosted by two public women. Ganid had imbibed the idea, and rightly, that Jesus was a man of high ideals, and that he abhorred everything which partook of uncleanness or savored of evil; accordingly he spoke sharply to these women and rudely motioned them away. When Jesus saw this, he said to Ganid: ‘You mean well, but you should not presume thus to speak to the children of God, even though they chance to be his erring children. Who are we that we should sit in judgment on these women? Do you happen to know all of the circumstances which led them to resort to such methods of obtaining a livelihood? Stop here with me while we talk about these matters.’ The courtesans were astonished at what he said even more than was Ganid.

“As they stood there in the moonlight, Jesus went on to say: ‘There lives within every human mind a divine spirit, the gift of the Father in heaven. This good spirit ever strives to lead us to God, to help us to find God and to know God; but also within mortals there are many natural physical tendencies which the Creator put there to serve the well-being of the individual and the race. Now, oftentimes, men and women become confused in their efforts to understand themselves and to grapple with the manifold difficulties of making a living in a world so largely dominated by selfishness and sin. I perceive; Ganid, that neither of these women is willfully wicked. I can tell by their faces that they have experienced much sorrow; they have suffered much at the hands of an apparently cruel fate; they have not intentionally chosen this sort of life; they have, in discouragement bordering on despair, surrendered to the pressure of the hour and accepted this distasteful means of obtaining a livelihood as the best way out of a situation that to them appeared hopeless. Ganid, some people are really wicked at heart; they deliberately choose to do mean things, but, tell me, as you look into these now tear-stained faces, do you see anything bad or wicked?’ And as Jesus paused for his reply, Ganid’s voice choked up as he stammered out his

answer: 'No, Teacher, I do not. And I apologize for my rudeness to them—I crave their forgiveness.' Then said Jesus: 'And I bespeak for them that they have forgiven you as I speak for my Father in heaven that he has forgiven them. Now all of you come with me to a friend's house where we will seek refreshment and plan for the new and better life ahead.' Up to this time the amazed women had not uttered a word; they looked at each other and silently followed as the men led the way.

"Imagine the surprise of Justus' wife when, at this late hour, Jesus appeared with Ganid and these two strangers, saying: 'You will forgive us for coming at this hour, but Ganid and I desire a bite to eat, and we would share it with these our new-found friends, who are also in need of nourishment; and besides all this, we come to you with the thought that you will be interested in counseling with us as to the best way to help these women get a new start in life. They can tell you their story, but I surmise they have had much trouble, and their very presence here in your house testifies how earnestly they crave to know good people, and how willingly they will embrace the opportunity to show all the world—and even the angels of heaven—what brave and noble women they can become.'

"When Martha, Justus' wife, had spread the food on the table, Jesus, taking unexpected leave of them, said: 'As it is getting late, and since the young man's father will be awaiting us, we pray to be excused while we leave you here together—three women—the beloved children of the Most High. And I will pray for your spiritual guidance while you make plans for a new and better life on earth and eternal life in the great beyond.'

"Thus did Jesus and Ganid take leave of the women. So far the two courtesans had said nothing; likewise was Ganid speechless. And for a few moments so was Martha, but presently she rose to the occasion and did everything for these strangers that Jesus had hoped for. The elder of these two women died a short time thereafter, with bright hopes of eternal survival, and the younger woman worked at Justus' place of business and later became a lifelong member of the first Christian church in Corinth." P. 1473

32. PERSONAL WORK IN CORINTH

"Jesus and Ganid had many more interesting experiences in Corinth. They had close converse with a great number of persons who greatly profited by the instruction received from Jesus.

"The miller he taught about grinding up the grains of truth in the mill of living experience so as to render the difficult things of divine life readily receivable by even the weak and feeble among one's fellow mortals. Said

Jesus: 'Give the milk of truth to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers.'

"To the Roman centurion he said: 'Render unto Caesar the things which are Caesar's and unto God the things which are God's. The sincere service of God and the loyal service of Caesar do not conflict unless Caesar should presume to arrogate to himself that homage which alone can be claimed by Deity. Loyalty to God, if you should come to know him, would render you all the more loyal and faithful in your devotion to a worthy emperor.'

"To the earnest leader of the Mithraic cult he said: 'You do well to seek for a religion of eternal salvation, but you err to go in quest of such a glorious truth among man-made mysteries and human philosophies. Know you not that the mystery of eternal salvation dwells within your own soul? Do you not know that the God of heaven has sent his spirit to live within you, and that this spirit will lead all truth-loving and God-serving mortals out of this life and through the portals of death up to the eternal heights of light where God waits to receive his children? And never forget: You who know God are the sons of God if you truly yearn to be like him.'

"To the Epicurean teacher he said: 'You do well to choose the best and esteem the good, but are you wise when you fail to discern the greater things of mortal life which are embodied in the spirit realms derived from the realization of the presence of God in the human heart? The great thing in all human experience is the realization of knowing the God whose spirit lives within you and seeks to lead you forth on that long and almost endless journey of attaining the personal presence of our common Father, the God of all creation, the Lord of universes.'

"To the Greek contractor and builder he said: 'My friend, as you build the material structures of men, grow a spiritual character in the similitude of the divine spirit within your soul. Do not let your achievement as a temporal builder outrun your attainment as a spiritual son of the kingdom of heaven. While you build the mansions of time for another, neglect not to secure your title to the mansions of eternity for yourself. Ever remember, there is a city whose foundations are righteousness and truth, and whose builder and maker is God.'

"To the Roman judge he said: 'As you judge men, remember that you yourself will also some day come to judgment before the bar of the Rulers of a universe. Judge justly, even mercifully, even as you shall some day thus crave merciful consideration at the hands of the Supreme Arbiter. Judge as you would be judged under similar circumstances, thus being guided by the

spirit of the law as well as by its letter. And even as you accord justice dominated by fairness in the light of the need of those who are brought before you, so shall you have the right to expect justice tempered by mercy when you sometime stand before the Judge of all the earth.'

"To the mistress of the Greek inn he said: 'Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom he indwells by his spirit which has descended to live within the hearts of men, thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these bestowed gifts of the divine spirit.'

"Jesus had many visits with a Chinese merchant. In saying good-bye, he admonished him: 'Worship only God, who is your true spirit ancestor. Remember that the Father's spirit ever lives within you and always points your soul-direction heavenward. If you follow the unconscious leadings of this immortal spirit, you are certain to continue on in the uplifted way of finding God. And when you do attain the Father in heaven, it will be because by seeking him you have become more and more like him. And so farewell, Chang, but only for a season, for we shall meet again in the worlds of light where the Father of spirit souls has provided many delightful stopping-places for those who are Paradise-bound.'

"To the traveler from Britain he said: 'My brother, I perceive you are seeking for truth, and I suggest that the spirit of the Father of all truth may chance to dwell within you. Did you ever sincerely endeavor to talk with the spirit of your own soul? Such a thing is indeed difficult and seldom yields consciousness of success; but every honest attempt of the material mind to communicate with its indwelling spirit meets with certain success, notwithstanding that the majority of all such magnificent human experiences must long remain as superconscious registrations in the souls of such God-knowing mortals.'

"To the runaway lad Jesus said: 'Remember, there are two things you cannot run away from—God and yourself. Wherever you may go, you take with you yourself and the spirit of the heavenly Father which lives within your heart. My son, stop trying to deceive yourself; settle down to the courageous practice of facing the facts of life; lay firm hold on the assurances of sonship with God and the certainty of eternal life, as I have instructed you. From this day on purpose to be a real man, a man determined to face life bravely and intelligently.'

"To the condemned criminal he said at the last hour: 'My brother, you have

fallen on evil times. You lost your way; you became entangled in the meshes of crime. From talking to you, I well know you did not plan to do the thing which is about to cost you your temporal life. But you did do this evil, and your fellows have adjudged you guilty; they have determined that you shall die. You or I may not deny the state this right of self-defense in the manner of its own choosing. There seems to be no way of humanly escaping the penalty of your wrongdoing. Your fellows must judge you by what you did, but there is a Judge to whom you may appeal for forgiveness, and who will judge you by your real motives and better intentions. You need not fear to meet the judgment of God if your repentance is genuine and your faith sincere. The fact that your error carries with it the death penalty imposed by man does not prejudice the chance of your soul to obtain justice and enjoy mercy before the heavenly courts.” P. 1474-5

33. DISCUSSION OF THE SOUL

“There was a progressive thinker connected with this local school of philosophy, and Jesus had several profitable sessions with him. In the course of these talks Jesus had repeatedly used the word ‘soul.’ This learned Greek finally asked him what he meant by ‘soul,’ and he replied:“

‘The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man which forever elevates the human being above the level of the animal world. Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul, and the soul is that part of man which represents the potential survival value of human experience. Moral choice and spiritual attainment, the ability to know God and the urge to be like him, are the characteristics of the soul. The soul of man cannot exist apart from moral thinking and spiritual activity. A stagnant soul is a dying soul. But the soul of man is distinct from the divine spirit which dwells within the mind. The divine spirit arrives simultaneously with the first moral activity of the human mind, and that is the occasion of the birth of the soul.’“

‘The saving or losing of a soul has to do with whether or not the moral consciousness attains survival status through eternal alliance with its associated immortal spirit endowment. Salvation is the spiritualization of the self-realization of the moral consciousness, which thereby becomes possessed of survival value. All forms of soul conflict consist in the lack of harmony between the moral, or spiritual, self-consciousness and the purely intellectual self-consciousness.

“The human soul, when matured, ennobled, and spiritualized, approaches the heavenly status in that it comes near to being an entity intervening

between the material and the spiritual, the material self and the divine spirit. The evolving soul of a human being is difficult of description and more difficult of demonstration because it is not discoverable by the methods of either material investigation or spiritual proving. Material science cannot demonstrate the existence of a soul, neither can pure spirit-testing. Notwithstanding the failure of both material science and spiritual standards to discover the existence of the human soul, every morally conscious mortal *knows* of the existence of *his* soul as a *real* and actual personal experience.” P. 1478

34. REMARKS AT HIS BAPTISM

“Being engrossed with the details of rapidly baptizing such a large number of converts, John did not look up to see Jesus until the Son of Man stood in his immediate presence. When John recognized Jesus, the ceremonies were halted for a moment while he greeted his cousin in the flesh and asked, ‘But why do you come down into the water to greet me?’ And Jesus answered, ‘To be subject to your baptism.’ John replied: ‘But I have need to be baptized by you. Why do you come to me?’ And Jesus whispered to John: ‘Bear with me now, for it becomes us to set this example for my brothers standing here with me, and that the people may know that my hour has come.’” P. 1504 (Matt. 3:15)

35. MESSAGE TO JOHN THE BAPTIST

“This long suspense in prison was humanly unbearable. Just a few days before his death John again sent trusted messengers to Jesus, inquiring: ‘Is my work done?’ Why do I languish in prison? Are you truly the Messiah, or shall we look for another?’ And when these two disciples gave this message to Jesus, the Son of Man replied: ‘Go back to John and tell him that I have not forgotten but to suffer me also this, for it becomes us to fulfill all righteousness. Tell John what you have seen and heard—that the poor have good tidings preached to them—and, finally, tell the beloved herald of my earth mission that he shall be abundantly blessed in the age to come if he finds no occasion to doubt and stumble over me.’ And this was the last word John received from Jesus. This message greatly comforted him and did much to stabilize his faith and prepare him for the tragic end of his life in the flesh which followed so soon upon the heels of this memorable occasion.” P. 1507 (Matt. 11:2-6)

36. WORDS TO JAMES AND JOHN ABOUT APOSTLESHIP

“Jesus was asleep when they reached his abode, but they awakened him, saying: ‘How is it that, while we who have so long lived with you are searching in the hills for you, you prefer others before us and choose Andrew and

Simon as your first associates in the new kingdom?’ Jesus answered them, ‘Be calm in your hearts and ask yourselves, “who directed that you should search for the Son of Man when he was about his Father’s business?” After they had recited the details of their long search in the hills, Jesus further instructed them: ‘You should learn to search for the secret of the new kingdom in your hearts and not in the hills. That which you sought was already present in your souls. You are indeed my brethren—you needed not to be received by me—already were you of the kingdom, and you should be of good cheer, making ready also to go with us tomorrow into Galilee.’ John then made bold to ask, ‘But, Master, will James and I be associates with you in the new kingdom, even as Andrew and Simon?’ And Jesus, laying a hand on the shoulder of each of them, said: ‘My brethren, you were already with me in the spirit of the kingdom, even before these others made request to be received. You, my brethren, have no need to make request for entrance into the kingdom; you have been with me in the kingdom from the beginning. Before men, others may take precedence over you, but in my heart did I also number you in the councils of the kingdom, even before you thought to make this request of me. And even so might you have been first before men had you not been absent engaged in a well-intentioned but self-appointed task of seeking for one who was not lost. In the coming kingdom, be not mindful of those things which foster your anxiety but rather at all times concern yourselves only with doing the will of the Father who is in heaven.’” P. 1525 (John 1:42)

37. CHOOSING PHILIP AND NATHANIEL

“It suddenly dawned on Philip that Jesus was a really great man, possibly the Messiah, and he decided to abide by Jesus’ decision in this matter; and he went straight to him, asking, ‘Teacher, shall I go down to John or shall I join my friends who follow you?’ And Jesus answered, ‘Follow me.’ Philip was thrilled with the assurance that he had found the Deliverer.” P. 1526 (John 1:43)

“Philip led Nathaniel to Jesus, who, looking benignly into the face of the sincere doubter, said: ‘Behold a genuine Israelite, in whom there is no deceit. Follow me.’ And Nathaniel, turning to Philip, said: ‘You are right. He is indeed a master of men. I will also follow, if I am worthy.’ And Jesus nodded to Nathaniel, again saying, ‘Follow me.’” P. 1527 (John 1:45-51)

38. REMARKS AT THE CANA WEDDING

“Mary was thrilled with expectation. She anticipated that the promise of Cabriel was nearing fulfillment. She expected all Palestine soon to be startled and stunned by the miraculous revelation of her son as the super

natural king of the Jews. But to all of the many questions which his mother, James, Jude, and Zebedee asked, Jesus only smilingly replied: 'It is better that I tarry here for a while; I must do the will of my Father who is in heaven.'" P. 1528

"Early in the afternoon Mary summoned James, and together they made bold to approach Jesus to inquire if he would admit them to his confidence to the extent of informing them at what hour and at what point in connection with the wedding ceremonies he had planned to manifest himself as the 'supernatural one.' No sooner had they spoken of these matters to Jesus than they saw they had aroused his characteristic indignation. He said only: 'If you love me, then be willing to tarry with me while I wait upon the will of my Father who is in heaven.' But the eloquence of his rebuke lay in the expression of his face." P. 1529

"But all expectance of such a demonstration was effectually removed from the minds of his six disciple-apostles when he called them together just before the wedding supper and, in great earnestness, said: 'Think not that I have come to this place to work some wonder for the gratification of the curious or for the conviction of those who doubt. Rather are we here to wait upon the will of our Father who is in heaven.' But when Mary and the others saw him in consultation with his associates, they were fully persuaded in their own minds that something extraordinary was about to happen. And they all sat down to enjoy the wedding supper and the evening of festive good fellowship." P. 1529

39. REMARKS AT TURNING WATER INTO WINE

"As Jesus was standing alone in a corner of the garden, his mother approached him, saying, 'My son, they have no wine.' And Jesus answered, 'My good woman, what have I to do with that?' Said Mary, 'But I believe your hour has come; cannot you help us?' Jesus replied: 'Again I declare that I have not come to do things in this wise. Why do you trouble me again with these matters?' And then, breaking down in tears, Mary entreated him, 'But, my son, I promised them that you would help us; won't you please do something for me?' And then spoke Jesus: 'Woman, what have you to do with making such promises? See that you do it not again. We must in all things wait upon the will of the Father in heaven.'

"Mary the mother of Jesus was crushed; she was stunned! As she stood there before him motionless, with the tears streaming down her face, the human heart of Jesus was overcome with compassion for the woman who had borne him in the flesh; and bending forward, he laid his hand tenderly upon her head, saying: 'Now, now, Mother Mary, grieve not over my apparently

hard sayings, for have I not many times told you that I have come only to do the will of my heavenly Father? Most gladly would I do what you ask of me if it were a part of the Father's will—' and Jesus stopped short, he hesitated. Mary seemed to sense that something was happening. Leaping up, she threw her arms around Jesus' neck, kissed him, and rushed off to the servants' quarters, saying, 'Whatever my son says, that do.' But Jesus said nothing. He now realized that he had already said—or rather desirably thought—too much." P. 1529-30 (John 2:1-11)

40. MORNING AFTER THE WATER AND THE WINE

"The next morning Jesus joined his friends at breakfast, but they were a cheerless group. He visited with them and at the end of the meal gathered them about him, saying: 'It is my Father's will that we tarry hereabouts for a season. You have heard John say that he came to prepare the way for the kingdom; therefore it behooves us to await the completion of John's preaching. When the forerunner of the Son of Man shall have finished his work, we will begin the proclamation of the good tidings of the kingdom.' He directed his apostles to return to their nets while he made ready to go with Zebedee to the boatshop, promising to see them the next day at the synagogue, where he was to speak, and appointing a conference with them that Sabbath afternoon." P.1532

41. REMARKS AT MATTHEW'S DINNER

"As the dinner progressed, the joy of the diners mounted to heights of good cheer, and everybody was having such a splendid time that the onlooking Pharisees began, in their hearts, to criticize Jesus for his participation in such a lighthearted and carefree affair. Later in the evening, when they were making speeches, one of the more malignant of the Pharisees went so far as to criticize Jesus' conduct to Peter, saying: 'How dare you to teach that this man is righteous when he eats with publicans and sinners and thus lends his presence to such scenes of careless pleasure making.' Peter whispered this criticism to Jesus before he spoke the parting blessing upon those assembled. When Jesus began to speak, he said: 'In coming here tonight to welcome Matthew and Simon to our fellowship, I am glad to witness your lightheartedness and social good cheer, but you should rejoice still more because many of you will find entrance into the coming kingdom of the spirit, wherein you shall more abundantly enjoy the good things of the kingdom of heaven. And to you who stand about criticizing me in your hearts because I have come here to make merry with these friends, let me say that I have come to proclaim joy to the socially downtrodden and spiritual liberty to the moral captives. Need I remind you that they who are whole need not a physician, but rather those who are sick? I have come, not to call the righteous, but sin-

42. CALLING THOMAS AND JUDAS

“Thomas the fisherman and Judas the wanderer met Jesus and the apostles at the fisher-boat landing at Tarichea, and Thomas led the party to his near-by home. Philip now presented Thomas as his nominee for apostleship and Nathaniel presented Judas Iscariot, the Judean, for similar honors. Jesus looked upon Thomas and said: ‘Thomas, you lack faith; nevertheless, I receive you. Follow me.’ To Judas Iscariot the Master said: ‘Judas, we are all of one flesh, and as I receive you into our midst, I pray that you will always be loyal to your Galilean brethren. Follow me.’” P. 1542

43. ABOUT DEALING WITH CIVIL RULERS

“Zebedee and Salome had gone to live with their son David so that their large home could be turned over to Jesus and his twelve apostles. Here Jesus spent a quiet Sabbath with his chosen messengers; he carefully outlined the plans for proclaiming the kingdom and fully explained the importance of avoiding any clash with the civil authorities, saying: ‘If the civil rulers are to be rebuked, leave that task to me. See that you make no denunciations of Caesar or his servants.’ It was this same evening that Judas Iscariot took Jesus aside to inquire why nothing was done to get John out of prison. And Judas was not wholly satisfied with Jesus’ attitude.” P. 1542

44. ESTABLISHING THE MID-WEEK REST DAY

“It was at this time that Jesus established the mid-week holiday for rest and recreation. And they pursued this plan of relaxation for one day each week throughout the remainder of his material life. As a general rule, they never prosecuted their regular activities on Wednesday. On this weekly holiday Jesus would usually take himself away from them, saying: ‘My children, go for a day of play. Rest yourselves from the arduous labors of the kingdom and enjoy the refreshment that comes from reverting to your former vocations or from discovering new sorts of recreational activity.’ While Jesus, at this period of his earth life, did not actually require this day of rest, he conformed to this plan because he knew it was best for his human associates. Jesus was the teacher—the Master; his associates were his pupils—disciples.” P. 1542

45. THE RELIGION OF JESUS

“Jesus endeavored to make clear to his apostles the difference between his teachings and his *life among them* and the teachings which might subsequently spring up *about* him. Said Jesus: ‘My kingdom and the gospel related thereto shall be the burden of your message. Be not sidetracked into preaching *about* me and *about* my teachings. Proclaim the gospel of the kingdom and portray

my revelation of the Father in heaven but do not be misled into the bypaths of creating legends and building up a cult having to do with beliefs and teachings *about* my beliefs and teachings.' But again they did not understand why he thus spoke, and no man dared to ask why he so taught them." P. 1543

"Master, we come at the behest of our associates to inquire whether the time is not now ripe to enter into the kingdom. And will you proclaim the kingdom at Capernaum, or are we to move on to Jerusalem? And when shall we learn, each of us, the positions we are to occupy with you in the establishment of the kingdom—' and Peter would have gone on asking further questions, but Jesus raised an admonitory hand and stopped him. And beckoning the other apostles standing near by to join them, Jesus said: 'My little children, how long shall I bear with you! Have I not made it plain to you that my kingdom is not of this world? I have told you many times that I have not come to sit on David's throne, and now how is it that you are inquiring which place each of you will occupy in the Father's kingdom? Can you not perceive that I have called you as ambassadors of a spiritual kingdom? Do you not understand that soon, very soon, you are to represent me in the world and in the proclamation of the kingdom, even as I now represent my Father who is in heaven? Can it be that I have chosen you and instructed you as messengers of the kingdom, and yet you do not comprehend the nature and significance of this coming kingdom of divine pre-eminence in the hearts of men? My friends, hear me once more. Banish from your minds this idea that my kingdom is a rule of power or a reign of glory. Indeed, all power in heaven and on earth will presently be given into my hands, but it is not the Father's will that we use this divine endowment to glorify ourselves during this age. In another age you shall indeed sit with me in power and glory, but it behooves us now to submit to the will of the Father and to go forth in humble obedience to execute his bidding on earth.'" P. 1543-4

46. ORGANIZING THE APOSTOLATE

"Jesus now asked them how much money they had among them; he also inquired as to what provision had been made for their families. When it developed that they had hardly sufficient funds to maintain themselves for two weeks, he said: 'It is not the will of my Father that we begin our work in this way. We will remain here by the sea two weeks and fish or do whatever our hands find to do; and in the meantime, under the guidance of Andrew, the first chosen apostle, you shall so organize yourselves as to provide for everything needful in your future work, both for the present personal ministry and also when I shall subsequently ordain you to preach the gospel

and instruct believers.’ They were all greatly cheered by these words; this was their first clearcut and positive intimation that Jesus designed later on to enter upon more aggressive and pretentious public efforts.

“The apostles spent the remainder of the day perfecting their organization and completing arrangements for boats and nets for embarking on the morrow’s fishing as they had all decided to devote themselves to fishing; most of them had been fisherman, even Jesus was an experienced boatman and fisherman. Many of the boats which they used the next few years had been built by Jesus’ own hands. And they were good and trustworthy boats.

“Jesus enjoined them to devote themselves to fishing for two weeks, adding, ‘And then will you go forth to become fishers of men.’ They fished in three groups, Jesus going out with a different group each night. And they all so much enjoyed Jesus! He was a good fisherman, a cheerful companion, and an inspiring friend; the more they worked with him, the more they loved him. Said Matthew one day: ‘The more you understand some people, the less you admire them, but of this man, even the less I comprehend him, the more I love him.’” P. 1544

“Jesus taught them to preach the forgiveness of sin through faith in God without penance or sacrifice, and that the Father in heaven loves all his children with the same eternal love. He enjoined his apostles to refrain from discussing:

- “1. The work and imprisonment of John the Baptist.
- “2. The voice at the baptism. Said Jesus: ‘Only those who heard the voice may refer to it. Speak only that which you have heard from me; speak not hearsay.’
- “3. The turning of the water into wine at Cana. Jesus seriously charged them, saying, ‘Tell no man about the water and the wine.’” P. 1545

47. PRELIMINARY INSTRUCTION

“Before the formal ordination service Jesus spoke to the twelve as they were seated about him: ‘My brethren, this hour of the kingdom has come. I have brought you apart here with me to present you to the Father as ambassadors of the kingdom. Some of you heard me speak of this kingdom in the synagogue when you first were called. Each of you has learned more about the Father’s kingdom since you have been with me working in the cities around about the Sea of Galilee. But just now I have something more to tell you concerning this kingdom.

“The new kingdom which my Father is about to set up in the hearts of his earth children is to be an everlasting dominion. There shall be no end of this rule of my Father in the hearts of those who desire to do his divine will. I declare to you that my Father is not the God of Jew or gentile. Many shall come from the east and from the west to sit down with us in the Father’s kingdom, while many of the children of Abraham will refuse to enter this new brotherhood of the rule of the Father’s spirit in the hearts of the children of men.

“The power of this kingdom shall consist, not in the strength of armies nor in the might of riches, but rather in the glory of the divine spirit that shall come to teach the minds and rule the hearts of the reborn citizens of this heavenly kingdom, the sons of God. This is the brotherhood of love wherein righteousness reigns, and whose battle cry shall be: Peace on earth and good will to all men. This kingdom, which you are so soon to go forth proclaiming, is the desire of the good men of all ages, the hope of all the earth, and the fulfillment of the wise promises of all the prophets.

“But for you, my children, and for all others who would follow you into this kingdom, there is set a severe test. Faith alone will pass you through its portals, but you must bring forth the fruits of my Father’s spirit if you would continue to ascend in the progressive life of the divine fellowship. Verily, verily, I say to you, not every one who says, “Lord, Lord,” shall enter the kingdom of heaven; but rather he who does the will of my Father who is in heaven.

“Your message to the world shall be: Seek first the kingdom of God and his righteousness, and in finding these, all other things essential to eternal survival shall be secured therewith. And now would I make it plain to you that this kingdom of my Father will not come with an outward show of power or with unseemly demonstration. You are not to go hence in the proclamation of the kingdom, saying, “it is here” or “it is there,” for this kingdom of which you preach is God within you.

“Whosoever would become great in my Father’s kingdom shall become a minister to all; and whosoever would be first among you, let him become the server of his brethren. But when you are once truly received as citizens in the heavenly kingdom, you are no longer servants but sons, sons of the living God. And so shall this kingdom progress in the world until it shall break down every barrier and bring all men to know my Father and believe in the saving truth which I have come to declare. Even now is the kingdom at hand, and some of you will not die until you have seen the reign of God come in great power.

“And this which your eyes now behold, this small beginning of twelve

commonplace men, shall multiply and grow until eventually the whole earth shall be filled with the praise of my Father. And it will not be so much by the words you speak as by the lives you live that men will know you have been with me and have learned the realities of the kingdom. And while I would lay no grievous burdens upon your minds, I am about to put upon your souls the solemn responsibility of representing me in the world when I shall presently leave you as I now represent my Father in this life which I am living in the flesh.’ And when he had finished speaking, he stood up.” P. 1568-9

48. THE ORDINATION PRAYER

“Jesus now instructed the twelve mortals who had just listened to his declaration concerning the kingdom to kneel in a circle about him. Then the Master placed his hands upon the head of each apostle, beginning with Judas Iscariot and ending with Andrew. When he had blessed them, he extended his hands and prayed:

“My Father, I now bring to you these men, my messengers. From among our children on earth I have chosen these twelve to go forth to represent me as I came forth to represent you. Love them and be with them as you have loved and been with me. And now, my Father, give these men wisdom as I place all the affairs of the coming kingdom in their hands. And I would, if it is your will, tarry on earth a time to help them in their labors for the kingdom. And again, my Father, I thank you for these men, and I commit them to your keeping while I go on to finish the work you have given me to do.” P. 1569

49. ABOUT BEING WISE AND HARMLESS

“Jesus advised them to take neither money nor extra clothing, saying, ‘The laborer is worthy of his hire.’ And finally he said: ‘Behold I send you forth as sheep in the midst of wolves; be you therefore as wise as serpents and as harmless as doves. But take heed, for your enemies will bring you up before their councils, while in their synagogues they will castigate you. Before governors and rulers you will be brought because you believe this gospel, and your very testimony shall be a witness for me to them. And when they lead you to judgment, be not anxious about what you shall say, for the spirit of my Father indwells you and will at such a time speak through you. Some of you will be put to death, and before you establish the kingdom on earth, you will be hated by many peoples because of this gospel; but fear not; I will be with you, and my spirit shall go before you into all the world. And my Father’s presence will abide with you while you go first to the Jews, then to the gentiles.’” P. 1584 (Matt. 10:16)

50. BECOMING AS LITTLE CHILDREN

“This same evening Thomas asked Jesus: ‘Master, you say that we must become as little children before we can gain entrance to the Father’s kingdom, and yet you have warned us not to be deceived by false prophets nor to become guilty of casting our pearls before swine. Now, I am honestly puzzled. I cannot understand your teaching.’ Jesus replied to Thomas: ‘How long shall I bear with you! Ever you insist on making literal all that I teach. When I asked you to become as little children as the price of entering the kingdom, I referred not to ease of deception, mere willingness to believe, nor to quickness to trust pleasing strangers. What I did desire that you should gather from the illustration was the child-father relationship. You are the child, and it is your Father’s kingdom you seek to enter. There is present that natural affection between every normal child and its father which insures an understanding and loving relationship, and which forever precludes all disposition to bargain for the Father’s love and mercy. And the gospel you are going forth to preach has to do with a salvation growing out of the faith-realization of this very and eternal child-father relationship.’” P. 1585

51. SONSHIP AND THE KINGDOM OF HEAVEN

“After Jesus and Matthew had finished talking, Simon Zelotes asked, ‘But, Master, are all men the sons of God?’ And Jesus answered: ‘Yes, Simon, all men are the sons of God, and that is the good news you are going to proclaim.’ But the apostles could not grasp such a doctrine; it was a new, strange, and startling announcement. And it was because of his desire to impress this truth upon them that Jesus taught his followers to treat all men as their brothers.

“In response to a question asked by Andrew, the Master made it clear that the morality of his teaching was inseparable from the religion of his living. He taught morality, not from the nature of man, but from the relation of man to God.

“John asked Jesus, ‘Master, what is the kingdom of heaven?’ And Jesus answered: ‘The kingdom of heaven consists in these three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme human desire to do the will of God—to be like God. And this is the good news of the gospel; that by faith every mortal may have all these essentials of salvation.’” P. 1585

52. GRIEF OVER LACK OF HIS FAMILY’S INTEREST

“Just before leaving, the apostles missed the Master, and Andrew went out to find him. After a brief search he found Jesus sitting in a boat down the beach,

and he was weeping. The twelve had often seen their Master when he seemed to grieve, and they had beheld his brief seasons of serious preoccupation of mind, but none of them had ever seen him weep. Andrew was somewhat startled to see the Master thus affected on the eve of their departure for Jerusalem, and he ventured to approach Jesus and ask: 'On this great day, Master, when we are to depart for Jerusalem to proclaim the Father's kingdom, why is it that you weep? Which of us has offended you?' And Jesus, going back with Andrew to join the twelve, answered him: 'No one of you has grieved me. I am saddened only because none of my father Joseph's family have remembered to come over to bid us Godspeed.' At this time Ruth was on a visit to her brother Joseph at Nazareth. Other members of his family were kept away by pride, disappointment, misunderstanding, and petty resentment indulged as a result of hurt feelings." P. 1587

53. GOD'S LAW AND THE FATHER'S WILL

"The night before they left Pella, Jesus gave the apostles some further instruction with regard to the new kingdom. Said the Master: 'You have been taught to look for the coming of the kingdom of God, and now I come announcing that this long-looked-for kingdom is near at hand, even that it is already here and in our midst. In every kingdom there must be a king seated upon his throne and decreeing the laws of the realm. And so have you developed a concept of the kingdom of heaven as a glorified rule of the Jewish people over all the peoples of the earth with Messiah sitting on David's throne and from this place of miraculous power promulgating the laws of all the world. But, my children, you see not with the eye of faith, and you hear not with the understanding of the spirit. I declare that the kingdom of heaven is the realization and acknowledgment of God's rule within the hearts of men. True, there is a King in this kingdom, and that King is my Father and your Father. We are indeed his loyal subjects, but far transcending that fact is the transforming truth that we are his *sons*. In my life this truth is to become manifest to all. Our Father also sits upon a throne, but not one made with hands. The throne of the Infinite is the eternal dwelling place of the Father in the heaven of heavens; he fills all things and proclaims his laws to universes upon universes. And the Father also rules within the hearts of his children on earth by the spirit which he has sent to live within the souls of mortal men.

"When you are the subjects of this kingdom, you indeed are made to hear the law of the Universe Ruler; but when, because of the gospel of the kingdom which I have come to declare, you faith-discover yourselves as sons, you henceforth look not upon yourselves as law-subject creatures of an all-powerful king but as privileged sons of a loving and divine Father.

Verily, verily, I say to you, when the Father's will is your *law*, you are hardly in the kingdom. But when the Father's will becomes truly your *will*, then are you in very truth in the kingdom because the kingdom has thereby become an established experience in you. When God's will is your law, you are noble slave subjects; but when you believe in this new gospel of divine sonship, my Father's will becomes your will, and you are elevated to the high position of the free children of God, liberated sons of the kingdom.'" P. 1588

54. GOD IS OUR FATHER

"While sojourning at Amathus, Jesus spent much time with the apostles instructing them in the new concept of God; and again and again did he impress upon them that *God is a Father*, not a great and supreme bookkeeper who is chiefly engaged in making damaging entries against his erring children on earth, recordings of sin and evil to be used against them when he subsequently sits in judgment upon them as the just Judge of all creation. The Jews had long conceived of God as a king over all, even as a Father of the nation, but never before had large numbers of mortal men held the idea of God as a loving Father of the *individual*.

"In answer to Thomas's question, 'Who is this God of the kingdom?' Jesus replied: 'God is *your* Father, and religion—my gospel—is nothing more nor less than the believing recognition of the truth that you are his son. And I am here among you in the flesh to make clear both of these ideas in my life and teachings.'" P. 1590

55. REMARKS CONCERNING EVIL SPIRITS

"At this same time Jesus began to teach the twelve more fully concerning their mission 'to comfort the afflicted and minister to the sick.' The Master taught them much about the whole man—the union of body, mind, and spirit to form the individual man or woman. Jesus told his associates about the three forms of affliction they would meet and went on to explain how they should minister to all who suffer the sorrows of human sickness. He taught them to recognize:

- "1. Diseases of the flesh—those afflictions commonly regarded as physical sickness.
- "2. Troubled minds—those nonphysical afflictions which were subsequently looked upon as emotional and mental difficulties and disturbances.
- "3. The possession of evil spirits.

"Jesus explained to his apostles on several occasions the nature, and something concerning the origin, of these evil spirits, in that day often also called

unclean spirits. The Master well knew the difference between the possession of evil spirits and insanity, but the apostles did not. Neither was it possible, in view of their limited knowledge of the early history of Urantia, for Jesus to undertake to make this matter fully understandable. But he many times said to them, alluding to these evil spirits: ‘They shall no more molest men when I shall have ascended to my Father in heaven, and after I shall have poured out my spirit upon all flesh in those times when the kingdom will come in great power and spiritual glory.’” P. 1590-1

56. SPIRITUAL UNITY

“One of the most eventful of all the evening conferences at Amathus was the session having to do with the discussion of spiritual unity. James Zebedee had asked, ‘Master, how shall we learn to see alike and thereby enjoy more harmony among ourselves?’ When Jesus heard this question, he was stirred within his spirit, so much so that he replied: ‘James, James, when did I teach you that you should all see alike? I have come into the world to proclaim spiritual liberty to the end that mortals may be empowered to live individual lives of originality and freedom before God. I do not desire that social harmony and fraternal peace shall be purchased by the sacrifice of free personality and spiritual originality. What I require of you, my apostles, is *spirit unity*—and that you can experience in the joy of your united dedication to the wholehearted doing of the will of my Father in heaven. You do not have to see alike or feel alike or even think alike in order spiritually to *be alike*. Spiritual unity is derived from the consciousness that each of you is indwelt, and increasingly dominated, by the spirit gift of the heavenly Father. Your apostolic harmony must grow out of the fact that the spirit hope of each of you is identical in origin, nature, and destiny.

“In this way you may experience a perfected unity of spirit purpose and spirit understanding growing out of the mutual consciousness of the identity of each of your indwelling Paradise spirits; and you may enjoy all of this profound spiritual unity in the very face of the utmost diversity of your individual attitudes of intellectual thinking, temperamental feeling, and social conduct. Your personalities may be refreshingly diverse and markedly different, while your spiritual natures and spirit fruits of divine worship and brotherly love may be so unified that all who behold your lives will of a surety take cognizance of this spirit identity and soul unity; they will recognize that you have been with me and have thereby learned, and acceptably, how to do the will of the Father in heaven. You can achieve the unity of the service of God even while you render such service in accordance with the technique of your own original endowments of mind, body, and soul.

“Your spirit unity implies two things, which always will be found to harmonize in the lives of individual believers: First, you are possessed with a common motive for life service; you all desire above everything to do the will of the Father in heaven. Second, you all have a common goal of existence; you all purpose to find the Father in heaven, thereby proving to the universe that you have become like him.” P. 1591-2

57. ON WINNING SOULS

“When Simon Zelotes and Jesus were alone, Simon asked the Master: ‘Why is it that I could not persuade him? Why did he so resist me and so readily lend an ear to you?’ Jesus answered: ‘Simon, Simon, how many times have I instructed you to refrain from all efforts to take something *out* of the hearts of those who seek salvation? How often have I told you to labor only to put something *into* these hungry souls? Lead men into the kingdom, and the great and living truths of the kingdom will presently drive out all serious error. When you have presented to mortal man the good news that God is his Father, you can the easier persuade him that he is in reality a son of God. And having done that, you have brought the light of salvation to the one who sits in darkness. Simon, when the Son of Man came first to you, did he come denouncing Moses and the prophets and proclaiming a new and better way of life? No. I came not to take away that which you had from your forefathers but to show you the perfected vision of that which your fathers saw only in part. Go then, Simon, teaching and preaching the kingdom, and when you have a man safely and securely within the kingdom, then is the time, when such a one shall come to you with inquiries, to impart instruction having to do with the progressive advancement of the soul within the divine kingdom.’” P. 1592

58. THREE DAYS WITH PETER, JAMES, AND JOHN

“The second week of the sojourn at Bethany beyond Jordan, Jesus took Peter, James, and John into the hills across the river and south of Jericho for a three days’ rest. The Master taught these three many new and advanced truths about the kingdom of heaven. For the purpose of this record we will reorganize and classify these teachings as follows:

“Jesus endeavored to make clear that he desired his disciples, having tasted of the good spirit realities of the kingdom, so to live in the world that men, by *seeing* their lives, would become kingdom conscious and hence be led to inquire of believers concerning the ways of the kingdom. All such sincere seekers for the truth are always glad to hear the glad tidings of the faith gift which insures admission to the kingdom with its eternal and divine spirit realities.

“The Master sought to impress upon all teachers of the gospel of the kingdom that their only business was to reveal God to the individual man as his Father—to lead this individual man to become son-conscious; then to present this same man to God as his faith son. Both of these essential revelations are accomplished in Jesus. He became, indeed, ‘the way, the truth, and the life.’ The religion of Jesus was wholly based on the living of his bestowal life on earth. When Jesus departed from this world, he left behind no books, laws, or other forms of human organization affecting the religious life of the individual.

“Jesus made it plain that he had come to establish personal and eternal relations with men which should forever take precedence over all other human relationships. And he emphasized that this intimate spiritual fellowship was to be extended to all men of all ages and of all social conditions among all peoples. The only reward which he held out for his children was: in this world—spiritual joy and divine communion; in the next world—eternal life in the progress of the divine spirit realities of the Paradise Father.

“Jesus laid great emphasis upon what he called the two truths of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone, associated with the revolutionary teaching of the attainment of human liberty through the sincere recognition of truth, ‘You shall know the truth, and the truth shall make you free.’ Jesus was the truth made manifest in the flesh, and he promised to send his Spirit of Truth into the hearts of all his children after his return to the Father in heaven.

“The Master was teaching these apostles the essentials of truth for an entire age on earth. They often listened to his teachings when in reality what he said was intended for the inspiration and edification of other worlds. He exemplified a new and original plan of life. From the human standpoint he was indeed a Jew, but he lived his life for all the world as a mortal of the realm.

“To insure the recognition of his Father in the unfolding of the plan of the kingdom, Jesus explained that he had purposely ignored the ‘great men of earth.’ He began his work with the poor, the very class which had been so neglected by most of the evolutionary religions of preceding times. He despised no man; his plan was world-wide, even universal. He was so bold and emphatic in these announcements that even Peter, James, and John were tempted to think he might possibly be beside himself.

“He sought mildly to impart to these apostles the truth that he had come on this bestowal mission, not to set an example for a few earth creatures, but to establish and demonstrate a standard of human life for all peoples upon all

highest perfection, even the final goodness of the Universal Father. But the apostles could not grasp the meaning of his words.

“He announced that he had come to function as a teacher, a teacher sent from heaven to present spiritual truth to the material mind. And this is exactly what he did; he was a teacher, not a preacher. From the human viewpoint Peter was a much more effective preacher than Jesus. Jesus’ preaching was so effective because of his unique personality, not so much because of compelling oratory or emotional appeal. Jesus spoke directly to men’s souls. He was a teacher of man’s spirit, but through the mind. He lived with men.

“It was on this occasion that Jesus intimated to Peter, James, and John that his work on earth was in some respects to be limited by the commission of his ‘associate on high,’ referring to the prebestowal instructions of his Paradise brother, Immanuel. He told them that he had come to do his Father’s will and only his Father’s will. Being thus motivated by a wholehearted singleness of purpose, he was not anxiously bothered by the evil in the world.

“The apostles were beginning to recognize the unaffected friendliness of Jesus. Though the Master was easy of approach, he always lived independent of, and above, all human beings. Not for one moment was he ever dominated by any purely mortal influence or subject to frail human judgment. He paid no attention to public opinion, and he was uninfluenced by praise. He seldom paused to correct misunderstandings or to resent misrepresentation. He never asked any man for advice; he never made requests for prayers.

“James was astonished at how Jesus seemed to see the end from the beginning. The Master rarely appeared to be surprised. He was never excited, vexed, or disconcerted. He never apologized to any man. He was at times saddened, but never discouraged.

“More clearly John recognized that, notwithstanding all of his divine endowments, after all, he was human. Jesus lived as a man among men and understood, loved, and knew how to manage men. In his personal life he was so human, and yet so faultless. And he was always unselfish.” P. 1593-4

59. GOD’S WRATH

“There was in Jerusalem in attendance upon the Passover festivities one Jacob, a wealthy Jewish trader from Crete, and he came to Andrew making request to see Jesus privately. Andrew arranged this secret meeting with Jesus at Flavius’s home the evening of the next day. This man could not comprehend the Master’s teachings, and he came because he desired to inquire more fully about the kingdom of God. Said Jacob to Jesus: ‘But,

Rabbi, Moses and the olden prophets tell us that Yahweh is a jealous God, a God of great wrath and fierce anger. The prophets say he hates evildoers and takes vengeance on those who obey not his law. You and your disciples teach us that God is a kind and compassionate Father who so loves all men that he would welcome them into this new kingdom of heaven, which you proclaim is so near at hand.’

“When Jacob finished speaking, Jesus replied: ‘Jacob, you have well stated the teachings of the olden prophets who taught the children of their generation in accordance with the light of their day. Our Father in Paradise is changeless. But the concept of his nature has enlarged and grown from the days of Moses down through the times of Amos and even to the generation of the prophet Isaiah. And now have I come in the flesh to reveal to Father in new glory and to show forth his love and mercy to all men on all worlds. As the gospel of this kingdom shall spread over the world with its message of good cheer and good will to all men, there will grow up improved and better relations among the families of all nations. As time passes, fathers and their children will love each other more, and thus will be brought about a better understanding of the love of the Father in heaven for his children on earth. Remember, Jacob, that a good and true father not only loves his family as a whole—as a family—but he also truly loves and affectionately cares for each *individual* member.’

“After considerable discussion of the heavenly Father’s character, Jesus paused to say: ‘You, Jacob, being a father of many, know well the truth of my words.’ And Jacob said: ‘But, Master, who told you I was the father of six children? How did you know this about me?’ And the Master replied: ‘Suffice it to say that the Father and the Son know all things, for indeed they see all. Loving your children as a father on earth, you must now accept as a reality the love of the heavenly Father for *you*—not just for all the children of Abraham, but for you, your individual soul.’

“Then Jesus went on to say: ‘When your children are very young and immature, and when you must chastise them, they may reflect that their father is angry and filled with resentful wrath. Their immaturity cannot penetrate beyond the punishment to discern the father’s farseeing and corrective affection. But when these same children become grown-up men and women, would it not be folly for them to cling to these earlier and misconceived notions regarding their father? As men and women they should now discern their father’s love in all these early disciplines. And should not mankind, as the centuries pass, come the better to understand the true nature and loving character of the Father in heaven? What profit

have you from successive generations of spiritual illumination if you persist in viewing God as Moses and the prophets saw him? I say to you, Jacob, under the bright light of this hour you should see the Father as none of those who have gone before ever beheld him. And thus seeing him, you should rejoice to enter the kingdom wherein such a merciful Father rules, and you should seek to have his will of love dominate your life henceforth.’

“And Jacob answered: ‘Rabbi, I believe; I desire that you lead me into the Father’s kingdom.’” P. 1597

60. FLAVIUS AND GREEK CULTURE

“Flavius, the Greek Jew, was a proselyte of the gate, having been neither circumcised nor baptized; and since he was a great lover of the beautiful in art and sculpture, the house which he occupied when sojourning in Jerusalem was a beautiful edifice. This home was exquisitely adorned with priceless treasures which he had gathered up here and there on his world travels. When he first thought of inviting Jesus to his home, he feared that the Master might take offense at the sight of these so-called images. But Flavius was agreeably surprised when Jesus entered the home that, instead of rebuking him for having these supposedly idolatrous objects scattered about the house, he manifested great interest in the entire collection and asked many appreciative questions about each object as Flavius escorted him from room to room, showing him all of his favorite statues.

“The Master saw that his host was bewildered at his friendly attitude toward art; therefore, when they had finished the survey of the entire collection, Jesus said: ‘Because you appreciate the beauty of things created by my Father and fashioned by the artistic hands of man, why should you expect to be rebuked? Because Moses onetime sought to combat idolatry and the worship of false gods, why should all men frown upon the reproduction of grace and beauty? I say to you, Flavius, Moses’ children have misunderstood him, and now do they make false gods of even his prohibitions of images and the likeness of things in heaven and on earth. But even if Moses taught such restrictions to the darkened minds of those days, what has that to do with this day when the Father in heaven is revealed as the universal Spirit Ruler over all? And, Flavius, I declare that in the coming kingdom they shall no longer teach, “Do not worship this and do not worship that”; no longer shall they concern themselves with commands to refrain from this and take care not to do that, but rather shall all be concerned with one supreme duty. And this duty of man is expressed in two great privileges: sincere worship of the infinite Creator, the Paradise Father, and loving service bestowed upon one’s fellow men. If you love your neighbor as you love yourself, you really know that you are a son of God.

“In an age when my Father was not well understood, Moses was justified in his attempts to withstand idolatry, but in the coming age the Father will have been revealed in the life of the Son; and this new revelation of God will make it forever unnecessary to confuse the Creator Father with idols of stone or images of gold and silver. Henceforth, intelligent men may enjoy the treasures of art without confusing such material appreciation of beauty with the worship and service of the Father in Paradise, the God of all things and all beings.” P. 1600

61. VISIT WITH NICODEMUS

“Upon being presented by Flavius, Nicodemus said: ‘Rabbi, we know that you are a teacher sent by God, for no mere man could so teach unless God were with him. And I am desirous of knowing more about your teachings regarding the coming kingdom!’

“Jesus answered Nicodemus: ‘Verily, verily, I say to you, Nicodemus, except a man be born from above, he cannot see the kingdom of God.’ Then replied Nicodemus: ‘But how can a man be born again when he is old? He cannot enter a second time into his mother’s womb to be born.’

“Jesus said: ‘Nevertheless, I declare to you, except a man be born of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. But you should not marvel that I said you must be born from above. When the wind blows, you hear the rustle of the leaves, but you do not see the wind—whence it comes or whither it goes—and so it is with everyone born of the spirit. With the eyes of the flesh you can behold the manifestations of the spirit, but you cannot actually discern the spirit.’

“Nicodemus replied: ‘But I do not understand—how can that be?’ Said Jesus: ‘Can it be that you are a teacher in Israel and yet ignorant of all this? It becomes, then, the duty of those who know about the realities of the spirit to reveal these things to those who discern only the manifestations of the material world. But will you believe us if we tell you of the heavenly truths? Do you have the courage, Nicodemus, to believe in one who has descended from heaven, even the Son of Man?’

“And Nicodemus said: ‘But how can I begin to lay hold upon this spirit which is to remake me in preparation for entering into the kingdom?’ Jesus answered: ‘Already does the spirit of the Father in heaven indwell you. If you would be led by the spirit from above, very soon would you begin to see with the eyes of the spirit, and then by the wholehearted choice of spirit guidance would you be born of the spirit since your only purpose in living would be to do the will of your Father who is in heaven. And so finding

yourself born of the spirit and happily in the kingdom of God, you would begin to bear in your daily life the abundant fruits of the spirit.” P. 1602 (John 3:3-21)

62. DIVERSION AND RELAXATION

“About this time a state of great nervous and emotional tension developed among the apostles and their immediate disciple associates. They had hardly become accustomed to living and working together. They were experiencing increasing difficulties in maintaining harmonious relations with John’s disciples. The contact with the gentiles and the Samaritans was a great trial to these Jews. And besides all this, the recent utterances of Jesus had augmented their disturbed state of mind. Andrew was almost beside himself; he did not know what next to do, and so he went to the Master with his problems and perplexities. When Jesus had listened to the apostolic chief relate his troubles, he said: ‘Andrew, you cannot talk men out of their perplexities when they reach such a stage of involvement, and when so many persons with strong feelings are concerned. I cannot do what you ask of me—I will not participate in these personal social difficulties—but I will join you in the enjoyment of a three-day period of rest and relaxation. Go to your brethren and announce that all of you are to go with me up on Mount Sartaba, where I desire to rest for a day or two.

“Now you should go to each of your eleven brethren and talk with him privately, saying: ‘The Master desires that we go apart with him for a season to rest and relax. Since we all have recently experienced much vexation of spirit and stress of mind, I suggest that no mention be made of our trials and troubles while on this holiday. Can I depend upon you to co-operate with me in this matter?’ In this way privately and personally approach each of your brethren.’ And Andrew did as the Master had instructed him.

“This was a marvelous occasion in the experience of each of them; they never forgot the day going up the mountain. Throughout the entire trip hardly a word was said about their troubles. Upon reaching the top of the mountain, Jesus seated them about him while he said: ‘My brethren, you must all learn the value of rest and the efficacy of relaxation. You must realize that the best method of solving some entangled problems is to forsake them for a time. Then when you go back fresh from your rest or worship, you are able to attack your troubles with a clearer head and a steadier hand, not to mention a more resolute heart. Again, many times your problem is found to have shrunk in size and proportions while you have been resting your mind and body.’” P. 1610-11

63. DELEGATION FROM JOHN THE BAPTIST

“John had now been in prison a year and a half, and most of this time Jesus had labored very quietly; so it was not strange that John should be led to wonder about the kingdom. John’s friends interrupted Jesus’ teaching to say to him: ‘John the Baptist has sent us to ask—are you truly the Deliverer, or shall we look for another?’

“Jesus paused to say to John’s friends: ‘Go back and tell John that he is not forgotten. Tell him what you have seen and heard, that the poor have good tidings preached to them.’ And when Jesus had spoken further to the messengers of John, he turned again to the multitude and said: ‘Do not think that John doubts the gospel of the kingdom. He makes inquiry only to assure his disciples who are also my disciples. John is no weakling. Let me ask you who heard John preach before Herod put him in prison: What did you behold in John—a reed shaken with the wind? A man of changeable moods and clothed in soft raiment? As a rule they who are gorgeously appareled and who live delicately are in kings’ courts and in the mansions of the rich. But what did you see when you beheld John? A prophet? Yes, I say to you, and much more than a prophet. Of John it was written: “Behold, I send my messenger before your face; he shall prepare the way before you.”

“‘Verily, verily, I say to you, among those born of women there has not arisen a greater than John the Baptist; yet he who is but small in the kingdom of heaven is greater because he has been born of the spirit and knows that he has become a son of God.’” P. 1626-7

“On this afternoon Jesus continued to teach, saying: ‘But to what shall I liken this generation? Many of you will receive neither John’s message nor my teaching. You are like the children playing in the market place who call to their fellows and say: “We piped for you and you did not dance; we wailed and you did not mourn.” And so with some of you. John came neither eating nor drinking, and they said he had a devil. The Son of Man comes eating and drinking, and these same people say: “Behold, a gluttonous man and a winebibber, a friend of publicans and sinners!” Truly, wisdom is justified by her children.

“‘It would appear that the Father in heaven has hidden some of these truths from the wise and haughty, while he has revealed them to babes. But the Father does all things well; the Father reveals himself to the universe by the methods of his own choosing. Come, therefore, all you who labor and are heavy laden, and you shall find rest for your souls. Take upon you the divine yoke, and you will experience the peace of God, which passes all understanding.’” P. 1626-7 (Matt. 11:2-30; Luke 7:18-35)

64. THE DRAUGHT OF FISHES

“After Jesus had finished teaching the people, he said to David: ‘As you were delayed by coming to my help, now let me work with you. Let us go fishing; put out into yonder deep and let down your nets for a draught.’ But Simon, one of David’s assistants, answered: ‘Master, it is useless. We toiled all night and took nothing; however, at your bidding we will put out and let down the nets.’ And Simon consented to follow Jesus’ directions because of a gesture made by his master, David. When they had proceeded to the place designated by Jesus, they let down their nets and enclosed such a multitude of fish that they feared the nets would break, so much so that they signaled to their associates on the shore to come to their assistance. When they had filled all three boats with fish, almost to sinking, this Simon fell down at Jesus’ knees, saying, ‘Depart from me, Master, for I am a sinful man.’ Simon and all who were concerned in this episode were amazed at the draught of fishes. From that day David Zebedee, this Simon, and their associates forsook their nets and followed Jesus.

“But this was in no sense a miraculous draught of fishes. Jesus was a close student of nature; he was an experienced fisherman and knew the habits of the fish in the Sea of Galilee. On this occasion he merely directed these men to the place where the fish were usually to be found at this time of day. But Jesus’ followers always regarded this as a miracle.” P. 1628 (Matt. 4:18-22; Mark. 1:16-20)

65. RELIGION AS PERSONAL EXPERIENCE

“This sermon was an effort on Jesus’ part to make clear the fact that religion is a *personal experience*. Among other things, the Master said:

“You well know that, while a kindhearted father loves his family as a whole, he so regards them as a group because of his strong affection for each individual member of that family. No longer must you approach the Father in heaven as a child of Israel but as a *child of God*. As a group, you are indeed the children of Israel, but as individuals, each one of you is a child of God. I have come, not to reveal the Father to the children of Israel, but rather to bring this knowledge of God and the revelation of his love and mercy to the individual believer as a genuine personal experience. The prophets have all taught you that Yahweh cares for his people, that God loves Israel. But I have come among you to proclaim a greater truth, one which many of the later prophets also grasped, that God loves *you*—every one of you—as individuals. All these generations have you had a national or racial religion; now have I come to give you a personal religion.

“But even this is not a new idea. Many of the spiritually minded among you have known this truth, inasmuch as some of the prophets have so instructed you. Have you not read in the Scriptures where the Prophet Jeremiah says: “In those days they shall no more say, the fathers have eaten sour grapes and the children’s teeth are set on edge. Every man shall die for his own iniquity; every man who eats sour grapes, his teeth shall be set on edge. Behold, the days shall come when I will make a new covenant with my people, not according to the covenant which I made with their fathers when I brought them out of the land of Egypt, but according to the new way. I will even write my law in their hearts. I will be their God, and they shall be my people. In that day they shall not say, one man to his neighbor, do you know the Lord? Nay! For they shall all know me personally, from the least to the greatest.”

“Have you not read these promises? Do you not believe the Scriptures? Do you not understand that the prophet’s words are fulfilled in what you behold this very day? And did not Jeremiah exhort you to make religion an affair of the heart, to relate yourselves to God as individuals? Did not the prophet tell you that the God of heaven would search your individual hearts? And were you not warned that the natural human heart is deceitful above all things and oftentimes desperately wicked?

“Have you not read also where Ezekiel taught even your fathers that religion must become a reality in your individual experiences? No more shall you use the proverb which says, “The fathers have eaten sour grapes and the children’s teeth are set on edge.” “As I live,” says the Lord God, “behold all souls are mine; as the soul of the father, so also the soul of the son. Only the soul that sins shall die.” And then Ezekiel foresaw even this day when he spoke in behalf of God, saying: “A new heart also will I give you, and a new spirit will I put within you.”

“No more should you fear that God will punish a nation for the sin of an individual; neither will the Father in heaven punish one of his believing children for the sins of a nation, albeit the individual member of any family must often suffer the material consequences of family mistakes and group transgressions. Do you not realize that the hope of a better nation—or a better world—is bound up in the progress and enlightenment of the individual?” P. 1629-30

66. REMARKS ABOUT THE SUNDOWN HEALING

“Meanwhile, early Sunday morning, other crowds of afflicted souls and many curiosity seekers began to gather about the house of Zebedee. They clamored to see Jesus. Andrew and the apostles were so perplexed that,

while Simon Zelotes talked to the assembly, Andrew, with several of his associates, went to find Jesus. When Andrew had located Jesus in company with the three, he said: 'Master, why do you leave us alone with the multitude? Behold, all men seek you; never before have so many sought after your teaching. Even now the house is surrounded by those who have come from near and far because of your mighty works. Will you not return with us to minister to them?'

"When Jesus heard this, he answered: 'Andrew, have I not taught you and these others that my mission on earth is the revelation of the Father, and my message the proclamation of the kingdom of heaven? How is it, then, that you would have me turn aside from my work for the gratification of the curious and for the satisfaction of those who seek for signs and wonders? Have we not been among these people all these months, and have they flocked in multitudes to hear the good news of the kingdom? Why have they now come to besiege us? Is it not because of the healing of their physical bodies rather than as a result of the reception of spiritual truth for the salvation of their souls? When men are attracted to us because of extraordinary manifestations, many of them come seeking not for truth and salvation but rather in quest of healing for their physical ailments and to secure deliverance from their material difficulties.

"All this time I have been in Capernaum, and both in the synagogue and by the seaside have I proclaimed the good news of the kingdom to all who had ears to hear and hearts to receive the truth. It is not the will of my Father that I should return with you to cater to these curious ones and to become occupied with the ministry of things physical to the exclusion of the spiritual. I have ordained you to preach the gospel and minister to the sick, but I must not become engrossed in healing to the exclusion of my teaching. No, Andrew, I will not return with you. Go and tell the people to believe in that which we have taught them and to rejoice in the liberty of the sons of God, and make ready for our departure for the other cities of Galilee, where the way has already been prepared for the preaching of the good tidings of the kingdom. It was for this purpose that I came forth from the Father. Go, then, and prepare for our immediate departure while I here await your return.'" P. 1635 (Mark 1:21-34; Luke 4:31-41)

67. DISCUSSION OF DIVINE ASSURANCE

"On the second evening at Ramah, Thomas asked Jesus this question: 'Master, how can a new believer in your teaching really know, really be certain, about the truth of this gospel of the kingdom?'

"And Jesus said to Thomas: 'Your assurance that you have entered into the

kingdom family of the Father, and that you will eternally survive with the children of the kingdom, is wholly a matter of personal experience—faith in the word of truth. Spiritual assurance is the equivalent of your personal religious experience in the eternal realities of divine truth and is otherwise equal to your intelligent understanding of truth realities plus your spiritual faith and minus your honest doubts.

“The Son is naturally endowed with the life of the Father. Having been endowed with the living spirit of the Father, you are therefore sons of God. You survive your life in the material world of the flesh because you are identified with the Father’s living spirit, the gift of eternal life. Many, indeed, had this life before I came forth from the Father, and many more have received the spirit because they believed my word; but I declare that, when I return to the Father, he will send his spirit into the hearts of all men.

“While you cannot observe the divine spirit at work in your minds, there is a practical method of discovering the degree to which you have yielded the control of your soul powers to the teaching and guidance of this indwelling spirit of the heavenly Father, and that is the degree of your love for your fellow men. This spirit of the Father partakes of the love of the Father, and as it dominates man, it unfailingly leads in the directions of divine worship and loving regard for one’s fellows. At first you believe that you are sons of God because my teaching has made you more conscious of the inner leadings of our Father’s indwelling presence; but presently the Spirit of Truth shall be poured out upon all flesh, and it will live among men and teach all men, even as I now live among you and speak to you the words of truth. And this Spirit of Truth, speaking for the spiritual endowments of your souls, will help you to know that you are the sons of God. It will unfailingly bear witness with the Father’s indwelling presence, your spirit, then dwelling in all men as it now dwells in some, telling you that you are in reality the sons of God.

“Every earth child who follows the leading of this spirit shall eventually know the will of God, and he who surrenders to the will of my Father shall abide forever. The way from the earth life to the eternal estate has not been made plain to you, but there is a way, there always has been, and I have come to make that way new and living. He who enters the kingdom has eternal life already—he shall never perish. But much of this you will the better understand when I shall have returned to the Father and you are able to view your present experiences in retrospect.” P. 1641-2

68. REMARKS ABOUT SPIRITUALISM

“Jesus further explained to his apostles that the spirits of departed human beings do not come back to the world of their origin to communicate with

living fellows. Only after the passing of a dispensational age would it be possible for the advancing spirit of mortal man to return to earth and then only in exceptional cases and as a part of the spiritual administration of the planet.

“When they had rested two days, Jesus said to his apostles: ‘On the morrow let us return to Capernaum to tarry and teach while the countryside quiets down. At home they will have by this time partly recovered from this sort of excitement.’” P. 1646

69. THE RULE OF LIVING

“On the evening of this same Sabbath day, at Bethany, while Jesus, the twelve, and a group of believers were assembled about the fire in Lazarus’s garden, Nathaniel asked Jesus this question: ‘Master, although you have taught us the positive version of the old rule of life, instructing us that we should do to others as we wish them to do to us, I do not fully discern how we can always abide by such an injunction. Let me illustrate my contention by citing the example of a lustful man who thus wickedly looks upon his intended consort in sin. How can we teach that this evil-intending man should do to others as he would they should do to him?’

“When Jesus heard Nathaniel’s question, he immediately stood upon his feet and, pointing his finger at the apostle, said: ‘Nathaniel, Nathaniel! What manner of thinking is going on in your heart? Do you not receive my teachings as one who has been born of the spirit? Do you not hear the truth as men of wisdom and spiritual understanding? When I admonished you to do to others as you would have them do to you, I spoke to men of high ideals, not to those who would be tempted to distort my teaching into a license for the encouragement of evil doing.’

“When the Master had spoken, Nathaniel stood up and said: ‘But, Master, you should not think that I approve of such an interpretation of your teaching. I asked the question because I conjectured that many such men might thus misjudge your admonition, and I hoped you would give us further instruction regarding these matters.’ And then when Nathaniel had sat down, Jesus continued speaking: ‘I well know, Nathaniel, that no such idea of evil is approved in your mind, but I am disappointed in that you all so often fail to put a genuinely spiritual interpretation upon my commonplace teachings, instruction which must be given you in human language and as men must speak. Let me now teach you concerning the differing levels of meaning attached to the interpretation of this rule of living, this admonition to “do to others that which you desire others to do to you”:

- “1. *The level of the flesh.* Such a purely selfish and lustful interpretation would be well exemplified by the supposition of your question.
- “2. *The level of the feelings.* This plane is one level higher than that of the flesh and implies that sympathy and pity would enhance one’s interpretation of this rule of living.
- “3. *The level of mind.* Now come into action the reason of mind and the intelligence of experience. Good judgment dictates that such a rule of living should be interpreted in consonance with the highest idealism embodied in the nobility of profound self-respect.
- “4. *The level of brotherly love.* Still higher is discovered the level of unselfish devotion to the welfare of one’s fellows. On this higher plane of wholehearted social service growing out of the consciousness of the fatherhood of God and the consequent recognition of the brotherhood of man, there is discovered a new and far more beautiful interpretation of this basic rule of life.
- “5. *The moral level.* And then when you attain true philosophic levels of interpretation, when you have real insight into the *rightness* and *wrongness* of things, when you perceive the eternal fitness of human relationships, you will begin to view such a problem of interpretation as you would imagine a highminded, idealistic, wise, and impartial third person would so view and interpret such an injunction as applied to your personal problems of adjustment to your life situations.
- “6. *The spiritual level.* And then last, but greatest of all, we attain the level of spirit insight and spiritual interpretation which impels us to recognize in this rule of life the divine command to treat all men as we conceive God would treat them. That is the universe ideal of human relationships. And this is your attitude toward all such problems when your supreme desire is ever to do the Father’s will. I would, therefore, that you should do to all men that which you know I would do to them in like circumstances.”

P. 1650-1

70. THE WOMAN ANOINTING JESUS’ FEET

“On this particular occasion at Simon’s house, among those who came in off the street was a woman of unsavory reputation who had recently become a believer in the good news of the gospel of the kingdom. This woman was well known throughout all Jerusalem as the former keeper of one of the so-called high-class brothels located hard by the temple court of the gentiles. She had, on accepting the teachings of Jesus, closed up her nefarious place of business

accept the gospel and change their mode of living; notwithstanding this, she was still held in great disdain by the Pharisees and was compelled to wear her hair down—the badge of harlotry. This unnamed woman had brought with her a large flask of perfumed anointing lotion and, standing behind Jesus as he reclined at meat, began to anoint his feet while she also wet his feet with her tears of gratitude, wiping them with the hair of her head. And when she had finished this anointing, she continued weeping and kissing his feet.

“When Simon saw all this, he said to himself: ‘This man, if he were a prophet, would have perceived who and what manner of woman this is who thus touches him; that she is a notorious sinner.’ And Jesus, knowing what was going on in Simon’s mind, spoke up, saying: ‘Simon, I have something which I would like to say to you.’ Simon answered, ‘Teacher, say on.’ Then said Jesus: ‘A certain wealthy moneylender had two debtors. The one owed him five hundred denarii and the other fifty. Now, when neither of them had wherewith to pay, he forgave them both. Which of them do you think, Simon, would love him most?’ Simon answered, ‘He, I suppose, whom he forgave the most.’ And Jesus said, ‘You have rightly judged,’ and pointing to the woman, he continued: ‘Simon, take a good look at this woman. I entered your house as an invited guest, yet you gave me no water for my feet. This grateful woman has washed my feet with tears and wiped them with the hair of her head. You gave me no kiss of friendly greeting, but this woman, ever since she came in, has not ceased to kiss my feet. My head with oil you neglected to anoint, but she has anointed my feet with precious lotions. And what is the meaning of all this? Simply that her many sins have been forgiven, and this has led her to love much. But those who have received but little forgiveness sometimes love but little.’ And turning around toward the woman, he took her by the hand and, lifting her up, said: ‘You have indeed repented of your sins, and they are forgiven. Be not discouraged by the thoughtless and unkind attitude of your fellows; go on in the joy and liberty of the kingdom of heaven.’

“When Simon and his friends who sat at meat with him heard these words, they were the more astonished, and they began to whisper among themselves, ‘Who is this man that he even dares to forgive sins?’ And when Jesus heard them thus murmuring, he turned to dismiss the woman, saying, ‘Woman, go in peace; your faith has saved you.’

“As Jesus arose with his friends to leave, he turned to Simon and said: ‘I know your heart, Simon, how you are torn betwixt faith and doubts, how you are distraught by fear and troubled by pride; but I pray for you that you

may yield to the light and may experience in your station in life just such mighty transformations of mind and spirit as may be comparable to the tremendous changes which the gospel of the kingdom has already wrought in the heart of your unbidden and unwelcome guest. And I declare to all of you that the Father has opened the doors of the heavenly kingdom to all who have the faith to enter, and no man or association of men can close those doors even to the most humble soul or supposedly most flagrant sinner on earth if such sincerely seek an entrance.’ And Jesus, with Peter, James, and John, took leave of their host and went to join the rest of the apostles at the camp in the garden of Gethsemane.

“That same evening Jesus made the long-to-be-remembered address to the apostles regarding the relative value of status with God and progress in the eternal ascent to Paradise. Said Jesus: ‘My children, if there exists a true and living connection between the child and the Father, the child is certain to progress continuously toward the Father’s ideals. True, the child may at first make slow progress, but the progress is none the less sure. The important thing is not the rapidity of your progress but rather its certainty. Your actual achievement is not so important as the fact that the *direction* of your progress is Godward. What you are becoming day by day is of infinitely more importance than what you are today.

“This transformed woman whom some of you saw at Simon’s house today is, at this moment, living on a level which is vastly below that of Simon and his well-meaning associates; but while these Pharisees are occupied with the false progress of the illusion of traversing deceptive circles of meaningless ceremonial services, this woman has, in dead earnest, started out on the long and eventful search for God, and her path toward heaven is not blocked by spiritual pride and moral self-satisfaction. The woman is, humanly speaking, much farther away from God than Simon, but her soul is in progressive motion; she is on the way toward an eternal goal. There are present in this woman tremendous spiritual possibilities for the future. Some of you may not stand high in actual levels of soul and spirit, but you are making daily progress on the living way opened up, through faith, to God. There are tremendous possibilities in each of you for the future. Better by far to have a small but living and growing faith than to be possessed of a great intellect with its dead stores of worldly wisdom and spiritual unbelief.’

“But Jesus earnestly warned his apostles against the foolishness of the child of God who presumes upon the Father’s love. He declared that the heavenly Father is not a lax, loose, or foolishly indulgent parent who is ever ready to condone sin and forgive recklessness. He cautioned his hearers not mistak

enly to apply his illustrations of father and son so as to make it appear that God is like some overindulgent and unwise parents who conspire with the foolish of earth to encompass the moral undoing of their thoughtless children, and who are thereby certainly and directly contributing to the delinquency and early demoralization of their own offspring. Said Jesus: 'My Father does not indulgently condone those acts and practices of his children which are self-destructive and suicidal to all moral growth and spiritual progress. Such sinful practices are an abomination in the sight of God.'" P. 1652-3 (Luke 7:36-50)

71. THE SPIES AND PLUCKING THE GRAIN

"But the spies did not have long to wait for their opportunity to accuse Jesus and his associates of Sabbath breaking. As the company passed along the narrow road, the waving wheat, which was just then ripening, was near at hand on either side, and some of the apostles, being hungry, plucked the ripe grain and ate it. It was customary for travelers to help themselves to grain as they passed along the road, and therefore no thought of wrongdoing was attached to such conduct. But the spies seized upon this as a pretext for assailing Jesus. When they saw Andrew rub the grain in his hand, they went up to him and said: 'Do you not know that it is unlawful to pluck and rub the grain on the Sabbath day?' And Andrew answered: 'But we are hungry and rub only sufficient for our needs; and since when did it become sinful to eat grain on the Sabbath day?' But the Pharisees answered: 'You do no wrong in eating, but you do break the law in plucking and rubbing out the grain between your hands; surely your Master would not approve of such acts.' Then said Andrew: 'But if it is not wrong to eat the grain, surely the rubbing out between our hands is hardly more work than the chewing of the grain, which you allow; wherefore do you quibble over such trifles?' When Andrew intimated that they were quibblers, they were indignant, and rushing back to where Jesus walked along, talking to Matthew, they protested, saying: 'Behold, Teacher, your apostles do that which is unlawful on the Sabbath day; they pluck, rub, and eat the grain. We are sure you will command them to cease.' And then said Jesus to the accusers: 'You are indeed zealous for the law, and you do well to remember the Sabbath day to keep it holy; but did you never read in the Scripture that, one day when David was hungry, he and they who were with him entered the house of God and ate the showbread, which it was not lawful for anyone to eat save the priests? and David also gave this bread to those who were with him. And have you not read in our law that it is lawful to do many needful things on the Sabbath day? And shall I not, before the day is finished, see you eat that which you have brought along for the needs of

be zealous for the Sabbath, but you would do better to guard the health and well-being of your fellows. I declare that the Sabbath was made for man and not man for the Sabbath. And if you are here present with us to watch my words, then will I openly proclaim that the Son of Man is lord even of the Sabbath.” P. 1654-5 (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5)

72. FASTING AND CEREMONIALS

“On Tuesday evening Jesus was conducting one of his customary classes of questions and answers when the leader of the six spies said to him: ‘I was today talking with one of John’s disciples who is here attending upon your teaching, and we were at a loss to understand why you never command your disciples to fast and pray as we Pharisees fast and as John bade his followers.’ And Jesus, referring to a statement by John, answered this questioner: ‘Do the sons of the bridechamber fast while the bridegroom is with them? As long as the bridegroom remains with them, they can hardly fast. But the time is coming when the bridegroom shall be taken away, and during those times the children of the bridechamber undoubtedly will fast and pray. To pray is natural for the children of light, but fasting is not a part of the gospel of the kingdom of heaven. Be reminded that a wise tailor does not sew a piece of new and unshrunk cloth upon an old garment, lest, when it is wet, it shrink and produce a worse rent. Neither do men put new wine into old wine skins, lest the new wine burst the skins so that both the wine and the skins perish. The wise man puts the new wine into fresh wine skins. Therefore do my disciples show wisdom in that they do not bring too much of the old order over into the new teaching of the gospel of the kingdom. You who have lost your teacher may be justified in fasting for a time. Fasting may be an appropriate part of the law of Moses, but in the coming kingdom the sons of God shall experience freedom from fear and joy in the divine spirit.’ And when they heard these words, the disciples of John were comforted while the Pharisees themselves were the more confounded.

“Then the Master proceeded to warn his hearers against entertaining the notion that all olden teaching should be replaced entirely by new doctrines. Said Jesus: ‘That which is old and also true must abide. Likewise, that which is new but false must be rejected. But that which is new and also true, have the faith and courage to accept. Remember it is written: “Forsake not an old friend, for the new is not comparable to him. As new wine, so is a new friend; if it becomes old, you shall drink it with gladness.”’” P. 1655-6 (Matt. 9:14-17; Mark 2:18-22; Luke 5:33-39)

73. THE FEAST OF SPIRITUAL GOODNESS

“That night, long after the usual listeners had retired, Jesus continued to teach his apostles. He began this special instruction by quoting from the Prophet Isaiah:

““Why have you fasted? For what reason do you afflict your souls while you continue to find pleasure in oppression and to take delight in injustice? Behold, you fast for the sake of strife and contention and to smite with the fist of wickedness. But you shall not fast in this way to make your voices heard on high.

““Is it such a fast that I have chosen—a day for a man to afflict his soul? Is it to bow down his head like a bulrush, to grovel in sackcloth and ashes? Will you dare to call this a fast and an acceptable day in the sight of the Lord? Is not this the fast I should choose: to loose the bonds of wickedness, to undo the knots of heavy burdens, to let the oppressed go free, and to break every yoke? Is it not to share my bread with the hungry and to bring those who are homeless and poor to my house? And when I see those who are naked, I will clothe them.

““Then shall your light break forth as the morning while your health springs forth speedily. Your righteousness shall go before you while the glory of the Lord shall be your rear guard. Then will you call upon the Lord, and he shall answer; you will cry out, and he shall say—Here am I. And all this he will do if you refrain from oppression, condemnation, and vanity. The Father rather desires that you draw out your heart to the hungry, and that you minister to the afflicted souls; then shall your light shine in obscurity, and even your darkness shall be as the noonday. Then shall the Lord guide you continually, satisfying your soul and renewing your strength. You shall become like a watered garden, like a spring whose waters fail not. And they who do these things shall restore the wasted glories; they shall raise up the foundations of many generations; they shall be called the rebuilders of broken walls, the restorers of safe paths in which to dwell.”

“And then long into the night Jesus propounded to his apostles the truth that it was their faith that made them secure in the kingdom of the present and the future, and not their affliction of soul nor fasting of body. He exhorted the apostles at least to live up to the ideas of the prophet of old and expressed the hope that they would progress far beyond even the ideals of Isaiah and the older prophets. His last words that night were: ‘Grow in grace by means of that living faith which grasps the fact that you are the sons of God while at the same time it recognizes every man as a brother.’” P. 1656

74. MENTAL AND EMOTIONAL REACTIONS

“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.

“‘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. 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.’

“On this same occasion the Master talked to the group about the desirability of possessing 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 over specialization, toward becoming narrow-minded and circumscribed in life’s activities. He called attention to the fact that 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; that enthusiasm may drive on into fanaticism. He discussed one of their former associates whose imagination had led him off into visionary and impractical undertakings. At the same

“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.” P. 1672-3

75. LESSON REGARDING CONTENTMENT

“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:

“‘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’? And also that such spirit-led mortals say: ‘The lines are fallen to me in pleasant places; yes, I have a goodly heritage.’ ‘A little that a righteous man has is better than the riches of many wicked,’ for ‘a good man shall be satisfied from within himself.’ ‘A merry heart makes a cheerful countenance and is a continual feast. 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 fatted ox and hatred therewith. Better is a little with righteousness than great revenues without rectitude.’ ‘A merry heart does good like a medicine.’ ‘Better is a handful with composure than a superabundance with sorrow and vexation of spirit.’

“‘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 pursues.’ ‘The wicked are like the troubled sea, for it cannot rest, but its waters cast up mire and dirt; there is no peace, says God, for the wicked.’

“‘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.’

“Jesus hardly regarded this world as a ‘vale of tears.’ He rather looked upon it as the birth sphere of the eternal and immortal spirits of Paradise ascension, the ‘vale of soul making.” P. 1674 (Prov. 20:27; Ps. 16:6; Ps. 37:16; Prov. 14:14; Prov. 15:13, 16,17; Prov. 16:8; 17:22; Eccl. 4:6; Prov. 28:1; Isa. 57:20.)

76. THE WOMEN’S EVANGELISTIC CORPS

“Of all the daring things which Jesus did in connection with his earth career, the most amazing was his sudden announcement on the evening of January 16: ‘On the morrow we will set apart ten women for the ministering work of the kingdom.’ At the beginning of the two weeks’ period during which the apostles and the evangelists were to be absent from Bethsaida on their furlough, Jesus requested David to summon his parents back to their home and to dispatch messengers calling to Bethsaida ten devout women who had served in the administration of the former encampment and the tented infirmary. These women had all listened to the instruction given the young evangelists, but it had never occurred to either themselves or their teachers that Jesus would dare to commission women to teach the gospel of the kingdom and minister to the sick. These ten women selected and commissioned by Jesus were: Susanna, the daughter of the former chazan of the Nazareth synagogue; Joanna, the wife of Chuza, the steward of Herod Antipas; Elizabeth, the daughter of a wealthy Jew of Tiberias and Sepphoris; Martha, the elder sister of Andrew and Peter; Rachel, the sister-in-law of Jude, the Master’s brother in the flesh; Nasanta, the daughter of Elman, the Syrian physician; Milcha, a cousin of the Apostle Thomas; Ruth, the eldest daughter of Matthew Levi; Celta, the daughter of a Roman centurion; and Agaman, a widow of Damascus. Subsequently, Jesus added two other women to this group—Mary Magdalene and Rebecca, the daughter of Joseph of Arimathea.” P. 1678 (Luke 8:1-3)

77. MAGIC AND SUPERSTITION

“Late that evening Jesus gave the united group a memorable talk on ‘Magic and Superstition.’ In those days the appearance of a bright and supposedly new star was regarded as a token indicating that a great man had been born on earth. Such a star having then recently been observed, Andrew asked Jesus if these beliefs were well founded. In the long answer to Andrew’s question the Master entered upon a thoroughgoing discussion of the whole subject of human superstition. The statement which Jesus made at this time may be summarized in modern phraseology as follows:

- “1. The courses of the stars in the heavens have nothing whatever to do with the events of human life on earth. Astronomy is a proper pursuit of

science, but astrology is a mass of superstitious error which has no place in the gospel of the kingdom.

“2. The examination of the internal organs of an animal recently killed can reveal nothing about weather, future events, or the outcome of human affairs.

“3. The spirits of the dead do not come back to communicate with their families or their onetime friends among the living.

“4. Charms and relics are impotent to heal disease, ward off disaster, or influence evil spirits; the belief in all such material means of influencing the spiritual world is nothing but gross superstition.

“5. Casting lots, while it may be a convenient way of settling many minor difficulties, is not a method designed to disclose the divine will. Such outcomes are purely matters of material chance. The only means of communion with the spiritual world is embraced in the spirit endowment of mankind, the indwelling spirit of the Father, together with the outpoured spirit of the Son and the omnipresent influence of the Infinite Spirit.

“6. Divination, sorcery, and witchcraft are superstitions of ignorant minds, as also are the delusions of magic. The belief in magic numbers, omens of good luck, and harbingers of bad luck, is pure and unfounded superstition.

“7. The interpretation of dreams is largely a superstitious and groundless system of ignorant and fantastic speculation. The gospel of the kingdom must have nothing in common with the soothsayer priests of primitive religion.

“8. The spirits of good or evil cannot dwell within material symbols of clay, wood, or metal; idols are nothing more than the material of which they are made.

“9. The practices of the enchanters, the wizards, the magicians, and the sorcerers, were derived from the superstitions of the Egyptians, the Assyrians, the Babylonians, and the ancient Canaanites. Amulets and all sorts of incantations are futile either to win the protection of good spirits or to ward off supposed evil spirits.

“10. He exposed and denounced their belief in spells, ordeals, bewitching, cursing, signs, mandrakes, knotted cords, and all other forms of ignorant and enslaving superstition.” P. 1680-1

78. SENDING THE APOSTLES OUT TWO AND TWO

“The next evening, having gathered together the twelve apostles, the apostles of John, and the newly commissioned women’s group, Jesus said: ‘You see for yourselves that the harvest is plenteous, but the laborers are few. Let us all, therefore, pray the Lord of the harvest that he send forth still more laborers into his fields. While I remain to comfort and instruct the younger teachers, I would send out the older ones two and two that they may pass quickly over all Galilee preaching the gospel of the kingdom while it is yet convenient and peaceful.’ Then he designated the pairs of apostles as he desired them to go forth, and they were: Andrew and Peter, James and John Zebedee, Philip and Nathaniel, Thomas and Matthew, James and Judas Alpheus, Simon Zelotes and Judas Iscariot.

“Jesus arranged the date for meeting the twelve at Nazareth, and in parting, he said: ‘On this mission go not to any city of the gentiles, neither go into Samaria, but go instead to the lost sheep of the house of Israel. Preach the gospel of the kingdom and proclaim the saving truth that man is a son of God. Remember that the disciple is hardly above his master nor a servant greater than his lord. It is enough for the disciple to be equal with his master and the servant to become like his lord. If some people have dared to call the master of the house an associate of Beelzebub, how much more shall they so regard those of his household! But you should not fear these unbelieving enemies. I declare to you that there is nothing covered up that is not going to be revealed; there is nothing hidden that shall not be known. What I have taught you privately, that preach with wisdom in the open. What I have revealed to you in the inner chamber, that you are to proclaim in due season from the housetops. And I say to you, my friends and disciples, be not afraid of those who can kill the body, but who are not able to destroy the soul; rather put your trust in Him who is able to sustain the body and save the soul.

“‘Are not two sparrows sold for a penny? And yet I declare that not one of them is forgotten in God’s sight. Know you not that the very hairs of your head are all numbered? Fear not, therefore; you are of more value than a great many sparrows. Be not ashamed of my teaching; go forth proclaiming peace and good will, but be not deceived—peace will not always attend your preaching. I came to bring peace on earth, but when men reject my gift, division and turmoil result. When all of a family receive the gospel of the kingdom, truly peace abides in that house; but when some of the family enter the kingdom and others reject the gospel, such division can produce only sorrow and sadness. Labor earnestly to save the whole family lest a man’s foes become those of his own household. But, when you have done

your utmost for all of every family, I declare to you that he who loves father or mother more than this gospel is not worthy of the kingdom.” P. 1681-2 (Matt. 9:36; 11:1)

79. MIDNIGHT REMARKS

“It was a little after midnight when Jesus came down from the upper chamber and stood among the twelve and their associates, numbering about thirty in all. He said: ‘I recognize that this sifting of the kingdom distresses you, but it is unavoidable. Still, after all the training you have had, was there any good reason why you should stumble at my words? Why is it that you are filled with fear and consternation when you see the kingdom being divested of these lukewarm multitudes and these halfhearted disciples? Why do you grieve when the new day is dawning for the shining forth in new glory of the spiritual teachings of the kingdom of heaven? If you find it difficult to endure this test, what, then, will you do when the Son of Man must return to the Father? When and how will you prepare yourselves for the time when I ascend to the place whence I came to this world?’

“My beloved, you must remember that it is the spirit that quickens; the flesh and all that pertains thereto is of little profit. The words which I have spoken to you are spirit and life. Be of good cheer! I have not deserted you. Many shall be offended by the plain speaking of these days. Already you have heard that many of my disciples have turned back; they walk no more with me. From the beginning I knew that these halfhearted believers would fall out by the way. Did I not choose you twelve men and set you apart as ambassadors of the kingdom? And now at such a time as this would you also desert? Let each of you look to his own faith, for one of you stands in grave danger.’ And when Jesus had finished speaking, Simon Peter said: ‘Yes, Lord, we are sad and perplexed, but we will never forsake you. You have taught us the words of eternal life. We have believed in you and followed with you all this time. We will not turn back, for we know that you are sent by God.’ And as Peter ceased speaking, they all with one accord nodded their approval of his pledge of loyalty.

“Then said Jesus: ‘Go to your rest, for busy times are upon us; active days are just ahead.’” P. 1715

80. THE AFTER MEETING

“Many were the questions asked Jesus during this after meeting. Some were asked by his perplexed disciples, but more were asked by caviling unbelievers who sought only to embarrass and entrap him.

“One of the visiting Pharisees, mounting a lampstand, shouted out this question: ‘You tell us that you are the bread of life. How can you give us your

flesh to eat or your blood to drink? What avail is your teaching if it cannot be carried out?’ And Jesus answered this question, saying: ‘I did not teach you that my flesh is the bread of life nor that my blood is the water thereof. But I did say that my life in the flesh is a bestowal of the bread of heaven. The fact of the Word of God bestowed in the flesh and the phenomenon of the Son of Man subject to the will of God, constitute a reality of experience which is equivalent to the divine sustenance. You cannot eat my flesh nor can you drink my blood, but you can become one in spirit with me even as I am one in spirit with the Father. You can be nourished by the eternal word of God, which is indeed the bread of life, and which has been bestowed in the likeness of mortal flesh; and you can be watered in soul by the divine spirit, which is truly the water of life. The Father has sent me into the world to show how he desires to indwell and direct all men; and I have so lived this life in the flesh as to inspire all men likewise ever to seek to know and do the will of the indwelling heavenly Father.’

“Then one of the Jerusalem spies who had been observing Jesus and his apostles, said: ‘We notice that neither you nor your apostles wash your hands properly before you eat bread. You must well know that such a practice as eating with defiled and unwashed hands is a transgression of the law of the elders. Neither do you properly wash your drinking cups and eating vessels. Why is it that you show such disrespect for the traditions of the fathers and the laws of our elders?’ And when Jesus heard him speak, he answered: ‘Why is it that you transgress the commandments of God by the laws of your tradition? The commandment says, “Honor your father and your mother,” and directs that you share with them your substance if necessary; but you enact a law of tradition which permits undutiful children to say that the money wherewith the parents might have been assisted has been “given to God.” The law of the elders thus relieves such crafty children of their responsibility, notwithstanding that the children subsequently use all such monies for their own comfort. Why is it that you in this way make void the commandment by your own tradition? Well did Isaiah prophesy of you hypocrites, saying: “This people honors me with their lips, but their heart is far from me. In vain do they worship me, teaching as their doctrines the precepts of men.”

“You can see how it is that you desert the commandment while you hold fast to the tradition of men. Altogether willing are you to reject the word of God while you maintain your own traditions. And in many other ways do you dare to set up your own teachings above the law and the prophets.’

“Jesus then directed his remarks to all present. He said: ‘But hearken to me all of you. It is not that which enters into the mouth that spiritually defiles the man, but rather that which proceeds out of the mouth and from the heart.’ But even the apostles failed fully to grasp the meaning of his words, for Simon Peter also asked him: ‘Lest some of your hearers be unnecessarily offended, would you explain to us the meaning of these words?’ And then said Jesus to Peter: ‘Are you also hard of understanding? Know you not that every plant which my heavenly Father has not planted shall be rooted up? Turn now your attention to those who would know the truth. You cannot compel men to love the truth. Many of these teachers are blind guides. And you know that, if the blind lead the blind, both shall fall into the pit. But hearken while I tell you the truth concerning those things which morally defile and spiritually contaminate men. I declare it is not that which enters the body by the mouth or gains access to the mind through the eyes and ears, that defiles the man. Man is only defiled by that evil which may originate within the heart, and which finds expression in the words and deeds of such unholy persons. Do you not know it is from the heart that there come forth evil thoughts, wicked projects of murder, theft, and adulteries, together with jealousy, pride, anger, revenge, railings, and false witness? And it is just such things that defile men, and not that they eat bread with ceremonially unclean hands.’” P. 1712-13 (John 6:22-71)

81. THE FAMILY COMESTO SEE HIM

“When they reached the Zebedee house, Jesus was in the very midst of delivering his parting address to the disciples. They sought to gain entrance to the house, but it was crowded to overflowing. Finally they established themselves on the back porch and had word passed in to Jesus, from person to person, so that it finally was whispered to him by Simon Peter, who interrupted his talking for the purpose, and who said: ‘Behold, your mother and your brothers are outside, and they are very anxious to speak with you.’ Now it did not occur to his mother how important was the giving of this parting message to his followers, neither did she know that his address was likely to be terminated any moment by the arrival of his apprehenders. She really thought, after so long an apparent estrangement, in view of the fact that she and his brothers had shown the grace actually to come to him, that Jesus would cease speaking and come to them the moment he received word they were waiting.

“It was just another of those instances in which his earth family could not comprehend that he must be about his Father’s business. And so Mary and his brothers were deeply hurt when, notwithstanding that he paused in his speaking to receive the message, instead of his rushing out to greet them,

and my brothers that they should have no fear for me. The Father who sent me into the world will not forsake me; neither shall any harm come upon my family. Bid them be of good courage and put their trust in the Father of the kingdom. But, after all, who is my mother and who are my brothers?' And stretching forth his hands toward all of his disciples assembled in the room, he said: 'I have no mother; I have no brothers. Behold my mother and behold my brethren! For whosoever does the will of my Father who is in heaven, the same is my mother, my brother, and my sister.'

"And when Mary heard these words, she collapsed in Jude's arms. They carried her out in the garden to revive her while Jesus spoke the concluding words of his parting message. He would then have gone out to confer with his mother and his brothers, but a messenger arrived in haste from Tiberias bringing word that the officers of the Sanhedrin were on their way with authority to arrest Jesus and carry him to Jerusalem. Andrew received this message and, interrupting Jesus, told it to him." P. 1721-2

"But he did say to David Zebedee as he entered the boat in hasty flight: 'Tell my mother and my brothers that I appreciate their coming, and that I intended to see them. Admonish them to find no offense in me but rather to seek for a knowledge of the will of God and for grace and courage to do that will.'" P. 1723 (Matt. 12:22-45; Mark 3:20-30)

82. WHY DO THE HEATHEN RAGE?

"Said Jesus: 'You should all recall how the Psalmist spoke of these times, saying, "Why do the heathen rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers of the people take counsel together, against the Lord and against his anointed, saying, Let us break the bonds of mercy asunder and let us cast away the cords of love."

"Today you see this fulfilled before your eyes. But you shall not see the remainder of the Psalmist's prophecy fulfilled, for he entertained erroneous ideas about the Son of Man and his mission on earth. My kingdom is founded on love, proclaimed in mercy, and established by unselfish service. My Father does not sit in heaven laughing in derision at the heathen. He is not wrathful in his great displeasure. True is the promise that the Son shall have these so-called heathen (in reality his ignorant and untaught brethren) for an inheritance. And I will receive these gentiles with open arms of mercy and affection. All this loving-kindness shall be shown the so-called heathen, notwithstanding the unfortunate declaration of the record which intimates that the triumphant Son "shall break them with a rod of iron and dash them to pieces like a potter's vessel." The Psalmist exhorted you to "serve the Lord with fear"—I bid you enter into the exalted privileges of divine sonship

by faith; he commands you to rejoice with trembling; I bid you rejoice with assurance. He says, "Kiss the Son, lest he be angry, and you perish when his wrath is kindled." But you who have lived with me well know that anger and wrath are not a part of the establishment of the kingdom of heaven in the hearts of men. But the Psalmist did glimpse the true light when, in finishing this exhortation, he said: "Blessed are they who put their trust in this Son."

"Jesus continued to teach the twenty-four, saying: 'The heathen are not without excuse when they rage at us. Because their outlook is small and narrow, they are able to concentrate their energies enthusiastically. Their goal is near and more or less visible; wherefore do they strive with valiant and effective execution. You who have professed entrance into the kingdom of heaven are altogether too vacillating and indefinite in your teaching conduct. The heathen strike directly for their objectives; you are guilty of too much chronic yearning. If you desire to enter the kingdom, why do you not take it by spiritual assault even as the heathen take a city they lay siege to? You are hardly worthy of the kingdom when your service consists so largely in an attitude of regretting the past, whining over the present, and vainly hoping for the future. Why do the heathen rage? Because they know not the truth. Why do you languish in futile yearning? Because you obey not the truth. Cease your useless yearning and go forth bravely doing that which concerns the establishment of the kingdom.

"In all that you do, become not one-sided and overspecialized. The Pharisees who seek our destruction verily think they are doing God's service. They have become so narrowed by tradition that they are blinded by prejudice and hardened by fear. Consider the Greeks, who have a science without religion, while the Jews have a religion without science. And when men become thus misled into accepting a narrow and confused disintegration of truth, their only hope of salvation is to become truth-co-ordinated—converted.

"Let me emphatically state this eternal truth: If you, by truth co-ordination, learn to exemplify in your lives this beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired. The measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, your righteousness. The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the truth-co-ordinated life.'

"And many other things the Master taught his apostles and the evangelists before they bade him good night and sought rest upon their pillows." P. 1725-6

83. SPIRITUAL PROGRESSION

“Jesus made it clear to the twenty-four that he had not fled from Galilee because he lacked courage to confront his enemies. They comprehended that he was not yet ready for an open clash with established religion, and that he did not seek to become a martyr. It was during one of these conferences at the home of Justa that the Master first told his disciples that ‘even though heaven and earth shall pass away, my words of truth shall not.’

“The theme of Jesus’ instructions during the sojourn at Sidon was spiritual progression. He told them they could not stand still; they must go forward in righteousness or retrogress into evil and sin. He admonished them to ‘forget those things which are in the past while you push forward to embrace the greater realities of the kingdom.’ He besought them not to be content with their childhood in the gospel but to strive for the attainment of the full stature of divine sonship in the communion of the spirit and in the fellowship of believers.

“Said Jesus: ‘My disciples must not only cease to do evil but learn to do well; you must not only be cleansed from all conscious sin, but you must refuse to harbor even the feelings of guilt. If you confess your sins, they are forgiven; therefore must you maintain a conscience void of offence.’

“Jesus greatly enjoyed the keen sense of humor which these gentiles exhibited. It was the sense of humor displayed by Norana, the Syrian woman, as well as her great and persistent faith, that so touched the Master’s heart and appealed to his mercy. Jesus greatly regretted that his people—the Jews—were so lacking in humor. He once said to Thomas: ‘My people take themselves too seriously; they are just about devoid of an appreciation of humor. The burdensome religion of the Pharisees could never have had origin among a people with a sense of humor. They also lack consistency; they strain at gnats and swallow camels.’” P. 1736

84. THE TEMPLE-TAX COLLECTOR

“As Jesus, with Andrew and Peter, tarried by the lake near the boatshop, a temple-tax collector came upon them and, recognizing Jesus, called Peter to one side and said: ‘Does not your Master pay the temple tax?’ Peter was inclined to show indignation at the suggestion that Jesus should be expected to contribute to the maintenance of the religious activities of his sworn enemies, but, noting a peculiar expression on the face of the tax collector, he rightly surmised that it was the purpose to entrap them in the act of refusing to pay the customary half shekel for the support of the temple services at Jerusalem. Accordingly, Peter replied: ‘Why of course the Master pays the temple tax. You wait by the gate, and I will presently return with the tax.’

“Now Peter had spoken hastily. Judas carried their funds, and he was across the lake. Neither he, his brother, nor Jesus had brought along any money. And knowing that the Pharisees were looking for them, they could not well go to Bethsaida to obtain money. When Peter told Jesus about the collector and that he had promised him the money, Jesus said: ‘If you have promised, then should you pay. But wherewith will you redeem your promise? Will you again become a fisherman that you may honor your word? Nevertheless, Peter, it is well in the circumstances that we pay the tax. Let us give these men no occasion for offense at our attitude. We will wait here while you go with the boat and cast for the fish, and when you have sold them at yonder market, pay the collector for all three of us.’

“All of this had been overheard by the secret messenger of David who stood near by, and who then signaled to an associate, fishing near the shore, to come in quickly. When Peter made ready to go out in the boat for a catch, this messenger and his fisherman friend presented him with several large baskets of fish and assisted him in carrying them to the fish merchant near by, who purchased the catch, paying sufficient, with what was added by the messenger of David, to meet the temple tax for the three. The collector accepted the tax, foregoing the penalty for tardy payment because they had been for some time absent from Galilee.

“It is not strange that you have a record of Peter’s catching a fish with a shekel in its mouth. In those days there were current many stories about finding treasures in the mouths of fishes; such tales of near miracles were commonplace. So, as Peter left them to go toward the boat, Jesus remarked, half-humorously: ‘Strange that the sons of the king must pay tribute; usually it is the stranger who is taxed for the upkeep of the court, but it behooves us to afford no stumbling block for the authorities. Go hence! maybe you will catch the fish with the shekel in its mouth.’ Jesus having thus spoken, and Peter so soon appearing with the temple tax, it is not surprising that the episode became later expanded into a miracle as recorded by the writer of Matthew’s Gospel.” P. 1743-4 (Matt. 17:24-27)

85. MOUNT OF TRANSFIGURATION

“It was about three o’clock on this beautiful afternoon that Jesus took leave of the three apostles, saying: ‘I go apart by myself for a season to commune with the Father and his messengers; I bid you tarry here and, while awaiting my return, pray that the Father’s will may be done in all your experience in connection with the further bestowal mission of the Son of Man.’ And after saying this to them, Jesus withdrew for a long conference with Gabriel and

the Father Melchizedek, not returning until about six o'clock. When Jesus say their anxiety over his prolonged absence, he said: 'Why were you afraid? You well know I must be about my Father's business; wherefore do you doubt when I am not with you? I now declare that the Son of Man has chosen to go through his full life in your midst and as one of you. Be of good cheer; I will not leave you until my work is finished.'

"As they partook of their meager evening meal, Peter asked the Master, 'How long do we remain on this mountain away from our brethren?' And Jesus answered: 'Until you shall see the glory of the Son of Man and know that whatsoever I have declared to you is true.' And they talked over the affairs of the Lucifer rebellion while seated about the glowing embers of their fire until darkness drew on and the apostles' eyes grew heavy, for they had begun their journey very early that morning.

"When the three had been fast asleep for about half an hour, they were suddenly awakened by a near-by crackling sound, and much to their amazement and consternation, on looking about them, they beheld Jesus in intimate converse with two brilliant beings clothed in the habiliments of the light of the celestial world. And Jesus' face and form shone with the luminosity of a heavenly light. These three conversed in a strange language, but from certain things said, Peter erroneously conjectured that the beings with Jesus were Moses and Elijah; in reality, they were Gabriel and the Father Melchizedek. The physical controllers had arranged for the apostles to witness this scene because of Jesus' request.

"While Peter was yet speaking, a silvery cloud drew near and overshadowed the four of them. The apostles now became greatly frightened, and as they fell down on their faces to worship, they heard a voice, the same that had spoken on the occasion of Jesus' baptism, say: 'This is my beloved Son; give heed to him.' And when the cloud vanished, again was Jesus alone with the three, and he reached down and touched them, saying: 'Arise and be not afraid; you shall see greater things than this.' But the apostles were truly afraid; they were a silent and thoughtful trio as they made ready to descend the mountain shortly before midnight." P. 1753 (Matt: 17:1-13; Mark 9:2-13; Luke 9:28-36)

86. COMING DOWN THE MOUNTAIN

"For about half the distance down the mountain not a word was spoken. Jesus then began the conversation by remarking: 'Make certain that you tell no man, not even your brethren, what you have seen and heard on this mountain until the Son of Man has risen from the dead.' The three apostles were shocked and bewildered by the Master's words, 'until the Son of Man

has risen from the dead.' They had so recently reaffirmed their faith in him as the Deliverer, the Son of God, and they had just beheld him transfigured in glory before their very eyes, and now he began to talk about 'rising from the dead'!

"Peter shuddered at the thought of the Master's dying—it was too disagreeable an idea to entertain—and fearing that James or John might ask some question relative to this statement, he thought best to start up a diverting conversation and, not knowing what else to talk about, gave expression to the first thought coming into his mind, which was: 'Master, why is it that the scribes say that Elijah must first come before the Messiah shall appear?' And Jesus, knowing that Peter sought to avoid reference to his death and resurrection, answered: 'Elijah indeed comes first to prepare the way for the Son of Man, who must suffer many things and finally be rejected. But I tell you that Elijah has already come, and they received him not but did to him whatsoever they willed.' And then did the three apostles perceive that he referred to John the Baptist as Elijah. Jesus knew that, if they insisted on regarding him as the Messiah, then must John be the Elijah of the prophecy.

"Jesus enjoined silence about their observation of the foretaste of his postresurrection glory because he did not want to foster the notion that, being now received as the Messiah, he would in any degree fulfill their erroneous concepts of a wonder-working deliverer. Although Peter, James, and John pondered all this in their minds, they spoke not of it to any man until after the Master's resurrection.

"As they continued to descend the mountain, Jesus said to them: 'You would not receive me as the Son of Man; therefore have I consented to be received in accordance with your settled determination, but, mistake not, the will of my Father must prevail. If you thus choose to follow the inclination of your own wills, you must prepare to suffer many disappointments and experience many trials, but the training which I have given you should suffice to bring you triumphantly through even these sorrows of your own choosing.'" P.

1754

87. REMARKS AT PETER'S HOUSE

"Entering Capernaum at twilight, they went by unfrequented thoroughfares directly to the home of Simon Peter for their evening meal. While David Zebedee made ready to take them across the lake, they lingered at Simon's house, and Jesus, looking up at Peter and the other apostles, asked: 'As you walked along together this afternoon, what was it that you talked about so earnestly among yourselves?' The apostles held their peace because many of them had continued the discussion begun at Mount Hermon as to what

positions they were to have in the coming kingdom; who should be the greatest, and so on. Jesus, knowing what it was that occupied their thoughts that day, beckoned to one of Peter's little ones and, setting the child down among them, said: 'Verily, verily, I say to you, except you turn about and become more like this child, you will make little progress in the kingdom of heaven. Whosoever shall humble himself and become as this little one, the same shall become greatest in the kingdom of heaven. And whoso receives such a little one receives me. And they who receive me receive also Him who sent me. If you would be first in the kingdom, seek to minister these good truths to your brethren in the flesh. But whosoever causes one of these little ones to stumble, it would be better for him if a millstone were hanged about his neck and he were cast into the sea. If the things you do with your hands, or the things you see with your eyes give offense in the progress of the kingdom, sacrifice these cherished idols, for it is better to enter the kingdom minus many of the beloved things of life rather than to cling to these idols and find yourself shut out of the kingdom. But most of all, see that you despise not one of these little ones, for their angels do always behold the faces of the heavenly hosts.'" P. 1761

88. THE STRANGE PREACHER

"Jesus went over to Gamala to visit John and those who worked with him at that place. That evening, after the session of questions and answers, John said to Jesus: 'Master, yesterday I went over to Ashtaroth to see a man who was teaching in your name and even claiming to be able to cast out devils. Now this fellow had never been with us, neither does he follow after us; therefore I forbade him to do such things.' Then said Jesus: 'Forbid him not. Do you not perceive that this gospel of the kingdom shall presently be proclaimed in all the world? How can you expect that all who will believe the gospel shall be subject to your direction? Rejoice that already our teaching has begun to manifest itself beyond the bounds of our personal influence. Do you not see, John, that those who profess to do great works in my name must eventually support our cause? They certainly will not be quick to speak evil of me. My son, in matters of this sort it would be better for you to reckon that he who is not against us is for us. In the generations to come many who are not wholly worthy will do many strange things in my name, but I will not forbid them. I tell you that, even when a cup of cold water is given to a thirsty soul, the Father's messengers shall ever make record of such a service of love.'

"This instruction greatly perplexed John. Had he not heard the Master say, 'He who is not with me is against me'? And he did not perceive that in this case Jesus was referring to man's personal relation to the spiritual teachings of the kingdom, while in the other case reference was made to the outward

and farflung social relations of believers regarding the questions of administrative control and the jurisdiction of one group of believers over the work of other groups which would eventually compose the forthcoming world-wide brotherhood.” P. 1764 (Mark 9:38-40)

89. THE POSITIVE NATURE OF JESUS’ RELIGION

“At Philadelphia, where James was working, Jesus taught the disciples about the positive nature of the gospel of the kingdom. When, in the course of his remarks, he intimated that some parts of the Scripture were more truth-containing than others and admonished his hearers to feed their souls upon the best of the spiritual food, James interrupted the Master, asking: ‘Would you be good enough, Master, to suggest to us how we may choose the better passages from the Scriptures for our personal edification?’ And Jesus replied: ‘Yes, James, when you read the Scriptures look for those eternally true and divinely beautiful teachings, such as:

“‘Create in me a clean heart, O Lord.

“‘The Lord is my shepherd; I shall not want.

“‘You should love your neighbor as yourself.

“‘For I, the Lord your God, will hold your right hand, saying, fear not; I will help you.

“‘Neither shall the nations learn war any more.’” P. 1769

“When Jesus instructed his apostles that they should, when one unjustly took away the coat, offer the other garment, he referred not so much to a literal second coat as to the idea of doing something positive to save the wrongdoer in the place of the olden advice to retaliate—‘an eye for an eye’ and so on. Jesus abhorred the idea either of retaliation or of becoming just a passive sufferer or victim of injustice. On this occasion he taught them the three ways of contending with, and resisting, evil:

“1. To return evil for evil—the positive but unrighteous method.

“2. To suffer evil without complaint and without resistance—the purely negative method.

“3. To return good for evil, to assert the will so as to become master of the situation, to overcome evil with good—the positive and righteous method.

“One of the apostles once asked: ‘Master, what should I do if a stranger forced me to carry his pack for a mile?’ Jesus answered: ‘Do not sit down and sigh for relief while you berate the stranger under your breath. Righteous

ness comes not from such passive attitudes. If you can think of nothing more effectively positive to do, you can at least carry the pack a second mile. That will of a certainty challenge the unrighteous and ungodly stranger.” P. 1770

90. ABOUT CALLING FIRE DOWN

“After Philip and Matthew had returned to their fellows and reported how they had been driven out of the village, James and John stepped up to Jesus and said: ‘Master, we pray you to give us permission to bid fire come down from heaven to devour these insolent and impenitent Samaritans.’ But when Jesus heard these words of vengeance, he turned upon the sons of Zebedee and severely rebuked them: ‘You know not what manner of attitude you manifest. Vengeance savors not of the outlook of the kingdom of heaven. Rather than dispute, let us journey over to the little village by the Jordan ford.’ Thus because of sectarian prejudice these Samaritans denied themselves the honor of showing hospitality to the Creator Son of a universe.” P. 1788 (Luke 9:53-56)

91. EBER REFUSES TO ARREST JESUS

“Accordingly, Eber, the proper officer of the Sanhedrin, with two assistants was dispatched to arrest Jesus. As Eber made his way toward Jesus, the Master said: ‘Fear not to approach me. Draw near while you listen to my teaching. I know you have been sent to apprehend me, but you should understand that nothing will befall the Son of Man until his hour comes. You are not arrayed against me; you come only to do the bidding of your masters, and even these rulers of the Jews verily think they are doing God’s service when they secretly seek my destruction.

“I bear none of you ill will. The Father loves you, and therefore do I long for your deliverance from the bondage of prejudice and the darkness of tradition. I offer you the liberty of life and the joy of salvation. I proclaim the new and living way, the deliverance from evil and the breaking of the bondage of sin. I have come that you might have life, and have it eternally. You seek to be rid of me and my disquieting teachings. If you could only realize that I am to be with you only a little while! In just a short time I go to Him who sent me into this world. And then will many of you diligently seek me, but you shall not discover my presence, for where I am about to go you cannot come. But all who truly seek to find me shall sometime attain the life that leads to my Father’s presence.’

“Some of the scoffers said among themselves: ‘Where will this man go that we cannot find him? Will he go to live among the Greeks? Will he destroy himself? What can he mean when he declares that soon he will depart from us, and that we cannot go where he goes?’

“Eber and his assistants refused to arrest Jesus; they returned to their meeting place without him. When, therefore, the chief priests and the Pharisees upbraided Eber and his assistants because they had not brought Jesus with them, Eber only replied: ‘We feared to arrest him in the midst of the multitude because many believe in him. Besides, we never heard a man speak like this man. There is something out of the ordinary about this teacher. You would all do well to go over to hear him.’ And when the chief rulers heard these words, they were astonished and spoke tauntingly to Eber: ‘Are you also led astray? Are you about to believe in this deceiver? Have you heard that any of our learned men or any of the rulers have believed in him? Have any of the scribes or the Pharisees been deceived by his clever teachings? How does it come that you are influenced by the behavior of this ignorant multitude who know not the law or the prophets? Do you not know that such untaught people are accursed?’ And then answered Eber: ‘Even so, my masters, but this man speaks to the multitude words of mercy and hope. He cheers the downhearted, and his words were comforting even to our souls. What can there be wrong in these teachings even though he may not be the Messiah of the Scriptures? And even then does not our law require fairness? Do we condemn a man before we hear him?’ And the chief of the Sanhedrin was wroth with Eber and, turning upon him, said: ‘Have you gone mad? Are you by any chance also from Galilee? Search the Scriptures, and you will discover that out of Galilee arises no prophet, much less the Messiah.’” P. 1791-2

92. THE WOMAN TAKEN IN ADULTERY

“It was during this visit to Jerusalem that Jesus dealt with a certain woman of evil repute who was brought into his presence by her accusers and his enemies. The distorted record you have of this episode would suggest that this woman had been brought before Jesus by the scribes and Pharisees, and that Jesus so dealt with them as to indicate that these religious leaders of the Jews might themselves have been guilty of immorality. Jesus well knew that, while these scribes and Pharisees were spiritually blind and intellectually prejudiced by their loyalty to tradition, they were to be numbered among the most thoroughly moral men of that day and generation.

“What really happened was this: Early the third morning of the feast, as Jesus approached the temple, he was met by a group of the hired agents of the Sanhedrin who were dragging a woman along with them. As they came near, the spokesman said: ‘Master, this woman was taken in adultery—in the very act. Now, the law of Moses commands that we should stone such a woman. What do you say should be done with her?’

“It was the plan of Jesus’ enemies, if he upheld the law of Moses requiring that the self-confessed transgressor be stoned, to involve him in difficulty with the Roman rulers, who had denied the Jews the right to inflict the death penalty without the approval of a Roman tribunal. If he forbade stoning the woman, they would accuse him before the Sanhedrin of setting himself up above Moses and the Jewish law. If he remained silent, they would accuse him of cowardice. But the Master so managed the situation that the whole plot fell to pieces of its own sordid weight.

“This woman, once comely, was the wife of an inferior citizen of Nazareth, a man who had been a troublemaker for Jesus throughout his youthful days. The man, having married this woman, did most shamefully force her to earn their living by making commerce of her body. He had come up to the feast at Jerusalem that his wife might thus prostitute her physical charms for financial gain. He had entered into a bargain with the hirelings of the Jewish rulers thus to betray his own wife in her commercialized vice. And so they came with the woman and her companion in transgression for the purpose of ensnaring Jesus into making some statement which could be used against him in case of his arrest.

“Jesus, looking over the crowd, saw her husband standing behind the others. He knew what sort of man he was and perceived that he was a party to the despicable transaction. Jesus first walked around to near where this degenerate husband stood and wrote upon the sand a few words which caused him to depart in haste. Then he came back before the woman and wrote again upon the ground for the benefit of her would-be accusers; and when they read his words, they, too, went away, one by one. And when the Master had written in the sand the third time, the woman’s companion in evil took his departure, so that, when the Master raised himself up from this writing, he beheld the woman standing alone before him. Jesus said: ‘Woman, where are your accusers? did no man remain to stone you?’ And the woman, lifting up her eyes, answered, ‘No man, Lord.’ And then said Jesus: ‘I know about you; neither do I condemn you. Go your way in peace.’ And this woman, Hildana, forsook her wicked husband and joined herself to the disciples of the kingdom.” P. 1792-3 (John 7:53; 8:11)

93. THE VISIT WITH MARTHA AND MARY

“It had been arranged that Jesus should lodge with Lazarus and his sisters at a friend’s house, while the apostles were scattered here and there in small groups, these precautions being taken because the Jewish authorities were again becoming bold with their plans to arrest him.

“As Martha busied herself with all these supposed duties, she was perturbed because Mary did nothing to help. Therefore she went to Jesus and said: ‘Master, do you not care that my sister has left me alone to do all of the serving? Will you not bid her to come and help me?’ Jesus answered: ‘Martha, Martha, why are you always anxious about so many things and troubled by so many trifles? Only one thing is really worth while, and since Mary has chosen this good and needful part, I shall not take it away from her. But when will both of you learn to live as I have taught you: both serving in co-operation and both refreshing your souls in unison? Can you not learn that there is a time for everything—that the lesser matters of life should give way before the greater things of the heavenly kingdom?’” P. 1797-8 (Luke 10:38-42)

94. ORDINATION OF THE SEVENTY

“Before Jesus laid his hands upon the heads of the seventy to set them apart as gospel messengers, addressing them, he said: ‘The harvest is indeed plentiful, but the laborers are few; therefore I exhort all of you to pray that the Lord of the harvest will send still other laborers into his harvest. I am about to set you apart as messengers of the kingdom, I am about to send you to Jew and gentile as lambs among wolves. As you go your ways, two and two, I instruct you to carry neither purse nor extra clothing, for you go forth on this first mission for only a short season. Salute no man by the way, attend only to your work. Whenever you go to stay at a home, first say: Peace be to this household. If those who love peace live therein, you shall abide there; if not, then shall you depart. And having selected this home, remain there for your stay in that city, eating and drinking whatever is set before you. And you do this because the laborer is worthy of his sustenance. Move not from house to house because a better lodging may be offered. Remember, as you go forth proclaiming peace on earth and good will among men, you must contend with bitter and self-deceived enemies; therefore be as wise as serpents while you are also as harmless as doves.

““And everywhere you go, preach, saying, ‘The kingdom of heaven is at hand,’ and minister to all who may be sick in either mind or body. Freely you have received of the good things of the kingdom; freely give. If the people of any city receive you, they shall find an abundant entrance into the Father’s kingdom; but if the people of any city refuse to receive this gospel, still shall you proclaim your message as you depart from that unbelieving community, saying, even as you leave, to those who reject your teaching: ‘Notwithstanding you reject the truth, it remains that the kingdom of God has come near you.’ He who hears you hears me. And he who hears me hears Him who sent me. He who rejects your gospel message rejects me. And he who rejects me rejects Him who sent me.”” P. 1800-1 (Luke 10:1-24)

95. THOMAS AND THE SANHEDRIN

“That night Nathaniel and Thomas slept little; they were too much amazed by what they had heard at Nicodemus’s house. They thought much over the final remark of Jesus regarding the offer of the former and present members of the Sanhedrin to go with him before the seventy. The Master said: ‘No, my brethren, it would be to no purpose. You would multiply the wrath to be visited upon your own heads, but you would not in the least mitigate the hatred which they bear me. Go, each of you, about the Father’s business as the spirit leads you while I once more bring the kingdom to their notice in the manner which my Father may direct.’” P. 1811

96. ANSWER TO PETER’S QUESTION

“As they sat thinking, Simon Peter asked: ‘Do you speak this parable to us, your apostles, or is it for all the disciples?’ And Jesus answered:

“In the time of testing, a man’s soul is revealed; trial discloses what really is in the heart. When the servant is tested and proved, then may the lord of the house set such a servant over his household and safely trust this faithful steward to see that his children are fed and nurtured. Likewise, will I soon know who can be trusted with the welfare of my children when I shall have returned to the Father. As the lord of the household shall set the true and tried servant over the affairs of his family, so will I exalt those who endure the trials of this hour in the affairs of my kingdom.

“But if the servant is slothful and begins to say in his heart, ‘My master delays ‘his coming,’ and begins to mistreat his fellow servants and to eat and drink with the drunken, then the lord of that servant will come at a time when he looks not for him and, finding him unfaithful, will cast him out in disgrace. Therefore you do well to prepare yourselves for that day when you will be visited suddenly and in an unexpected manner. Remember, much has been given to you; therefore will much be required of you. Fiery trials are drawing near you. I have a baptism to be baptized with, and I am on watch until this is accomplished. You preach peace on earth, but my mission will not bring peace in the material affairs of men—not for a time, at least. Division can only be the result where two members of a family believe in me and three members reject this gospel. Friends, relatives, and loved ones are destined to be set against each other by the gospel you preach. True, each of these believers shall have great and lasting peace in his own heart, but peace on earth will not come until all are willing to believe and enter into their glorious inheritance of sonship with God. Nevertheless, go into all the world proclaiming this gospel to all nations, to every man, woman, and child.” P. 1824 (Luke 12:41-48)

97. THE PHARISEES AT RAGABA

“On Sabbath, February 18, Jesus was at Ragaba, where there lived a wealthy Pharisee named Nathaniel; and since quite a number of his fellow Pharisees were following Jesus and the twelve around the country, he made a breakfast on this Sabbath morning for all of them, about twenty in number, and invited Jesus as the guest of honor.

“By the time Jesus arrived at this breakfast, most of the Pharisees, with two or three lawyers, were already there and seated at the table. The Master immediately took his seat at the left of Nathaniel without going to the water basins to wash his hands. Many of the Pharisees, especially those favorable to Jesus’ teachings, knew that he washed his hands only for purposes of cleanliness, that he abhorred these purely ceremonial performances; so they were not surprised at his coming directly to the table without having twice washed his hands. But Nathaniel was shocked by this failure of the Master to comply with the strict requirements of Pharisaic practice. Neither did Jesus wash his hands, as did the Pharisees, after each course of food nor at the end of the meal.

“After considerable whispering between Nathaniel and an unfriendly Pharisee on his right and after much lifting of eyebrows and sneering curling of lips by those who sat opposite the Master, Jesus finally said: ‘I had thought that you invited me to this house to break bread with you and perchance to inquire of me concerning the proclamation of the new gospel of the kingdom of God; but I perceive that you have brought me here to witness an exhibition of ceremonial devotion to your own self-righteousness. That service you have now done me; what next will you honor me with as your guest on this occasion?’

“When the Master had thus spoken, they cast their eyes upon the table and remained silent. And since no one spoke, Jesus continued: ‘Many of you Pharisees are here with me as friends, some are even my disciples, but the majority of the Pharisees are persistent in their refusal to see the light and acknowledge the truth, even when the work of the gospel is brought before them in great power. How carefully you cleanse the outside of the cups and the platters while the spiritual-food vessels are filthy and polluted! You make sure to present a pious and holy appearance to the people, but your inner souls are filled with self-righteousness, covetousness, extortion, and all manner of spiritual wickedness. Your leaders even dare to plot and plan the murder of the Son of Man. Do not you foolish men understand that the God of heaven looks at the inner motives of the soul as well as on your outer pretenses and your pious professions? Think not that the giving of alms and

the paying of tithes will cleanse you from unrighteousness and enable you to stand clean in the presence of the Judge of all men. Woe upon you Pharisees who have persisted in rejecting the light of life! You are meticulous in tithing and ostentatious in almsgiving, but you knowingly spurn the visitation of God and reject the revelation of his love. Though it is all right for you to give attention to these minor duties, you should not have left these weightier requirements undone. Woe upon all who shun justice, spurn mercy, and reject truth! Woe upon all those who despise the revelation of the Father while they seek the chief seats in the synagogue and crave flattering salutations in the market places!

“When Jesus would have risen to depart, one of the lawyers who was at the table, addressing him, said: ‘But, Master, in some of your statements you reproach us also. Is there nothing good in the scribes, the Pharisees, or the lawyers?’ And Jesus, standing, replied to the lawyer: ‘You, like the Pharisees, delight in the first places at the feasts and in wearing long robes while you put heavy burdens, grievous to be borne, on men’s shoulders. And when the souls of men stagger under these heavy burdens, you will not so much as lift with one of your fingers. Woe upon you who take your greatest delight in building tombs for the prophets your fathers killed! And that you consent to what your fathers did is made manifest when you now plan to kill those who come in this day doing what the prophets did in their day—proclaiming the righteousness of God and revealing the mercy of the heavenly Father. But of all the generations that are past, the blood of the prophets and the apostles shall be required of this perverse and self-righteous generation. Woe upon all of you lawyers who have taken away the key of knowledge from the common people! You yourselves refuse to enter into the way of truth, and at the same time you would hinder all others who seek to enter therein. But you cannot thus shut up the doors of the kingdom of heaven; these we have opened to all who have the faith to enter, and these portals of mercy shall not be closed by the prejudice and arrogance of false teachers and untrue shepherds who are like whited sepulchres which, while outwardly they appear beautiful, are inwardly full of dead men’s bones and all manner of spiritual uncleanness.’” P. 1825-6 (Matt. 15:1-20; Luke 7:1-23)

98. THE MESSAGE FROM BETHANY

“Very late on Sunday night, February 26, a runner from Bethany arrived at Philadelphia, bringing a message from Martha and Mary which said, ‘Lord, he whom you love is very sick.’ This message reached Jesus at the close of the evening conference and just as he was taking leave of the apostles for the night. At first Jesus made no reply. There occurred one of those strange interludes, a time when he appeared to be in communication with something

outside of, and beyond, himself. And then, looking up, he addressed the messenger in the hearing of the apostles, saying: 'This sickness is really not to the death. Doubt not that it may be used to glorify God and exalt the Son.'

"Accordingly, early on Wednesday morning he said to his apostles: 'Let us prepare at once to go into Judea again.' And when the apostles heard their Master say this, they drew off by themselves for a time to take counsel of one another. James assumed the direction of the conference, and they all agreed that it was only folly to allow Jesus to go again into Judea, and they came back as one man and so informed him. Said James: 'Master, you were in Jerusalem a few weeks back, and the leaders sought your death, while the people were minded to stone you. At that time you gave these men their chance to receive the truth, and we will not permit you to go again into Judea.'

"Then said Jesus: 'But do you not understand that there are twelve hours of the day in which work may safely be done? If a man walks in the day, he does not stumble inasmuch as he has light. If a man walks in the night, he is liable to stumble since he is without light. As long as my day lasts, I fear not to enter Judea. I would do one more mighty work for these Jews; I would give them one more chance to believe, even on their own terms—conditions of outward glory and the visible manifestation of the power of the Father and the love of the Son. Besides, do you not realize that our friend Lazarus has fallen asleep, and I would go to awake him out of this sleep!'

"Then said one of the apostles: 'Master, if Lazarus has fallen asleep, then will he the more surely recover.' It was the custom of the Jews at that time to speak of death as a form of sleep, but as the apostles did not understand that Jesus meant that Lazarus had departed from this world, he now said plainly: 'Lazarus is dead. And I am glad for your sakes, even if the others are not thereby saved, that I was not there, to the end that you shall now have new cause to believe in me; and by that which you will witness, you should all be strengthened in preparation for that day when I shall take leave of you and go to the Father.'" P. 1836-7 (John 11:3,4,9,10-15)

99. TERMS OF SALVATION—MARRIAGE AND DIVORCE

"On the way to Judea Jesus was followed by a company of almost fifty of his friends and enemies. At their noon lunchtime, on Wednesday, he talked to his apostles and this group of followers on the 'Terms of Salvation,' and at the end of this lesson told the parable of the Pharisee and the publican (a tax collector). Said Jesus: 'You see, then, that the Father gives salvation to the children of men, and this salvation is a free gift to all who have the faith to receive sonship in the divine family. There is nothing man can do to earn this

salvation. Works of self-righteousness cannot buy the favor of God, and much praying in public will not atone for lack of living faith in the heart. Men you may deceive by your outward service, but God looks into your souls. What I am telling you is well illustrated by two men who went into the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and prayed to himself: "O God, I thank you that I am not like the rest of men, extortioners, unlearned, unjust, adulterers, or even like this publican. I fast twice a week; I give tithes of all that I get." But the publican, standing afar off, would not so much as lift his eyes to heaven but smote his breast, saying, "God be merciful to me a sinner." I tell you that the publican went home with God's approval rather than the Pharisee, for every one who exalts himself shall be humbled, but he who humbles himself shall be exalted.'

"That night, in Jericho, the unfriendly Pharisees sought to entrap the Master by inducing him to discuss marriage and divorce, as did their fellows one time in Galilee, but Jesus artfully avoided their efforts to bring him into conflict with their laws concerning divorce. As the publican and the Pharisee illustrated good and bad religion, their divorce practices served to contrast the better marriage laws of the Jewish code with the disgraceful laxity of the Pharisaic interpretations of these Mosaic divorce statutes. The Pharisee judged himself by the lowest standard; the publican squared himself by the highest ideal. Devotion, to the Pharisee, was a means of inducing self-righteous inactivity and the assurance of false spiritual security; devotion, to the publican, was a means of stirring up his soul to the realization of the need for repentance, confession, and the acceptance, by faith, of merciful forgiveness. The Pharisee sought justice; the publican sought mercy. The law of the universe is: Ask and you shall receive; seek and you shall find....

"After Jesus had talked about marriage and divorce, later on that evening his apostles privately asked many additional questions, and his answers to these inquiries relieved their minds of many misconceptions. At the conclusion of this conference Jesus said: 'Marriage is honorable and is to be desired by all men. The fact that the Son of Man pursues his earth mission alone is in no way a reflection on the desirability of marriage. That I should so work is the Father's will, but this same Father has directed the creation of male and female, and it is the divine will that men and women should find their highest service and consequent joy in the establishment of homes for the reception and training of children, in the creation of whom these parents become co-partners with the Makers of heaven and earth. And for this cause shall a man leave his father and mother and shall cleave to his wife, and they two shall become as one.'" P. 1838-9 (Matt. 19:3-11; Mark 10:2-12)

100. BLESSING THE LITTLE CHILDREN

“That evening Jesus’ message regarding marriage and the blessedness of children spread all over Jericho, so that the next morning, long before Jesus and the apostles prepared to leave, even before breakfast time, scores of mothers came to where Jesus lodged, bringing their children in their arms and leading them by their hands, and desired that he bless the little ones. When the apostles went out to view this assemblage of mothers with their children, they endeavored to send them away, but these women refused to depart until the Master laid his hands on their children and blessed them. And when the apostles loudly rebuked these mothers, Jesus, hearing the tumult, came out and indignantly reproved them, saying: ‘Suffer little children to come to me; forbid them not, for of such is the kingdom of heaven. Verily, verily, I say to you, whosoever receives not the kingdom of God as a little child shall hardly enter therein to grow up to the full stature of spiritual manhood.’

“And when the Master had spoken to his apostles, he received all of the children, laying his hands on them, while he spoke words of courage and hope to their mothers.” P. 1839-40 (Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17)

101. MOTHER SEEKING HONOR FOR JAMES AND JOHN

“It was on this Sunday afternoon that Salome the mother of James and John Zebedee came to Jesus with her two apostle sons and, in the manner of approaching an Oriental potentate, sought to have Jesus promise in advance to grant whatever request she might make. But the Master would not promise; instead, he asked her, ‘What do you want me to do for you?’ Then answered Salome: ‘Master, now that you are going up to Jerusalem to establish the kingdom, I would ask you in advance to promise me that these my sons shall have honor with you, the one to sit on your right hand and the other to sit on your left hand in your kingdom.’

“When Jesus heard Salome’s request, he said: ‘Woman, you know not what you ask.’ And then, looking straight into the eyes of the two honor-seeking apostles, he said: ‘Because I have long known and loved you; because I have even lived in your mother’s house; because Andrew has assigned you to be with me at all times; therefore do you permit your mother to come to me secretly, making this unseemly request. But let me ask you: Are you able to drink the cup I am about to drink?’ And without a moment for thought, James and John answered, ‘Yes, Master, we are able.’ Said Jesus: ‘I am saddened that you know not why we go up to Jerusalem; I am grieved that you understand not the nature of my kingdom; I am disappointed that you bring

your mother to make this request of me; but I know you love me in your hearts; therefore I declare that you shall indeed drink of my cup of bitterness and share in my humiliation, but to sit on my right hand and on my left hand is not mine to give. Such honors are reserved for those who have been designated by my Father.” P. 1867-8 (Matt. 20:20-23)

102. ON COUNTING THE COST

“When Jesus and the company of almost one thousand followers arrived at the Bethany ford of the Jordan sometimes called Bethabara, his disciples began to realize that he was not going directly to Jerusalem. While they hesitated and debated among themselves, Jesus climbed upon a huge stone and delivered that discourse which has become known as ‘Counting the Cost.’ The Master said:

“You who would follow after me from this time on, must be willing to pay the price of wholehearted dedication to the doing of my Father’s will. If you would be my disciples, you must be willing to forsake father, mother, wife, children, brothers, and sisters. If any one of you would now be my disciple, you must be willing to give up even your life just as the Son of Man is about to offer up his life for the completion of the mission of doing the Father’s will on earth and in the flesh.

“If you are not willing to pay the full price, you can hardly be my disciple. Before you go further, you should each sit down and count the cost of being my disciple. Which one of you would undertake to build a watchtower on your lands without first sitting down to count up the cost to see whether you had money enough to complete it? If you fail thus to reckon the cost, after you have laid the foundation, you may discover that you are unable to finish that which you have begun, and therefore will all your neighbors mock you, saying, “Behold, this man began to build but was unable to finish his work.” Again, what king, when he prepares to make war upon another king, does not first sit down and take counsel as to whether he will be able, with ten thousand men, to meet him who comes against him with twenty thousand? If the king cannot afford to meet his enemy because he is unprepared, he sends an embassy to this other king, even when he is yet a great way off, asking for terms of peace.

“Now, then, must each of you sit down and count the cost of being my disciple. From now on you will not be able to follow after us, listening to the teaching and beholding the works; you will be required to face bitter persecutions and to bear witness for this gospel in the face of crushing disappointment. If you are unwilling to renounce all that you are and to dedicate all that you have, then are you unworthy to be my disciple. If you

have already conquered yourself within your own heart, you need have no fear of that outward victory which you must presently gain when the Son of Man is rejected by the chief priests and the Sadducees and is given into the hands of mocking unbelievers.

“Now should you examine yourself to find out your motive for being my disciple. If you seek honor and glory, if you are worldly minded, you are like the salt when it has lost its savor. And when that which is valued for its saltiness has lost its savor, wherewith shall it be seasoned? Such a condiment is useless; it is fit only to be cast out among the refuse. Now have I warned you to turn back to your homes in peace if you are not willing to drink with me the cup which is being prepared. Again and again have I told you that my kingdom is not of this world, but you will not believe me. He who has ears to hear let him hear what I say.” P. 1869-70 (Luke 14:25-35)

103. REMARKS CONCERNING HIS DEATH

“On Wednesday evening, March 29, Jesus and his followers encamped at Livias on their way to Jerusalem, after having completed their tour of the cities of southern Perea. It was during this night at Livias that Simon Zelotes and Simon Peter, having conspired to have delivered into their hands at this place more than one hundred swords, received and distributed these arms to all who would accept them and wear them concealed beneath their cloaks. Simon Peter was still wearing his sword on the night of the Master’s betrayal in the garden.

“Early on Thursday morning before the others were awake, Jesus called Andrew and said: ‘Awaken your brethren! I have something to say to them.’ Jesus knew about the swords and which of his apostles had received and were wearing these weapons, but he never disclosed to them that he knew such things. When Andrew had aroused his associates, and they had assembled off by themselves, Jesus said: ‘My children, you have been with me a long while, and I have taught you much that is needful for this time, but I would now warn you not to put your trust in the uncertainties of the flesh nor in the frailties of man’s defense against the trials and testing which lie ahead of us. I have called you apart here by yourselves that I may once more plainly tell you that we are going up to Jerusalem, where you know the Son of Man has already been condemned to death. Again am I telling you that the Son of Man will be delivered into the hands of the chief priests and the religious rulers; that they will condemn him and then deliver him into the hands of the gentiles. And so will they mock the Son of Man, even spit upon him and scourge him, and they will deliver him up to death. And when they kill the Son of Man, be not dismayed, for I declare that on the third day he shall rise. Take

“Again were the apostles amazed, stunned; but they could not bring themselves to regard his words as literal; they could not comprehend that the Master meant just what he said. They were so blinded by their persistent belief in the temporal kingdom on earth, with headquarters at Jerusalem, that they simply could not—would not—permit themselves to accept Jesus words as literal. They pondered all that day as to what the Master could mean by such strange pronouncements. But none of them dared to ask him a question concerning these statements. Not until after his death did these bewildered apostles wake up to the realization that the Master had spoken to them plainly and directly in anticipation of his crucifixion....

“When Jesus heard what the Pharisees had to say, he replied: ‘I well know about Herod and his fear of this gospel of the kingdom. But, mistake not, he would much prefer that the Son of Man go up to Jerusalem to suffer and die at the hands of the chief priests; he is not anxious, having stained his hands with the blood of John, to become responsible for the death of the Son of Man. Go you and tell that fox that the Son of Man preaches in Perea today, tomorrow goes into Judea, and after a few days, will be perfected in his mission on earth and prepared to ascend to the Father.’

“Then turning to his apostles, Jesus said: ‘From olden times the prophets have perished in Jerusalem, and it is only befitting that the Son of Man should go up to the city of the Father’s house to be offered up as the price of human bigotry and as the result of religious prejudice and spiritual blindness. O Jerusalem, Jerusalem, which kills the prophets and stones the teachers of truth! How often would I have gathered your children together even as a hen gathers her own brood under her wings, but you would not let me do it! Behold, your house is about to be left to you desolate! You will many times desire to see me, but you shall not. You will then seek but not find me.’ And when he had spoken, he turned to those around him and said: ‘Nevertheless, let us go up to Jerusalem to attend the Passover and do that which becomes us in fulfilling the will of the Father in heaven.’” P. 1871-2 (Matt. 17:22,23; Matt. 20:17-19; Luke 13:31-35)

104. THE VISIT TO ZACCHEUS

“When the Master’s procession entered Jericho, it was nearing sundown, and he was minded to abide there for the night. As Jesus passed by the customs house, Zaccheus the chief publican, or tax collector, happened to be present, and he much desired to see Jesus. This chief publican was very rich and had heard much about this prophet of Galilee. He had resolved that

he would see what sort of a man Jesus was the next time he chanced to visit Jericho; accordingly, Zaccheus sought to press through the crowd, but it was too great, and being short of stature, he could not see over their heads. And so the chief publican followed on with the crowd until they came near the center of the city and not far from where he lived. When he saw that he would be unable to penetrate the crowd, and thinking that Jesus might be going right on through the city without stopping, he ran on ahead and climbed up into a sycamore tree whose spreading branches overhung the roadway. He knew that in this way he could obtain a good view of the Master as he passed by. And he was not disappointed, for, as Jesus passed by, he stopped and, looking up at Zaccheus, said: 'Make haste, Zaccheus, and come down, for tonight I must abide at your house.' And when Zaccheus heard these astonishing words, he almost fell out of the tree in his haste to get down, and going up to Jesus, he expressed great joy that the Master should be willing to stop at his house.

"They went at once to the home of Zaccheus, and those who lived in Jericho were much surprised that Jesus would consent to abide with the chief publican. Even while the Master and his apostles lingered with Zaccheus before the door of his house, one of the Jericho Pharisees, standing near by, said: 'You see how this man has gone to lodge with a sinner, an apostate son of Abraham who is an extortioner and a robber of his own people.' And when Jesus heard this, he looked down at Zaccheus and smiled. Then Zaccheus stood upon a stool and said: 'Men of Jericho, hear me! I may be a publican and a sinner, but the great Teacher has come to abide in my house; and before he goes in, I tell you that I am going to bestow one half of all my goods upon the poor, and beginning tomorrow, if I have wrongfully exacted aught from any man, I will restore four-fold. I am going to seek salvation with all my heart and learn to do righteousness in the sight of God.'

"When Zaccheus had ceased speaking, Jesus said: 'Today has salvation come to this home, and you have become indeed a son of Abraham.' And turning to the crowd assembled about them, Jesus said: 'And marvel not at what I say nor take offense at what we do, for I have all along declared that the Son of Man has come to seek and to save that which is lost.'" P. 1873-4 (Luke 19:1-10)

105. SABBATH AT BETHANY

"Pilgrims from outside of Judea, as well as the Jewish authorities, had all been asking: 'What do you think? will Jesus come up to the feast?' Therefore, when the people heard that Jesus was at Bethany, they were glad, but the chief priests and Pharisees were somewhat perplexed. They were pleased to

have him under their jurisdiction, but they were a trifle disconcerted by his boldness; they remembered that on his previous visit to Bethany, Lazarus had been raised from the dead, and Lazarus was becoming a big problem to the enemies of Jesus.

“Six days before the Passover, on the evening after the Sabbath, all Bethany and Bethpage joined in celebrating the arrival of Jesus by a public banquet at the home of Simon. This supper was in honor of both Jesus and Lazarus; it was tendered in defiance of the Sanhedrin. Martha directed the serving of the food; her sister Mary was among the women onlookers as it was against the custom of the Jews for a woman to sit at a public banquet. The agents of the Sanhedrin were present, but they feared to apprehend Jesus in the midst of his friends.

“Jesus talked with Simon about Joshua of old, whose namesake he was, and recited how Joshua and the Israelites had come up to Jerusalem through Jericho. In commenting on the legend of the walls of Jericho falling down, Jesus said: ‘I am not concerned with such walls of brick and stone; but I would cause the walls of prejudice, self-righteousness, and hate to crumble before this preaching of the Father’s love for all men.’

“The banquet went along in a very cheerful and normal manner except that all the apostles were unusually sober. Jesus was exceptionally cheerful and had been playing with the children up to the time of coming to the table.

“Nothing out of the ordinary happened until near the close of the feasting when Mary the sister of Lazarus stepped forward from among the group of women onlookers and, going up to where Jesus reclined as the guest of honor, proceeded to open a large alabaster cruse of very rare and costly ointment; and after anointing the Master’s head, she began to pour it upon his feet as she took down her hair and wiped them with it. The whole house became filled with the odor of the ointment, and everybody present was amazed at what Mary had done. Lazarus said nothing, but when some of the people murmured, showing indignation that so costly an ointment should be thus used, Judas Iscariot stepped over to where Andrew reclined and said: ‘Why was this ointment not sold and the money bestowed to feed the poor? You should speak to the Master that he rebuke such waste.’

“Jesus, knowing what they thought and hearing what they said, put his hand upon Mary’s head as she knelt by his side and, with a kindly expression upon his face, said: ‘Let her alone, every one of you. Why do you trouble her about this, seeing that she has done a good thing in her heart? To you who murmur and say that this ointment should have been sold and the money given to the poor, let me say that you have the poor always with you so that you may

minister to them at any time it seems good to you; but I shall not always be with you; I go soon to my Father. This woman has long saved this ointment for my body at its burial, and now that it has seemed good to her to make this anointing in anticipation of my death, she shall not be denied such satisfaction. In the doing of this, Mary has reproved all of you in that by this act she evinces faith in what I have said about my death and ascension to my Father in heaven. This woman shall not be reproved for that which she has this night done; rather do I say to you that in the ages to come, wherever this gospel shall be preached throughout the whole world, what she has done will be spoken of in memory of her.” P. 1878-9 (John 11:55-12:11)

106. APPROACHING JERUSALEM

“Jesus was lighthearted and cheerful as they moved along until he came to the brow of Olivet, where the city and the temple towers came into full view; there the Master stopped the procession, and a great silence came upon all as they beheld him weeping. Looking down upon the vast multitude coming forth from the city to greet him, the Master, with much emotion and with tearful voice, said: ‘O Jerusalem, if you had only known, even you, at least in this your day, the things which belong to your peace, and which you could so freely have had! But now are these glories about to be hid from your eyes. You are about to reject the Son of Peace and turn your backs upon the gospel of salvation. The days will soon come upon you wherein your enemies will cast a trench around about you and lay siege to you on every side; they shall utterly destroy you, insomuch that not one stone shall be left upon another. And all this shall befall you because you knew not the time of your divine visitation. You are about to reject the gift of God, and all men will reject you.’

“When he had finished speaking, they began the descent of Olivet and presently were joined by the multitude of visitors who had come from Jerusalem waving palm branches, shouting hosannas, and otherwise expressing gladness and good fellowship. The Master had not planned that these crowds should come out from Jerusalem to meet them; that was the work of others. He never premeditated anything which was dramatic.

“Along with the multitude which poured out to welcome the Master, there came also many of the Pharisees and his other enemies. They were so much perturbed by this sudden and unexpected outburst of popular acclaim that they feared to arrest him lest such action precipitate an open revolt of the populace. They greatly feared the attitude of the large numbers of visitors, who had heard much of Jesus, and who, many of them, believed in him.

“As they neared Jerusalem, the crowd became more demonstrative, so much so that some of the Pharisees made their way up alongside Jesus and said: ‘Teacher, you should rebuke your disciples and exhort them to behave more seemly.’ Jesus answered: ‘It is only fitting that these children should welcome the Son of Peace, whom the chief priests have rejected. It would be useless to stop them lest in their stead these stones by the roadside cry out.

“The Pharisees hastened on ahead of the procession to rejoin the Sanhedrin, which was then in session at the temple, and they reported to their associates; ‘Behold, all that we do is of no avail; we are confounded by this Galilean. The people have gone mad over him; if we do not stop these ignorant ones, all the world will go after him.’” P. 1882 (Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19)

107. VISITING ABOUT THE TEMPLE

“While the Alpheus twins returned the donkey to its owner, Jesus and the ten apostles detached themselves from their immediate associates and strolled about the temple, viewing the preparations for the Passover. No attempt was made to molest Jesus as the Sanhedrin greatly feared the people, and that was, after all, one of the reasons Jesus had for allowing the multitude thus to acclaim him. The apostles little understood that this was the only human procedure which could have been effective in preventing Jesus’ immediate arrest upon entering the city. The Master desired to give the inhabitants of Jerusalem, high and low, as well as the tens of thousands of Passover visitors, this one more and last chance to hear the gospel and receive, if they would, the Son of Peace.

“And now, as the evening drew on and the crowds went in quest of nourishment, Jesus and his immediate followers were left alone. What a strange day it had been! The apostles were thoughtful, but speechless. Never, in their years of association with Jesus, had they seen such a day. For a moment they sat down by the treasury, watching the people drop in their contributions: the rich putting much in the receiving box and all giving something in accordance with the extent of their possessions. At last there came along a poor widow, scantily attired, and they observed as she cast two mites (small coppers) into the trumpet. And then said Jesus, calling the attention of the apostles to the widow: ‘Heed well what you have just seen. This poor widow cast in more than all the others, for all these others, from their superfluity, cast in some trifle as a gift, but this poor woman, even though she is in want, gave all that she had, even her living.’” P. 1883 (Mark 12:41-44)

108. CHALLENGING JESUS’ AUTHORITY

“The rulers of the temple came before Jesus at this afternoon hour challenging not only his teaching but his acts. Jesus well knew that these very men

had long publicly taught that his authority for teaching was Satanic, and that all his mighty works had been wrought by the power of the prince of devils. Therefore did the Master begin his answer to their question by asking them a counter-question. Said Jesus: 'I would also like to ask you one question which, if you will answer me, I likewise will tell you by what authority I do these works. The baptism of John, whence was it? Did John get his authority from heaven or from men?'

"And when his questioners heard this, they withdrew to one side to take counsel among themselves as to what answer they might give. They had thought to embarrass Jesus before the multitude, but now they found themselves much confused before all who were assembled at that time in the temple court. And their discomfiture was all the more apparent when they returned to Jesus, saying: 'Concerning the baptism of John, we cannot answer; we do not know.' And they so answered the Master because they had reasoned among themselves: If we shall say from heaven, then will he say, Why did you not believe him, and perchance will add that he received his authority from John; and if we shall say from men, then might the multitude turn upon us, for most of them hold that John was a prophet; and so they were compelled to come before Jesus and the people confessing that they, the religious teachers and leaders of Israel, could not (or would not) express an opinion about John's mission. And when they had spoken, Jesus, looking down upon them, said, 'Neither will I tell you by what authority I do these things.'" P. 1892 (Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8)

109. ONE DAY ALONE WITH GOD

"When Jesus made ready to go into the hills alone, David Zebedee accosted him, saying: 'You well know, Master, that the Pharisees and rulers seek to destroy you, and yet you make ready to go alone into the hills. To do this is folly; I will therefore send three men with you well prepared to see that no harm befalls you.' Jesus looked over the three well-armed and stalwart Galileans and said to David: 'You mean well, but you err in that you fail to understand that the Son of Man needs no one to defend him. No man will lay hands on me until that hour when I am ready to lay down my life in conformity to my Father's will. These men may not accompany me. I desire to go alone, that I may commune with the Father.'

"Upon hearing these words, David and his armed guards withdrew; but as Jesus started off alone, John Mark came forward with a small basket containing food and water and suggested that, if he intended to be away all day, he might find himself hungry. The master smiled on John and reached down to take the basket.

“As Jesus was about to take the lunch basket from John’s hand, the young man ventured to say: ‘But, Master, you may set the basket down while you turn aside to pray and go on without it. Besides, if I should go along to carry the lunch, you would be more free to worship, and I will surely be silent. I will ask no questions and will stay by the basket when you go apart by yourself to pray.’

“While making this speech, the temerity of which astonished some of the nearby listeners, John had made bold to hold on to the basket. There they stood, both John and Jesus holding the basket. Presently the Master let go and, looking down on the lad, said: ‘Since with all your heart you crave to go with me it shall not be denied you. We will go off by ourselves and have a good visit. You may ask me any question that arises in your heart, and we will comfort and console each other. You may start out carrying the lunch, and when you grow weary, I will help you. Follow on with me.’” P. 1920

110. EARLY HOME LIFE

“In the course of this day’s visiting with John Mark, Jesus spent considerable time comparing their early childhood and later boyhood experiences. Although John’s parents possessed more of this world’s goods than had Jesus’ parents, there was much experience in their boyhood which was very similar. Jesus said many things which helped John better to understand his parents and other members of his family. When the lad asked the Master how he could know that he would turn out to be a ‘mighty messenger of the kingdom,’ Jesus said:

“I know you will prove loyal to the gospel of the kingdom because I can depend upon your present faith and love when these qualities are grounded upon such an early training as has been your portion at home. You are the product of a home where the parents bear each other a sincere affection, and therefore you have not been overloved so as injuriously to exalt your concept of self-importance. Neither has your personality suffered distortion in consequence of your parents’ loveless maneuvering for your confidence and loyalty, the one against the other. You have enjoyed that parental love which insures laudable self-confidence and which fosters normal feelings of security. But you have also been fortunate in that your parents possessed wisdom as well as love; and it was wisdom which led them to withhold most forms of indulgence and many luxuries which wealth can buy while they sent you to the synagogue school along with your neighborhood playfellows, and they also encouraged you to learn how to live in this world by permitting you to have original experience. You came over to the Jordan, where we preached

Amos. Both of you desired to go with us. When you returned to Jerusalem, your parents consented; Amos's parents refused; they loved their son so much that they denied him the blessed experience which you have had, even such as you this day enjoy. By running away from home, Amos could have joined us, but in so doing he would have wounded love and sacrificed loyalty. Even if such a course had been wise, it would have been a terrible price to pay for experience, independence, and liberty. Wise parents, such as yours, see to it that their children do not have to wound love or stifle loyalty in order to develop independence and enjoy invigorating liberty when they have grown up to your age.

“Love, John, is the supreme reality of the universe when bestowed by all-wise beings, but it is a dangerous and oftentimes semiselfish trait as it is manifested in the experience of mortal parents. When you get married and have children of your own to rear, make sure that your love is admonished by wisdom and guided by intelligence.

“Your young friend Amos believes this gospel of the kingdom just as much as you, but I cannot fully depend upon him; I am not certain about what he will do in the years to come. His early home life was not such as would produce a wholly dependable person. Amos is too much like one of the apostles who failed to enjoy a normal, loving, and wise home training. Your whole after-life will be more happy and dependable because you spent your first eight years in a normal and well-regulated home. You possess a strong and well-knit character because you grew up in a home where love prevailed and wisdom reigned. Such a childhood training produces a type of loyalty which assures me that you will go through with the course you have begun.” P. 1921-2

111. THE LAST SOCIAL HOUR

“Since it was Wednesday, this evening at the camp was a social hour. The Master endeavored to cheer his downcast apostles, but that was well-nigh impossible. They were all beginning to realize that disconcerting and crushing events were impending. They could not be cheerful, even when the Master recounted their years of eventful and loving association. Jesus made careful inquiry about the families of all of the apostles and, looking over toward David Zebedee, asked if anyone had heard recently from his mother, his youngest sister, or other members of his family. David looked down at his feet; he was afraid to answer.

“This was the occasion of Jesus' warning his followers to beware of the support of the multitude. He recounted their experiences in Galilee when time and again great throngs of people enthusiastically followed them

around and then just as ardently turned against them and returned to their former ways of believing and living. And then he said: 'And so you must not allow yourselves to be deceived by the great crowds who heard us in the temple, and who seemed to believe our teachings. These multitudes listen to the truth and believe it superficially with their minds, but few of them permit the word of truth to strike down into the heart with living roots. Those who know the gospel only in the mind, and who have not experienced it in the heart, cannot be depended upon for support when real trouble comes. When the rulers of the Jews reach an agreement to destroy the Son of Man, and when they strike with one accord, you will see the multitude either flee in dismay or else stand by in silent amazement while these maddened and blinded rulers lead the teachers of the gospel truth to their death. And then, when adversity and persecution descend upon you, still others whom, you think love the truth will be scattered, and some will renounce the gospel and desert you. Some who have been very close to us have already made up their minds to desert. You have rested today in preparation for those times which are now upon us. Watch, therefore, and pray that on the morrow you may be strengthened for the days that are just ahead.'" P. 1927

112. ALONE IN GETHSEMANE

"After all was still and quiet about the camp, Jesus, taking Peter, James, and John, went a short way up a near-by ravine where he had often before gone to pray and commune. The three apostles could not help recognizing that he was grievously oppressed; never before had they observed their Master to be so heavy-laden and sorrowful. When they arrived at the place of his devotions, he bade the three sit down and watch with him while he went off about a stone's throw to pray. And when he had fallen down on his face, he prayed: 'My Father, I came into this world to do your will, and so have I. I know that the hour has come to lay down this life in the flesh, and I do not shrink therefrom, but I would know that it is your will that I drink this cup. Send me the assurance that I will please you in my death even as I have in my life.'

"The Master remained in a prayerful attitude for a few moments, and then, going over to the three apostles, he found them sound asleep, for their eyes were heavy and they could not remain awake. As Jesus awoke them, he said: 'What! can you not watch with me even for one hour? Cannot you see that my soul is exceedingly sorrowful, even to death, and that I crave your companionship?' After the three had aroused from their slumber, the Master again went apart by himself and, falling down on the ground, again prayed: 'Father, I know it is possible to avoid this cup—all things are possible with

you—but I have come to do your will, and while this is a bitter cup, I would drink it if it is your will.’ And when he had thus prayed, a mighty angel came down by his side and, speaking to him, touched him and strengthened him.

“When Jesus returned to speak with the three apostles, he again found them fast asleep. He awakened them, saying: ‘In such an hour I need that you should watch and pray with me—all the more do you need to pray that you enter not into temptation—wherefore do you fall asleep when I leave you?’

“And then, for a third time, the Master withdrew and prayed: ‘Father, you see my sleeping apostles; have mercy upon them. The spirit is indeed willing, but the flesh is weak. And now, O Father, if this cup may not pass, then would I drink it. Not my will, but yours, be done.’ And when he had finished praying, he lay for a moment prostrate on the ground. When he arose and went back to his apostles, once more he found them asleep. He surveyed them and, with a pitying gesture, tenderly said: ‘Sleep on now and take your rest; the time of decision is past. The hour is now upon us wherein the Son of Man will be betrayed into the hands of his enemies.’ As he reached down to shake them that he might awaken them, he said: ‘Arise, let us be going back to the camp, for, behold, he who betrays me is at hand, and the hour has come when my flock shall be scattered. But I have already told you about these things.’” P. 1968 (Matt. 26:30, 36-46; Mark 14:26, 36-42; Luke 22:39-46; John 18:1)

113. JESUS’ ARREST

“Jesus made one last effort to save Judas from actually betraying him in that, before the traitor could reach him, he stepped to one side and, addressing the foremost soldier on the left, the captain of the Romans, said, ‘Whom do you seek?’ The captain answered, ‘Jesus of Nazareth.’ Then Jesus stepped up immediately in front of the officer and, standing there in the calm majesty of the God of all this creation, said, ‘I am he.’ Many of this armed band had heard Jesus teach in the temple, others had learned about his mighty works, and when they heard him thus boldly announce his identity, those in the front ranks fell suddenly backward. They were overcome with surprise at his calm and majestic announcement of identity. There was, therefore, no need for Judas to go on with his plan of betrayal. The Master had boldly revealed himself to his enemies, and they could have taken him without Judas’s assistance. But the traitor had to do something to account for his presence with this armed band, and besides, he wanted to make a show of carrying out his part of the betrayal bargain with the rulers of the Jews in order to be eligible for the great reward and honors which he believed would be heaped upon him in compensation for his promise to deliver Jesus into their hands.

“As the guards rallied from their first faltering at the sight of Jesus and at the sound of his unusual voice, and as the apostles and disciples drew nearer, Judas stepped up to Jesus and, placing a kiss upon his brow, said, ‘Hail, Master and Teacher.’ And as Judas thus embraced his Master, Jesus said, ‘Friend, is it not enough to do this! Would you even betray the Son of Man with a kiss?’

“The apostles and disciples were literally stunned by what they saw. For a moment no one moved. Then Jesus, disengaging himself from the traitorous embrace of Judas, stepped up to the guards and soldiers and again asked, ‘Whom do you seek?’ And again the captain said, ‘Jesus of Nazareth.’ And again answered Jesus: ‘I have told you that I am he. If, therefore, you seek me, let these others go their way. I am ready to go with you.’

“Jesus was ready to go back to Jerusalem with the guards, and the captain of the soldiers was altogether willing to allow the three apostles and their associates to go their way in peace. But before they were able to get started, as Jesus stood there awaiting the captain’s orders, one Malchus, the Syrian bodyguard of the high priest, stepped up to Jesus and made ready to bind his hands behind his back, although the Roman captain had not directed that Jesus should be thus bound. When Peter and his associates saw their Master being subjected to this indignity, they were no longer able to restrain themselves. Peter drew his sword and with the others rushed forward to smite Malchus. But before the soldiers could come to the defense of the high priest’s servant, Jesus raised a forbidding hand to Peter and, speaking sternly, said: ‘Peter, put up your sword. They who take the sword shall perish by the sword. Do you not understand that it is the Father’s will that I drink this cup? And do you not further know that I could even now command more than twelve legions of angels and their associates, who would deliver me from the hands of these few men?’” P. 1974-5 (Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-11)

114. EXAMINATION BY ANNAS AND THE COURT

“Annas was considerably disturbed by Jesus’ refusal to answer his questions, so much so that he said to him: ‘Do you have no care as to whether I am friendly to you or not? Do you have no regard for the power I have in determining the issues of your coming trial?’ When Jesus heard this, he said: ‘Annas, you know that you could have no power over me unless it were permitted by my Father. Some would destroy the Son of Man because they are ignorant; they know no better, but you, friend, know what you are doing. How can you, therefore, reject the light of God?’

“The kindly manner in which Jesus spoke to Annas almost bewildered him. But he had already determined in his mind that Jesus must either leave Palestine or die; so he summoned up his courage and asked: ‘Just what is it you are trying to teach the people? What do you claim to be?’ Jesus answered: ‘You know full well that I have spoken openly to the world. I have taught in the synagogues and many times in the temple, where all the Jews and many of the gentile have heard me. In secret I have spoken nothing; why, then, do you ask me about my teaching? Why do you not summon those who have heard me and inquire of the Behold, all Jerusalem has heard that which I have spoken even if you have not yourself heard these teachings.’ But before Annas could make reply, the chief steward of the palace, who was standing near, struck Jesus in the face with his hand, saying, ‘How dare you answer the high priest with such words?’ Annas spoke no words of rebuke to his steward, but Jesus addressed him, saying ‘My friend, if I have spoken evil, bear witness against the evil; but if I have spoken the truth, why, then, should you smite me?’” P. 1979

“But Caiaphas could not longer endure the sight of the Master standing there in perfect composure and unbroken silence. He thought he knew at least one way in which the prisoner might be induced to speak. Accordingly, he rushed over to the side of Jesus and, shaking his accusing finger in the Master’s face, said: ‘I adjure you, in the name of the living God, that you tell us whether you are the Deliverer, the Son of God.’ Jesus answered Caiaphas: ‘I am. Soon I go to the Father, and presently shall the Son of Man be clothed with power and once more reign over the hosts of heaven.’” P. 1983 (John 18:12-27)

115. THE PRIVATE EXAMINATION BY PILATE

“Pilate took Jesus and John Zebedee into a private chamber, leaving the guards outside in the hall, and requesting the prisoner to sit down, he sat down by his side and asked several questions. Pilate began his talk with Jesus by assuring him that he did not believe the first count against him: that he was a perverter of the nation and an inciter to rebellion. Then he asked, ‘Did you ever teach that tribute should be refused Caesar?’ Jesus, pointing to John, said, ‘Ask him or any other man who has heard my teaching.’ Then Pilate questioned John about this matter of tribute, and John testified concerning his Master’s teaching and explained that Jesus and his apostles paid taxes both to Caesar and to the temple. When Pilate had questioned John, he said, ‘See that you tell no man that I talked with you.’ And John never did reveal this matter.

“Pilate then turned around to question Jesus further, saying: ‘And now about the third accusation against you, are you the king of the Jews?’ Since there

was a tone of possibly sincere inquiry in Pilate's voice, Jesus smiled on the procurator and said: 'Pilate, do you ask this for yourself, or do you take this question from these others, my accusers?' Whereupon, in a tone of partial indignation, the governor answered: 'Am I a Jew? Your own people and the chief priests delivered you up and asked me to sentence you to death. I question the validity of their charges and am only trying to find out for myself what you have done. Tell me, have you said that you are the king of the Jews, and have you sought to found a new kingdom?'

"Then said Jesus to Pilate: 'Do you not perceive that my kingdom is not of this world? If my kingdom were of this world, surely would my disciples fight that I should not be delivered into the hands of the Jews. My presence here before you in these bonds is sufficient to show all men that my kingdom is a spiritual dominion, even the brotherhood of men who, through faith and by love, have become the sons of God. And this salvation is for the gentile as well as for the Jew.'

"Then you are a king after all?' said Pilate. And Jesus answered: 'Yes, I am such a king, and my kingdom is the family of the faith sons of my Father who is in heaven. For this purpose was I born into this world, even that I should show my Father to all men and bear witness to the truth of God. And even now do I declare to you that every one who loves the truth hears my voice.'

"Then said Pilate, half in ridicule and half in sincerity, 'Truth, what is truth—who knows?' ...

"As Pilate, trembling with fearful emotion, sat down by the side of Jesus, he inquired: 'Where do you come from? Really, who are you? What is this they say, that you are the Son of God?'

"But Jesus could hardly answer such questions when asked by a man-fearing, weak, and vacillating judge who was so unjust as to subject him to flogging even when he had declared him innocent of all crime, and before he had been duly sentenced to die. Jesus looked Pilate straight in the face, but he did not answer him. Then said Pilate: 'Do you refuse to speak to me? Do you not realize that I still have power to release you or to crucify you?' Then said Jesus: 'You could have no power over me except it were permitted from above. You could exercise no authority over the Son of Man unless the Father in heaven allowed it. But you are not so guilty since you are ignorant of the gospel. He who betrayed me and he who delivered me to you, they have the greater sin.'" P. 1991. 1995-6 (John 18:28-19:16)

116. THE CRUCIFIXION

“What Jesus is now about to do, submit to death on the cross, he does of his own free will. In foretelling this experience, he said: ‘The Father loves and sustains me because I am willing to lay down my life. But I will take it up again. No one takes my life away from me—I lay it down of myself. I have authority to lay it down, and I have authority to take it up. I have received such a commandment from my Father.’ ...

“As the death procession passed along the narrow streets of Jerusalem, many of the tenderhearted Jewish women who had heard Jesus’ words of good cheer and compassion, and who knew of his life of loving ministry, could not refrain from weeping when they saw him being led forth to such an ignoble death. As he passed by, many of these women bewailed and lamented. And when some of them even dared to follow along by his side, the Master turned his head toward them and said: ‘Daughters of Jerusalem, weep not for me, but rather weep for yourselves and for your children. My work is about done—soon I go to my Father—but the times of terrible trouble for Jerusalem are just beginning. Behold, the days are coming in which you shall say: Blessed are the barren and those whose breasts have never suckled their young. In those days will you pray the rocks of the hills to fall on you in order that you may be delivered from the terrors of your troubles.’” P. 2004-5 (Luke 23:26-49)

17. THE THIEF ON THE CROSS

“One of the brigands railed at Jesus, saying, ‘If you are the Son of God, why do you not save yourself and us?’ But when he had reproached Jesus, the other thief, who had many times heard the Master teach, said: ‘Do you have no fear even of God? Do you not see that we are suffering justly for our deeds, but that this man suffers unjustly? Better that we should seek forgiveness for our sins and salvation for our souls.’ When Jesus heard the thief say this, he turned his face toward him and smiled approvingly. When the malefactor saw the face of Jesus turned toward him, he mustered up his courage, fanned the flickering flame of his faith, and said, ‘Lord, remember me when you come into your kingdom.’ And then Jesus said, ‘Verily, verily, I say to you today, you shall sometime be with me in Paradise.’ ...

“Just after the repentant thief heard the Master’s promise that they should sometime meet in Paradise, John returned from the city, bringing with him his mother and a company of almost a dozen women believers. John took up his position near Mary the mother of Jesus, supporting her. Her son Jude stood on the other side. As Jesus looked down upon this scene, it was noontide, and he said to his mother, ‘Woman, behold your son!’ And speaking to John, he said, ‘My son, behold your mother!’ And then he addressed them both, saying, ‘I desire that you depart from this place.’ And so

John and Jude led Mary away from Golgotha. John took the mother of Jesus to the place where he tarried in Jerusalem and then hastened back to the scene of the crucifixion. After the Passover Mary returned to Bethsaida, where she lived at John's home for the rest of her natural life. Mary did not live quite one year after the death of Jesus." P. 2008-10 (Luke 23:39-43)

118. THE RESURRECTION

"The first act of Jesus on arising from the tomb was to greet Gabriel and instruct him to continue in executive charge of universe affairs under Immanuel, and then he directed the chief of the Melchizedeks to convey his brotherly greetings to Immanuel. He thereupon asked the Most High of Edentia for the certification of the Ancients of Days as to his mortal transit; and turning to the assembled morontia groups of the seven mansion worlds, here gathered together to greet and welcome their Creator as a creature of their order, Jesus spoke the first words of the postmortal career. Said the morontia Jesus: 'Having finished my life in the flesh, I would tarry here for a short time in transition form that I may more fully know the life of my ascendant creatures and further reveal the will of my Father in Paradise.' ...

"A little after half past four o'clock this Sunday morning, Gabriel summoned the archangels to his side and made ready to inaugurate the general resurrection of the termination of the Adamic dispensation on Urantia. When the vast host of the seraphim and the cherubim concerned in this great event had been marshaled in proper formation, the morontia Michael appeared before Gabriel, saying: 'As my Father has life in himself, so has he given it to the Son to have life in himself. Although I have not yet fully resumed the exercise of universe jurisdiction, this self-imposed limitation does not in any manner restrict the bestowal of life upon my sleeping sons; let the roll call of the planetary resurrection begin.' ...

"As these women sat there in the early hours of the dawn of this new day, they looked to one side and observed a silent and motionless stranger. For a moment they were again frightened, but Mary Magdalene, rushing toward him and addressing him as if she thought he might be the caretaker of the garden, said, 'Where have you taken the Master? Where have they laid him? Tell us that we may go and get him.' When the stranger did not answer Mary, she began to weep. Then spoke Jesus to them, saying, 'Whom do you seek?' Mary said: 'We seek for Jesus who was laid to rest in Joseph's tomb, but he is gone. Do you know where they have taken him?' Then said Jesus: 'Did not this Jesus tell you, even in Galilee, that he would die, but that he would rise again?' These words startled the women, but the Master was so changed that they did not yet recognize him with his back turned to the dim light. And as

they pondered his words, he addressed the Magdalene with a familiar voice, saying, 'Mary.' And when she heard that word of well-known sympathy and affectionate greeting, she knew it was the voice of the Master, and she rushed to kneel at his feet while she exclaimed, 'My Lord, and my Master!' And all of the other women recognized that it was the Master who stood before them in glorified form, and they quickly knelt before him. ...

"As Mary sought to embrace his feet, Jesus said: 'Touch me not, Mary, for I am not as you knew me in the flesh. In this form will I tarry with you for a season before I ascend to the Father. But go, all of you, now and tell my apostles—and Peter—that I have risen, and that you have talked with me.' ...

"As Mary lingered after Peter and John had gone, the Master again appeared to her, saying: 'Be not doubting; have the courage to believe what you have seen and heard. Go back to my apostles and again tell them that I have risen, that I will appear to them, and that presently I will go before them into Galilee as I promised.'

"Mary hurried back to the Mark home and told the apostles she had again talked with Jesus, but they would not believe her. But when Peter and John returned, they ceased to ridicule and became filled with fear and apprehension." P. 2022; 2024; 2026-8 (John 20:1-18)

119. MORONTIA APPEARANCES OF JESUS

"In the meantime, as they looked for James and before they found him, while he stood there in the garden near the tomb, he became aware of a near-by presence, as if someone had touched him on the shoulder; and when he turned to look; he beheld the gradual appearance of a strange form by his side. He was too much amazed to speak and too frightened to flee. And then the strange form spoke, saying: 'James, I come to call you to the service of the kingdom. Join earnest hands with your brethren and follow after me.' When James heard his name spoken, he knew that it was his eldest brother, Jesus, who had addressed him. They all had more or less difficulty in recognizing the morontia form of the Master, but few of them had any trouble recognizing his voice or otherwise identifying his charming personality when he once began to communicate with them.

"When James perceived that Jesus was addressing him, he started to fall to his knees, exclaiming, 'My father and my brother,' but Jesus bade him stand while he spoke with him. And they walked through the garden and talked for almost three minutes; talked over experiences of former days and forecast the events of the near future. As they neared the house, Jesus said, 'Farewell until I until I greet you all together.'

“James rushed into the house, even while they looked for him at Bethpage, exclaiming: ‘I have just seen Jesus and talked with him, visited with him. He is not dead; he has risen! He vanished before me, saying, “Farewell until I greet you all together.”’ He had scarcely finished speaking when Jude returned, and he retold the experience of meeting Jesus in the garden for the benefit of Jude. And they all began to believe in the resurrection of Jesus. James now announced that he would not return to Galilee, and David exclaimed: ‘He is seen not only by excited women; even stronghearted men have begun to see him. I expect to see him myself.’

“And David did not long wait, for the fourth appearance of Jesus to mortal recognition occurred shortly before two o’clock in this very home of Martha and Mary, when he appeared visibly before his earthly family and their friends, twenty in all. The Master appeared in the open back door, saying: ‘Peace be upon you. Greetings to those once near me in the flesh and fellowship for my brothers and sisters in the kingdom of heaven. How could you doubt? Why have you lingered so long before choosing to follow the light of truth with a whole heart? Come, therefore, all of you into the fellowship of the Spirit of Truth in the Father’s kingdom.’ As they began to recover from the first shock of their amazement and to move toward him as if to embrace him, he vanished from their sight.” P. 2032

120. AT THE HOME OF JOSEPH

“The fifth morontia manifestation of Jesus to the recognition of mortal eyes occurred in the presence of some twenty-five women believers assembled at the home of Joseph of Arimathea, at about fifteen minutes past four o’clock on this same Sunday afternoon. Mary Magdalene had returned to Joseph’s house just a few minutes before this appearance. James, Jesus’ brother, had requested that nothing be said to the apostles concerning the Master’s appearance at Bethany. He had not asked Mary to refrain from reporting the occurrence to her sister believers. Accordingly, after Mary had pledged all the women to secrecy, she proceeded to relate what had so recently happened while she was with Jesus’ family at Bethany. And she was in the very midst of this thrilling recital when a sudden and solemn hush fell over them; they beheld in their very midst the fully visible form of the risen Jesus. He greeted them, saying: ‘Peace be upon you. In the fellowship of the kingdom there shall be neither Jew nor gentile, rich nor poor, free nor bond, man nor woman. You also are called to publish the good news of the liberty of mankind through the gospel of sonship with God in the kingdom of heaven. Go to all the world proclaiming this gospel and confirming believers in the faith thereof. And while you do this, forget not to minister to the sick and strengthen those who are fainthearted and fear-ridden. And I will be with

you always, even to the ends of the earth.’ And when he had thus spoken, he vanished from their sight, while the women fell on their faces and worshiped in silence....

“About half past four o’clock, at the home of one Flavius, the Master made his sixth morontia appearance to some forty Greek believers there assembled. While they were engaged in discussing the reports of the Master’s resurrection, he manifested himself in their midst, notwithstanding that the doors were securely fastened, and speaking to them, said: ‘Peace be upon you. While the Son of Man appeared on earth among the Jews, he came to minister to all men. In the kingdom of my Father there shall be neither Jew nor gentile, you will all be brethren—the sons of God. Go you, therefore, to all the world, proclaiming this gospel of salvation as you have received it from the ambassadors of the kingdom, and I will fellowship you in the brotherhood of the Father’s sons of faith and truth.’ And when he had thus charged them, he took leave, and they saw him no more.” P. 2033-4

121. THE WALK WITH TWO BROTHERS

“At Emmaus, about seven miles west of Jerusalem, there lived two brothers, shepherds, who had spent the Passover week in Jerusalem attending upon the sacrifices, ceremonials, and feasts. Cleopas, the elder, was a partial believer in Jesus; at least he had been cast out of the synagogue. His brother, Jacob, was not a believer, although he was much intrigued by what he had heard about the Master’s teachings and works.

“On this Sunday afternoon, about three miles out of Jerusalem and a few minutes before five o’clock, as these two brothers trudged along the road to Emmaus, they talked in great earnestness about Jesus, his teachings, work, and more especially concerning the rumors that his tomb was empty, and that certain of the women had talked with him. Cleopas was half a mind to believe these reports, but Jacob was insistent that the whole affair was probably a fraud. While they thus argued and debated as they made their way toward home, the morontia manifestation of Jesus, his seventh appearance, came alongside them as they journeyed on. Cleopas had often heard Jesus teach and had eaten with him at the homes of Jerusalem believers on several occasions. But he did not recognize the Master even when he spoke freely with them.

“After walking a short way with them, Jesus said: ‘What were the words you exchanged so earnestly as I came upon you?’ And when Jesus had spoken, they stood still and viewed him with sad surprise. Said Cleopas: ‘Can it be that you sojourn in Jerusalem and know not the things which have recently happened?’ Then asked the Master, ‘What things?’ Cleopas replied: ‘If you do

not know about these matters, you are the only one in Jerusalem who has not heard these rumors concerning Jesus of Nazareth, who was a prophet mighty in word and in deed before God and all the people. The chief priests and our rulers delivered him up to the Romans and demanded that they crucify him. Now many of us had hoped that it was he who would deliver Israel from the yoke of the gentiles. But that is not all. It is now the third day since he was crucified, and certain women have this day amazed us by declaring that very early this morning they went to his tomb and found it empty. And these same women insist that they talked with this man; they maintain that he has risen from the dead. And when the women reported this to the men, two of his apostles ran to the tomb and likewise found it empty'—and here Jacob interrupted his brother to say, 'but they did not see Jesus.'

“As they walked along, Jesus said to them: ‘How slow you are to comprehend the truth! When you tell me that it is about the teachings and work of this man that you have your discussions, then may I enlighten you since I am more than familiar with these teachings. Do you not remember that this Jesus always taught that his kingdom was not of this world, and that all men, being the sons of God, should find liberty and freedom in the spiritual joy of the fellowship of the brotherhood of loving service in this new kingdom of the truth of the heavenly Father’s love? Do you not recall how this Son of Man proclaimed the salvation of God for all men, ministering to the sick and afflicted and setting free those who were bound by fear and enslaved by evil? Do you not know that this man of Nazareth told his disciples that he must go to Jerusalem, be delivered up to his enemies, who would put him to death, and that he would arise on the third day? Have you not been told all this? And have you never read in the Scriptures concerning this day of salvation for Jew and gentile, where it says that in him shall all the families of the earth be blessed; that he will hear the cry of the needy and save the souls of the poor who seek him; that all nations shall call him blessed? That such a Deliverer shall be as the shadow of a great rock in a weary land. That he will feed the flock like a true shepherd, gathering the lambs in his arms and tenderly carrying them in his bosom. That he will open the eyes of the spiritually blind and bring the prisoners of despair out into full liberty and light; that all who sit in darkness shall see the great light of eternal salvation. That he will bind up the brokenhearted, proclaim liberty to the captives of sin, and open up the prison to those who are enslaved by fear and bound by evil. That he will comfort those who mourn and bestow upon them the joy of salvation in the place of sorrow and heaviness. That he shall be the desire of all nations and the everlasting joy of those who seek righteousness. That this Son of truth and righteousness shall rise upon the world with healing light and saving power; even

that he will save his people from their sins; that he will really seek and save those who are lost. That he will not destroy the weak but minister salvation to all who hunger and thirst for righteousness. That those who believe in him shall have eternal life. That he will pour out his spirit upon all flesh, and that this Spirit of Truth shall be in each believer as well of water, springing up into everlasting life. Did you not understand how great was the gospel of the kingdom which this man delivered to you? Do you not perceive how great a salvation has come upon you?’

“By this time they had come near to the village where these brothers dwelt. Not a word had these two men spoken since Jesus began to teach them as they walked along the way. Soon they drew up in front of their humble dwelling place, and Jesus was about to take leave of them, going on down the road, but they constrained him to come in and abide with them. They insisted that it was near nightfall, and that he tarry with them. Finally Jesus consented, and very soon after they went into the house, they sat down to eat. They gave him the bread to bless, and as he began to break and hand to them, their eyes were opened, and Cleopas recognized that their guest was the Master himself. And when he said, ‘It is the Master—,’ the morontia Jesus vanished from their sight.

“And then they said, the one to the other, ‘No wonder our hearts burned within us as he spoke to us while we walked along the road! and while he opened up to our understanding the teachings of the Scriptures!’

“They would not stop to eat. They had seen the morontia Master, and they rushed from the house, hastening back to Jerusalem to spread the good news of the risen Savior.” P. 2034-6 (Luke 24:13-35)

122. APPEARANCES TO THE APOSTLES AND LEADERS

“When Peter thought of the loving look of the Master as he passed by on Annas’s porch, and as he turned over in his mind that wonderful message brought him early that morning by the women who came from the empty tomb, ‘Go tell my apostles—and Peter’—as he contemplated these tokens of mercy, his faith began to surmount his doubts, and he stood still, clenching his fists, while he spoke aloud: ‘I believe he has risen from the dead; I will go and tell my brethren.’ And as he said this, there suddenly appeared in front of him the form of a man, who spoke to him in familiar tones, saying: ‘Peter, the enemy desired to have you, but I would not give you up. I knew it was not from the heart that you disowned me; therefore I forgave you even before you asked; but now must you cease to think about yourself and the troubles of the hour while you prepare to carry the good news of the gospel

to those who sit in darkness. No longer should you be concerned with what you may obtain from the kingdom but rather be exercised about what you can give to those who live in dire spiritual poverty. Gird yourself, Simon, for the battle of a new day, the struggle with spiritual darkness and the evil doubtings of the natural minds of men.'

"Peter and the morontia Jesus walked through the garden and talked of things past, present, and future for almost five minutes. Then the Master vanished from his gaze, saying, 'Farewell, Peter, until I see you with your brethren.'

"Shortly after nine o'clock that evening, after the departure of Cleopas and Jacob, while the Alpheus twins comforted Peter, and while Nathaniel remonstrated with Andrew, and as the ten apostles were there assembled in the upper chamber with all the doors bolted for fear of arrest, the Master, in morontia form, suddenly appeared in the midst of them, saying: 'Peace be upon you. Why are you so frightened when I appear, as though you had seen a spirit? Did I not tell you about these things when I was present with you in the flesh? Did I not say to you that the chief priests and the rulers would deliver me up to be killed, that one of your own number would betray me, and that on the third day I would rise? Wherefore all your doubtings and all this discussion about the reports of the women, Cleopas and Jacob, and even Peter? How long will you doubt my words and refuse to believe my promises? And now that you actually see me, will you believe? Even now one of you is absent. When you are gathered together once more, and after all of you know of a certainty that the Son of Man has risen from the grave, go hence into Galilee. Have faith in God; have faith in one another; and so shall you enter into the new service of the kingdom of heaven. I will tarry in Jerusalem with you until you are ready to go into Galilee. My peace I leave with you.' ...

"The meeting in the synagogue was just being opened by Abner and Lazarus, who were standing together in the pulpit, when the entire audience of believers saw the form of the Master appear suddenly. He stepped forward from where he had appeared between Abner and Lazarus, neither of whom had observed him, and saluting the company, said:

"Peace be upon you. You all know that we have one Father in heaven, and that there is but one gospel of the kingdom—the good news of the gift of eternal life which men receive by faith. As you rejoice in your loyalty to the gospel, pray the Father of truth to shed abroad in your hearts a new and greater love for your brethren. You are to love all men as I have loved you; you are to serve all men as I have served you. With understanding sympathy

and brotherly affection, fellowship all your brethren who are dedicated to the proclamation of the good news, whether they be Jew or gentile, Greek or Roman, Persian or Ethiopian. John proclaimed the kingdom in advance; you have preached the gospel in power; the Greeks already teach the good news; and I am soon to send forth the Spirit of Truth into the souls of all these, my brethren, who have so unselfishly dedicated their lives to the enlightenment of their fellows who sit in spiritual darkness. You are all the children of light; therefore stumble not into the misunderstanding entanglements of mortal suspicion and human intolerance. If you are ennobled, by the grace of faith, to love unbelievers, should you not also equally love those who are your fellow believers in the far-spreading household of faith? Remember, as you love one another, all men will know that you are my disciples.

“Go, then, into all the world proclaiming this gospel of the fatherhood of God and the brotherhood of men to all nations and races and ever be wise in your choice of methods for presenting the good news to the different races and tribes of mankind. Freely you have received this gospel of the kingdom, and you will freely give the good news to all nations. Fear not the resistance of evil, for I am with you always, even to the end of the ages. And my peace I leave with you.’...

“They were having their evening meal a little after six o’clock, with Peter sitting on one side of Thomas and Nathaniel on the other, when the doubting apostle said: ‘I will not believe unless I see the Master with my own eyes and put my finger in the mark of the nails.’ As they thus sat at supper, and while the doors were securely shut and barred, the morontia Master suddenly appeared inside the curvature of the table and, standing directly in front of Thomas, said:

“Peace be upon you. For a full week have I tarried that I might appear again when you were all present to hear once more the commission to go into all the world and preach this gospel of the kingdom. Again I tell you: As the Father sent me into the world, so send I you. As I have revealed the Father, so shall you reveal the divine love, not merely with words, but in your daily living. I send you forth, not to love the souls of men, but rather to love men. You are not merely to proclaim the joys of heaven but also to exhibit in your daily experience these spirit realities of the divine life since you already have eternal life, as the gift of God, through faith. When you have faith, when power from on high, the Spirit of Truth, has come upon you, you will not hide your light here behind closed doors; you will make known the love and the mercy of God to all mankind. Through fear you now flee from the facts

of a disagreeable experience, but when you shall have been baptized with the Spirit of Truth, you will bravely and joyously go forth to meet the new experiences of proclaiming the good news of eternal life in the kingdom of God. You may tarry here and in Galilee for a short season while you recover from the shock of the transition from the false security of the authority of traditionalism to the new order of the authority of facts, truth, and faith in the supreme realities of living experience. Your mission to the world is founded on the fact that I lived a God-revealing life among you; on the truth that you and all other men are the sons of God; and it shall consist in the life which you will live among men—the actual and living experience of loving men and serving them, even as I have loved and served you. Let faith reveal your light to the world; let the revelation of truth open the eyes blinded by tradition; let your loving service effectually destroy the prejudice engendered by ignorance. By so drawing close to your fellow men in understanding sympathy and with unselfish devotion, you will lead them into a saving knowledge of the Father's love. The Jews have extolled goodness; the Greeks have exalted beauty; the Hindus preach devotion; the far-away ascetics teach reverence; the Romans demand loyalty; but I require of my disciples life, even a life of loving service for your brothers in the flesh.'

“When the Master had so spoken, he looked down into the face of Thomas and said: ‘And you, Thomas, who said you would not believe unless you could see me and put your finger in the nail marks of my hands, have now beheld me and heard my words; and though you see no nail marks on my hands, since I am raised in the form that you also shall have when you depart from this world, what will you say to your brethren? You will acknowledge the truth, for already in your heart you had begun to believe even when you so stoutly asserted your unbelief. Your doubts, Thomas, always most stubbornly assert themselves just as they are about to crumble. Thomas, I bid you be not faithless but believing—and I know you will believe, even with a whole heart.’

“When Thomas heard these words, he fell on his knees before the morontia Master and exclaimed, ‘I believe! My Lord and my Master!’ Then said Jesus to Thomas: ‘You have believed, Thomas, because you have really seen and heard me. Blessed are those in the ages to come who will believe even though they have not seen with the eye of flesh nor heard with the mortal ear.’

“And then, as the Master's form moved over near the head of the table, he addressed them all, saying: ‘And now go all of you to Galilee, where I will presently appear to you.’ After he said this, he vanished from their sight....

“Even as Nathan spoke, the morontia Master appeared there in full view of all. And when Nathan sat down, Jesus said:

“Peace be upon you. That which my Father sent me into the world to establish belongs not to a race, a nation, nor to a special group of teachers or preachers. This gospel of the kingdom belongs to both Jew and gentile, to rich and poor, to free and bond, to male and female, even to the little children. And you are all to proclaim this gospel of love and truth by the lives which you live in the flesh. You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation.

“As the Father sent me into this world, even so now send I you. You are all called to carry the good news to those who sit in darkness. This gospel of the kingdom belongs to all who believe it; it shall not be committed to the custody of mere priests. Soon will the Spirit of Truth come upon you, and he shall lead you into all truth. Go you, therefore, into all the world preaching this gospel, and lo, I am with you always, even to the end of the ages.” P. 2039-40; 2041-44 (Luke 24:36-43; John 20:19-29)

123. APPEARANCES IN GALILEE

“As they dropped anchor and prepared to enter the small boat for going ashore, the man on the beach called to them, ‘Lads, have you caught anything?’ And when they answered, ‘No,’ he spoke again. ‘Cast the net on the right side of the boat, and you will find fish.’ While they did not know it was Jesus who had directed them, with one accord they cast in the net as they had been instructed, and immediately it was filled, so much so that they were hardly able to draw it up. Now, John Zebedee was quick of perception, and when he saw the heavy-laden net, he perceived that it was the Master who had spoken to them. When this thought came into his mind, he leaned over and whispered to Peter, ‘It is the Master.’ Peter was ever a man of thoughtless action and impetuous devotion; so when John whispered this in his ear, he quickly arose and cast himself into the water that he might the sooner reach the Master’s side. His brethren came up close behind him, having come ashore in the small boat, hauling the net of fishes after them.

“By this time John Mark was up and, seeing the apostles coming ashore with the heavy-laden net, ran down the beach to greet them; and when he saw eleven men instead of ten, he surmised that the unrecognized one was the

risen Jesus, and as the astonished ten stood by in silence, the youth rushed up to the Master and, kneeling at his feet, said, 'My Lord and my Master.' And then Jesus spoke, not as he had in Jerusalem, when he greeted them with 'Peace be upon you,' but in commonplace tones he addressed John Mark: 'Well, John, I am glad to see you again and in carefree Galilee, where we can have a good visit. Stay with us, John, and have breakfast.'

"As Jesus talked with the young man, the ten were so astonished and surprised that they neglected to haul the net of fish in upon the beach. Now spoke Jesus: 'Bring in your fish and prepare some for breakfast. Already we have the fire and much bread.'

"While John Mark had paid homage to the Master, Peter had for a moment been shocked at the sight of the coals of fire glowing there on the beach; the scene reminded him so vividly of the midnight fire of charcoal in the courtyard of Annas, where he had disowned the Master, but he shook himself and, kneeling at the Master's feet, exclaimed, 'My Lord and my Master!'

"Peter then joined his comrades as they hauled in the net. When they had landed their catch, they counted the fish, and there were 153 large ones. And again was the mistake made of calling this another miraculous catch of fish. There was no miracle connected with this episode. It was merely an exercise of the Master's preknowledge. He knew the fish were there and accordingly directed the apostles where to cast the net.

"Jesus spoke to them, saying: 'Come now, all of you, to breakfast. Even the twins should sit down while I visit with you; John Mark will dress the fish.' John Mark brought seven good-sized fish, which the Master put on the fire, and when they were cooked, the lad served them to the ten. Then Jesus broke the bread and handed it to John, who in turn served it to the hungry apostles. When they had all been served, Jesus bade John Mark sit down while he himself served the fish and the bread to the lad. And as they ate, Jesus visited with them and recounted their many experiences in Galilee and by this very lake." P. 2046-7 (John 21:1-14)

124. VISITING WITH THE APOSTLE TWO AND TWO

"When they had finished breakfast, and while the others sat by the fire, Jesus beckoned to Peter and to John that they should come with him for a stroll on the beach. As they walked along, Jesus said to John, 'John, do you love me?' And when John answered, 'Yes, Master, with all my heart,' the Master said: 'Then, John, give up your intolerance and learn to love men as I have loved you. Devote your life to proving that love is the greatest thing in the world. It is the love of God that impels men to seek salvation. Love is the ancestor of all spiritual goodness, the essence of the true and the beautiful.'

“Jesus then turned toward Peter and asked, ‘Peter, do you love me?’ Peter answered, ‘Lord, you know I love you with all my soul.’ Then said Jesus: ‘If you love me, Peter, feed my lambs. Do not neglect to minister to the weak, the poor, and the young. Preach the gospel without fear or favor; remember always that God is no respecter of persons. Serve your fellow men even as I have served you; forgive your fellow mortals even as I have forgiven you. Let experience teach you the value of meditation and the power of intelligent reflection.’

“After they had walked along a little farther, the Master turned to Peter and asked, ‘Peter, do you really love me?’ And then said Simon, ‘Yes, Lord, you know that I love you.’ And again said Jesus: ‘Then take good care of my sheep. Be a good and a true shepherd to the flock. Betray not their confidence in you. Be not taken by surprise at the enemy’s hand. Be on guard at all times—watch and pray.’

“When they had gone a few steps farther, Jesus turned to Peter and, for the third time, asked, ‘Peter, do you truly love me?’ And then Peter, being slightly grieved at the Master’s seeming distrust of him, said with considerable feeling, ‘Lord, you know all things, and therefore do you know that I really and truly love you.’ Then said Jesus: ‘Feed my sheep. Do not forsake the flock. Be an example and an inspiration to all your fellow shepherds. Love the flock as I have loved you and devote yourself to their welfare even as I have devoted my life to your welfare. And follow after me even to the end.’

“Peter took this last statement literally—that he should continue to follow after him—and turning to Jesus, he pointed to John, asking, ‘If I follow on after you, what shall this man do?’ And then, perceiving that Peter had misunderstood his words, Jesus said: ‘Peter, be not concerned about what your brethren shall do. If I will that John should tarry after you are gone, even until I come back, what is that to you? Only make sure that you follow me.’

“This remark spread among the brethren and was received as a statement by Jesus to the effect that John would not die before the Master returned, as many thought and hoped, to establish the kingdom in power and glory. It was this interpretation of what Jesus said that had much to do with getting Simon Zelotes back into service, and keeping him at work.

“When they returned to the others, Jesus went for a walk and talk with Andrew and James. When they had gone a short distance, Jesus said to

Andrew, 'Andrew, do you trust me?' And when the former chief of the apostles heard Jesus ask such a question, he stood still and answered, 'Yes, Master, of a certainty I trust you, and you know that I do.' Then said Jesus: 'Andrew, if you trust me, trust your brethren more—even Peter. I once trusted you with the leadership of your brethren. Now must you trust others as I leave you to go to the Father. When your brethren begin to scatter abroad because of bitter persecutions, be a considerate and wise counselor to James my brother in the flesh when they put heavy burdens upon him which he is not qualified by experience to bear. And then go on trusting, for I will not fail you. When you are through on earth, you shall come to me.'

"Then Jesus turned to James, asking, 'James, do you trust me?' And of course James replied, 'Yes, Master, I trust you with all my heart.' Then said Jesus: 'James, if you trust me more, you will be less impatient with your brethren. If you will trust me, it will help you to be kind to the brotherhood of believers. Learn to weigh the consequences of your sayings and your doings. Remember that the reaping is in accordance with the sowing. Pray for tranquillity of spirit and cultivate patience. These graces, with living faith, shall sustain you when the hour comes to drink the cup of sacrifice. But never be dismayed; when you are through on earth, you shall also come to be with me.'

"Jesus next talked with Thomas and Nathaniel. Said he to Thomas, 'Thomas, do you serve me?' Thomas replied, 'Yes, Lord, I serve you now and always.' Then said Jesus: 'If you would serve me, serve my brethren in the flesh even as I have served you. And be not weary in this well-doing but persevere as one who has been ordained by God for this service of love. When you have finished your service with me on earth, you shall serve with me in glory. Thomas, you must cease doubting; you must grow in faith and the knowledge of truth. Believe in God like a child but cease to act so childishly. Have courage; be strong in faith and mighty in the kingdom of God.'

"Then said the Master to Nathaniel, 'Nathaniel, do you serve me?' And the apostle answered, 'Yes, Master, and with an undivided affection.' Then said Jesus: 'If, therefore, you serve me with a whole heart, make sure that you are devoted to the welfare of my brethren on earth with tireless affection. Admix friendship with your counsel and add love to your philosophy. Serve your fellow men even as I have served you. Be faithful to men as I have watched over you. Be less critical; expect less of some men and thereby lessen the extent of your disappointment. And when the work down here is over, you shall serve with me on high.'

“After this the Master talked with Matthew and Philip. To Philip he said, ‘Philip, do you obey me?’ Philip answered, ‘Yes, Lord, I will obey you even with my life.’ Then said Jesus: ‘If you would obey me, go then into the lands of the gentiles and proclaim this gospel. The prophets have told you that to obey is better than to sacrifice. By faith have you become a God-knowing kingdom son. There is but one law to obey—that is the command to go forth proclaiming the gospel of the kingdom. Cease to fear men; be unafraid to preach the good news of eternal life to your fellows who languish in darkness and hunger for the light of truth. No more, Philip, shall you busy yourself with money and goods. You now are free to preach the glad tidings just as are your brethren. And I will go before you and be with you even to the end.’

“And then, speaking to Matthew, the Master asked, ‘Matthew, do you have it in your heart to obey me?’ Matthew answered, ‘Yes, Lord, I am fully dedicated to doing your will.’ Then said the Master: ‘Matthew, if you would obey me, go forth to teach all peoples this gospel of the kingdom. No longer will you serve your brethren the material things of life; henceforth you are also to proclaim the good news of spiritual salvation. From now on have an eye single only to obeying your commission to preach this gospel of the Father’s kingdom. As I have done the Father’s will on earth, so shall you fulfill the divine commission. Remember, both Jew and gentile are your brethren. Fear no man when you proclaim the saving truths of the gospel of the kingdom of heaven. And where I go, you shall presently come.’

“Then he walked and talked with the Alpheus twins, James and Judas, and speaking to both of them, he asked, ‘James and Judas, do you believe in me?’ And when they both answered, ‘Yes, Master, we do believe,’ he said: ‘I will soon leave you. You see that I have already left you in the flesh. I tarry only a short time in this form before I go to my Father. You believe in me—you are my apostles, and you always will be. Go on believing and remembering your association with me, when I am gone, and after you have, perchance, returned to the work you used to do before you came to live with me. Never allow a change in your outward work to influence your allegiance. Have faith in God to the end of your days on earth. Never forget that, when you are a faith son of God, all upright work of the realm is sacred. Nothing which a son of God does can be common. Do your work, therefore, from this time on, as for God. And when you are through on this world, I have other and better worlds where you shall likewise work for me. And in all of this work, on this world and on other worlds, I will work with you, and my spirit shall dwell within you.’

PART I — The Sayings of Jesus

“It was almost ten o’clock when Jesus returned from his visit with the Alpheus twins, and as he left the apostles, he said: ‘Farewell, until I meet you all on the mount of your ordination tomorrow at noontime.’ When he had thus spoken, he vanished from their sight.” P. 2047-50 (John 21:15-23)

125. THE LAKESIDE GATHERING

“Word of the appearances of Jesus was spreading throughout Galilee, and every day increasing numbers of believers arrived at the Zebedee home to inquire about the Master’s resurrection and to find out the truth about these reputed appearances. Peter, early in the week, sent out word that a public meeting would be held by the seaside the next Sabbath at three o’clock in the afternoon.

“Accordingly, on Saturday, April 29, at three o’clock, more than five hundred believers from the environs of Capernaum assembled at Bethsaida to hear Peter preach his first public sermon since the resurrection. The apostle was at his best, and after he had finished his appealing discourse, few of his hearers doubted that the Master had risen from the dead.

“Peter ended his sermon, saying: ‘We affirm that Jesus of Nazareth is not dead; we declare that he has risen from the tomb; we proclaim that we have seen him and talked with him.’ Just as he finished making this declaration of faith, there by his side, in full view of all these people, the Master appeared in morontia form and, speaking to them in familiar accents, said, ‘Peace be upon you, and my peace I leave with you.’ When he had thus appeared and had so spoken to them, he vanished from their sight. This was the fifteenth morontia manifestation of the risen Jesus.” P. 2050 (John 21:1-24)

126. FINAL APPEARANCES

“The sixteenth morontia manifestation of Jesus occurred on Friday, May 5, in the courtyard of Nicodemus, about nine o’clock at night. On this evening the Jerusalem believers had made their first attempt to get together since the resurrection. Assembled here at this time were the eleven apostles, the women’s corps and their associates, and about fifty other leading disciples of the Master, including a number of the Greeks. This company of believers had been visiting informally for more than half an hour when, suddenly, the morontia Master appeared in full view and immediately began to instruct them. Said Jesus:

“‘Peace be upon you. This is the most representative group of believers—apostles and disciples, both men and women—to which I have appeared since the time of my deliverance from the flesh. I now call you to witness that I told you beforehand that my sojourn among you must come to an end; I told you that presently I must return to the Father. And then I plainly told you how the chief priests and the rulers of the Jews would deliver me up to

be put to death, and that I would rise from the grave. Why, then, did you allow yourselves to become so disconcerted by all this when it came to pass? and why were you so surprised when I rose from the tomb on the third day? You failed to believe me because you heard my words without comprehending the meaning thereof.

“And now you should give ear to my words lest you again make the mistake of hearing my teaching with the mind while in your hearts you fail to comprehend the meaning. From the beginning of my sojourn as one of you, I taught you that my one purpose was to reveal my Father in heaven to his children on earth. I have lived the God-revealing bestowal that you might experience the God-knowing career. I have revealed God as your Father in heaven; I have revealed you as the sons of God on earth. It is a fact that God loves you, his sons. By faith in my word this fact becomes an eternal and living truth in your hearts. When, by living faith, you become divinely God-conscious, you are then born of the spirit as children of light and life, even the eternal life wherewith you shall ascend the universe of universes and attain the experience of finding God the Father on Paradise.

“I admonish you ever to remember that your mission among men is to proclaim the gospel of the kingdom—the reality of the fatherhood of God and the truth of the sonship of man. Proclaim the whole truth of the good news, not just a part of the saving gospel. Your message is not changed by my resurrection experience. Sonship with God, by faith, is still the saving truth of the gospel of the kingdom. You are to go forth preaching the love of God and the service of man. That which the world needs most to know is: Men are the sons of God, and through faith they can actually realize, and daily experience, this ennobling truth. My bestowal should help all men to know that they are the children of God, but such knowledge will not suffice if they fail personally to faith-grasp the saving truth that they are the living spirit sons of the eternal Father. The gospel of the kingdom is concerned with the love of the Father and the service of his children on earth.

“Among yourselves, here, you share the knowledge that I have risen from the dead, but that is not strange. I have the power to lay down my life and to take it up again; the Father gives such power to his Paradise Sons. You should be rather stirred in your hearts by the knowledge that the dead of an age entered upon the eternal ascent soon after I left Joseph’s new tomb. I lived my life in the flesh to show how you can, through loving service, become God-revealing to your fellow men even as, by loving you and serving you, I have become God-revealing to you. I have lived among you as the Son of Man that you, and all other men, might know that you are all indeed the sons

of God. Therefore, go you now into all the world preaching this gospel of the kingdom of heaven to all men. Love all men as I have loved you; serve your fellow mortals as I have served you. Freely you have received, freely give. Only tarry here in Jerusalem while I go to the Father, and until I send you the Spirit of Truth. He shall lead you into the enlarged truth, and I will go with you into all the world. I am with you always, and my peace I leave with you.'

"When the Master had spoken to them, he vanished from their sight. It was near daybreak before these believers dispersed; all night they remained together, earnestly discussing the Master's admonitions and contemplating all that had befallen them. James Zebedee and others of the apostles also told them of their experiences with the morontia Master in Galilee and recited how he had three times appeared to them." P. 2052-3

127. THE APPEARANCE AT SYCHAR

"About four o'clock on Sabbath afternoon, May 13, the Master appeared to Nalda and about seventy-five Samaritan believers near Jacob's well, at Sychar. The believers were in the habit of meeting at this place, near where Jesus had spoken to Nalda concerning the water of life. On this day, just as they had finished their discussions of the reported resurrection, Jesus suddenly appeared before them, saying:

"Peace be upon you. You rejoice to know that I am the resurrection and the life, but this will avail you nothing unless you are first born of the eternal spirit, thereby coming to possess, by faith, the gift of eternal life. If you are the faith sons of my Father, you shall never die; you shall not perish. The gospel of the kingdom has taught you that all men are the sons of God. And this good news concerning the love of the heavenly Father for his children on earth must be carried to all the world. The time has come when you worship God neither on Gerizim nor at Jerusalem, but where you are, as you are, in spirit and in truth. It is your faith that saves your souls. Salvation is the gift of God to all who believe they are his sons. But be not deceived; while salvation is the free gift of God and is bestowed upon all who accept it by faith, there follows the experience of bearing the fruits of this spirit life as it is lived in the flesh. The acceptance of the doctrine of the fatherhood of God implies that you also freely accept the associated truth of the brotherhood of man. And if man is your brother, he is even more than your neighbor, whom the Father requires you to love as yourself. Your brother, being of your own family, you will not only love with a family affection, but you will also serve as you would serve yourself. And you will thus love and serve your brother because you, being my brethren, have been thus loved and served by me.

Go, then, into all the world telling this good news to all creatures of every race, tribe, and nation. My spirit shall go before you, and I will be with you always.'

"These Samaritans were greatly astonished at this appearance of the Master, and they hastened off to the near-by towns and villages, where they published abroad the news that they had seen Jesus, and that he had talked to them. And this was the seventeenth morontia appearance of the Master." P. 2053-4

128. THE PHOENICIAN APPEARANCE

"The Master's eighteenth morontia appearance was at Tyre, on Tuesday, May 16, at a little before nine o'clock in the evening. Again he appeared at the close of a meeting of believers, as they were about to disperse, saying:

"Peace be upon you. You rejoice to know that the Son of Man has risen from the dead because you thereby know that you and your brethren shall also survive mortal death. But such survival is dependent on your having been previously born of the spirit of truth-seeking and God-finding. The bread of life and the water thereof are given only to those who hunger for truth and thirst for righteousness—for God. The fact that the dead rise is not the gospel of the kingdom. These great truths and these universe facts are all related to this gospel in that they are a part of the result of believing the good news and are embraced in the subsequent experience of those who, by faith, become, in deed and in truth, the everlasting sons of the eternal God. My Father sent me into the world to proclaim this salvation of sonship to all men. And so send I you abroad to preach this salvation of sonship. Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace. If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless branches on the living vine, and they soon will be taken away. My Father requires of the children of faith that they bear much spirit fruit. If, therefore, you are not fruitful, he will dig about your roots and cut away your unfruitful branches. Increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God. You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood. And when you go abroad to tell all nations the good

news of this gospel, I will go before you, and my Spirit of Truth shall abide in your hearts. My peace I leave with you.” P. 2054

129. LAST APPEARANCE IN JERUSALEM

“Early Thursday morning, May 18, Jesus made his last appearance on earth as a morontia personality. As the eleven apostles were about to sit down to breakfast in the upper chamber of Mary Mark’s home, Jesus appeared to them and said:

“Peace be upon you. I have asked you to tarry here in Jerusalem until I ascend to the Father, even until I send you the Spirit of Truth, who shall soon be poured out upon all flesh, and who shall endow you with power from on high.’ Simon Zelotes interrupted Jesus, asking, ‘Then, Master, will you restore the kingdom, and will we see the glory of God manifested on earth?’ When Jesus had listened to Simon’s question, he answered: ‘Simon, you still cling to your old ideas about the Jewish Messiah and the material kingdom. But you will receive spiritual power after the spirit has descended upon you, and you will presently go into all the world preaching this gospel of the kingdom. As the Father sent me into the world, so do I send you. And I wish that you would love and trust one another. Judas is no more with you because his love grew cold, and because he refused to trust you, his loyal brethren. Have you not read in the Scripture where it is written: “It is not good for man to be alone. No man lives to himself”? And also where it says: “He who would have friends must show himself friendly”? And did I not even send you out to teach, two and two, that you might not become lonely and fall into the mischief and miseries of isolation? You also well know that, when I was in the flesh, I did not permit myself to be alone for long periods. From the very beginning of our association I always had two or three of you constantly by my side or else very near at hand even when I communed with the Father. Trust, therefore, and confide in one another. And this is all the more needful since I am this day going to leave you alone in the world. The hour has come; I am about to go to the Father.” P. 2055

130. THE MASTER’S ASCENSION

“It was almost half past seven o’clock this Thursday morning, May 18, when Jesus arrived on the western slope of Mount Olivet with his eleven silent and somewhat bewildered apostles. From this location, about two thirds the way up the mountain, they could look out over Jerusalem and down upon Gethsemane. Jesus now prepared to say his last farewell to the apostles before he took leave of Urantia. As he stood there before them, without being directed they knelt about him in a circle, and the Master said:

“I bade you tarry in Jerusalem until you were endowed with power from on high. I am now about to take leave of you; I am about to ascend to my Father, and soon, very soon, will we send into this world of my sojourn the Spirit of Truth; and when he has come, you shall begin the new proclamation of the gospel of the kingdom, first in Jerusalem and then to the uttermost parts of the world. Love men with the love wherewith I have loved you and serve your fellow mortals even as I have served you. By the spirit fruits of your lives impel souls to believe the truth that man is a son of God, and that all men are brethren. Remember all I have taught you and the life I have lived among you. My love overshadows you, my spirit will dwell with you, and my peace shall abide upon you. Farewell.” P. 2057 (Matt. 28:16-20; Luke 24:44-

PART II
THE MIRACLES

PART II

11. THE MIRACLES

1. THE WATER AND THE WINE

A. TIME: A.D. 26

B. PLACE: Cana of Galilee

C. OCCASION: Shortly after the choosing of the first six apostles, Jesus' family and the apostles were invited to this wedding at Cana. Mary journeyed to Cana like the queen mother walking on air. There were about one thousand guests.

D. REFERENCES: P. 1530-1. (John 2:1-11)

E. THE MIRACLE: "It was gradually dawning upon Jesus what had happened. Of all persons present at the marriage feast of Cana, Jesus was the most surprised. Others had expected him to work a wonder, but that was just what he had purposed not to do. And then the Son of Man recalled the admonition of his Personalized Thought Adjuster in the hills. He recounted how the Adjuster had warned him about the inability of any power or personality to deprive him of the creator prerogative of independence of time. On this occasion power transformers, midwayers, and all other required personalities were assembled near the water and other necessary elements, and in the face of the expressed wish of the Universe Creator Sovereign, there was no escaping the instantaneous appearance of *wine*. And this occurrence was made doubly certain since the Personalized Adjuster had signified that the execution of the Son's desire was in no way a contravention of the Father's will.

"But this was in no sense a miracle. No law of nature was modified, abrogated, or even transcended. Nothing happened but the abrogation of time in association with the celestial assembly of the chemical elements requisite for the elaboration of the wine. At Cana on this occasion the agents of the Creator made wine just as they do by the ordinary natural processes *except* that they did it independently of time and with the intervention of superhuman agencies in the matter of the space assembly of the necessary chemical ingredients.

"Furthermore it was evident that the enactment of this so-called miracle was not contrary to the will of the Paradise Father, else it would not have transpired, since Jesus had already subjected himself in all things to the Father's will.

“When the servants drew this new wine and carried it to the best man, the ‘ruler of the feast,’ and when he had tasted it, he called to the bridegroom, saying: ‘It is the custom to set out first the good wine and, when the guests have well drunk, to bring forth the inferior fruit of the vine; but you have kept the best of the wine until the last of the feast.’

“Mary and the disciples of Jesus were greatly rejoiced at the supposed miracle which they thought Jesus had intentionally performed, but Jesus withdrew to a sheltered nook of the garden and engaged in serious thought for a few brief moments. He finally decided that the episode was beyond his personal control under the circumstances and, not being adverse to his Father’s will, was inevitable. When he returned to the people, they regarded him with awe; they all believed in him as the Messiah. But Jesus was sorely perplexed, knowing that they believed in him only because of the unusual occurrence which they had just inadvertently beheld. Again Jesus retired for a season to the housetop that he might think it all over.

“Jesus now fully comprehended that he must constantly be on guard lest his indulgence of sympathy and pity become responsible for repeated episodes of this sort. Nevertheless, many similar events occurred before the Son of Man took final leave of his mortal life in the flesh.”

F. MOTIVATION:

1. This episode demonstrates the deep affection—the profound love—of Jesus for his mother.
2. This event substantiates the reality of the human nature of Jesus of Nazareth.
3. This illustrates how, while Jesus was subject to the limitations of space, he was little handicapped by time.
4. Jesus was always subject to his Father’s will. The water and the wine serves to show that God did often permit unusual (even miraculous) events to attend upon the earth mission of his Son.
5. This event also shows that many events in Jesus’ life which appeared to be miraculous were not. They merely represented preknowledge on his part, (see the draught of fishes—page 1628) or, like this one, represented a foreshortening of time.

2. HEALING THE EPILEPTIC

2. HEALING THE EPILEPTIC

A. TIME: A.D. 28

B. PLACE: Capernaum

C. OCCASION: This Sabbath afternoon, Jesus had preached a sermon on “Personal Experience.” At the end of the discourse, a young man in the congregation was seized with a violent epileptic attack.

D. REFERENCES: P. 1631. (Mark 1:21-28. Luke 4:31-37)

E. THE MIRACLE: “Just as Jesus finished speaking, a young man in the congregation who had been much agitated by his words was seized with a violent epileptic attack and loudly cried out. At the end of the seizure, when recovering consciousness, he spoke in a dreamy state, saying: ‘What have we to do with you, Jesus of Nazareth? You are the holy one of God; have you come to destroy us?’ Jesus bade the people be quiet and, taking the young man by the hand, said, ‘Come out of it’—and he was immediately awakened.

“This young man was not possessed of an unclean spirit or demon; he was a victim of ordinary epilepsy. But he had been taught that his affliction was due to possession by an evil spirit. He believed this teaching and behaved accordingly in all that he thought or said concerning his ailment. The people all believed that such phenomena were directly caused by the presence of unclean spirits. Accordingly they believed that Jesus had cast a demon out of this man. But Jesus did not at that time cure his epilepsy. Not until later on that day, after sundown, was this man really healed. Long after the day of Pentecost the Apostle John, who was the last to write of Jesus’ doings, avoided all reference to these so-called acts of ‘casting out devils,’ and this he did in view of the fact that such cases of demon possession never occurred after Pentecost.”

F. MOTIVATION:

1. This youth had been taught that his affliction was caused by demoniac possession. Jesus wanted to correct this notion by simply commanding him, as it were, to “snap out of it”—making no reference to evil spirits.
2. This episode is included under miracles because on the evening of this same day, this young man was actually cured of his malady.
3. The spreading of rumors about this and similar incidents contributed to building up Jesus’ reputation as a wonder worker.

3. PETER'S MOTHER-IN-LAW

- A. TIME: A.D. 28
- B. PLACE: Capernaum
- C. OCCASION: This was later on this Sabbath when the epileptic boy was supposedly cured. Peter's mother-in-law was afflicted with malaria and it was reported that Jesus had healed her. The actual cure occurred that same evening along with the epileptic boy and many others.
- D. REFERENCES: P. 1631. (Matt. 8:14. Mark 1:29-31. Luke 4:38,39)
- E. THE MIRACLE: Many times the natural change for the better in an illness was interpreted as a miracle. This case is included in the miracles because she was really cured of her malaria the evening of that same day.

4. HEALING AT SUNDOWN

A. TIME: A.D. 28

B. PLACE: Capernaum—the front yard of the Zebedee home at Bethsaida

C. OCCASION: In addition to Jesus' already great reputation as a healer, during this afternoon rumors of his healing the epileptic boy and Peter's mother-in-law had spread widely, so that at the going down of the sun large numbers of sick and afflicted began to assemble in the front yard of the home where Jesus resided.

D. REFERENCES: P. 1633. (Matt. 8:16,17. Mark 1:29-34. Luke 4:40,41)

E. THE MIRACLE: "When the Master stepped out of the front entrance of Zebedee's house, his eyes met an array of stricken and afflicted humanity. He gazed upon almost one thousand sick and ailing human beings; at least that was the number of persons gathered together before him. Not all present were afflicted; some had come assisting their loved ones in this effort to secure healing.

"The sight of these afflicted mortals, men, women, and children, suffering in large measure as a result of the mistakes and misdeeds of his own trusted Sons of universe administration, peculiarly touched the human heart of Jesus and challenged the divine mercy of this benevolent Creator Son. But Jesus well knew he could never build an enduring spiritual movement upon the foundation of purely material wonders. It had been his consistent policy to refrain from exhibiting his creator prerogatives. Not since Cana had the supernatural or miraculous attended his teaching; still, this afflicted multitude touched his sympathetic heart and mightily appealed to his understanding affection.

"A voice from the front yard exclaimed: 'Master, speak the word, restore our health, heal our diseases, and save our souls.' No sooner had these words been uttered than a vast retinue of seraphim, physical controllers, Life Carriers, and midwayers, such as always attended this incarnated Creator of a universe, made themselves ready to act with creative power should their Sovereign give the signal. This was one of those moments in the earth career of Jesus in which divine wisdom and human compassion were so interlocked in the judgment of the Son of Man that he sought refuge in appeal to

were made whole, were perfectly healed of all their physical diseases and other material disorders. Such a scene was never witnessed on earth before that day, nor since. And for those of us who were present to behold this creative wave of healing, it was indeed a thrilling spectacle.

“But of all the beings who were astonished at this sudden and unexpected outbreak of supernatural healing, Jesus was the most surprised. In a moment when his human interests and sympathies were focused upon the scene of suffering and affliction there spread out before him, he neglected to bear in his human mind the admonitory warnings of his Personalized Adjuster regarding the impossibility of limiting the time element of the creator prerogatives of a Creator Son under certain conditions and in certain circumstances. Jesus desired to see these suffering mortals made whole if his Father’s will would not thereby be violated. The Personalized Adjuster of Jesus instantly ruled that such an act of creative energy at that time would not transgress the will of the Paradise Father, and by such a decision—in view of Jesus’ preceding expression of healing desire—the creative act was. What a Creator Son desires and his Father will IS. Not in all of Jesus’ subsequent earth life did another such en masse physical healing of mortals take place.”

F. MOTIVATION:

1. Many features of this sundown healing episode are very much like those attending the so-called miracle of the water and the wine.
2. In this case there was more of Jesus’ own conscious participation than at Cana. His heart was always touched by the sight of human suffering.
3. In this case, a Creator Son expressed a wish which the Personalized Adjuster ruled was not in contravention of the Father’s will—and it happened.
4. Only a small number of those physically healed were spiritually benefited by their experience.
5. This sundown healing episode spread Jesus’ fame far and wide, so much that he decided the next morning, much against the wishes of his apostles, to leave Capernaum.

his Father's will.

“When Peter implored the Master to heed their cry for help, Jesus, looking down upon the afflicted throng, answered: ‘I have come into the world to reveal the Father and establish his kingdom. For this purpose have I lived my life to this hour. If, therefore, it should be the will of Him who sent me and not inconsistent with my dedication to the proclamation of the gospel of the kingdom of heaven, I would desire to see my children made whole—and—’ but the further words of Jesus were lost in the tumult.

“Jesus had passed the responsibility of this healing decision to the ruling of his Father. Evidently the Father's will interposed no objection, for the words of the Master had scarcely been uttered when the assembly of celestial personalities serving under the command of Jesus' Personalized Thought Adjuster was mightily astir. The vast retinue descended into the midst of this motley throng of afflicted mortals, and in a moment of time 683 men, women, and children

your teachers, and I would enter the kingdom if I could be made clean.' And the leper spoke in this way because among the Jews lepers were forbidden even to attend the synagogue or otherwise engage in public worship. This man really believed that he could not be received into the coming kingdom unless he could find a cure for his leprosy. And when Jesus saw him in his affliction and heard his words of clinging faith, his human heart was touched, and the divine mind was moved with compassion. As Jesus looked upon him, the man fell upon his face and worshipped. Then the Master stretched forth his hand and, touching him, said: 'I will—be clean.' And immediately he was healed; the leprosy no longer afflicted him.

"When Jesus had lifted the man upon his feet, he charged him: 'See that you tell no man about your healing but rather go quietly about your business, showing yourself to the priest and offering those sacrifices commanded by Moses in testimony of your cleansing.' But this man did not do as Jesus had instructed him. Instead, he began to publish abroad throughout the town that Jesus had cured his leprosy, and since he was known to all the village, the people could plainly see that he had been cleansed of his disease. He did not go to the priests as Jesus had admonished him. As a result of his spreading abroad the news that Jesus had healed him, the Master was so thronged by the sick that he was forced to rise early the next day and leave the village. Although Jesus did not again enter the town, he remained two days in the outskirts near the mines, continuing to instruct the believing miners further regarding the gospel of the kingdom.

"This cleansing of the leper was the first so-called miracle which Jesus had intentionally and deliberately performed up to this time. And this was a case of real leprosy."

F. MOTIVATION:

1. This seems to be Jesus' first miracle of deliberate choice. The leper asked for healing that he might be able to serve in the spiritual brotherhood.
2. He was cured when Jesus said: "I will—be clean." It was in the act of worship—when Jesus gave him the healing touch.
3. Jesus never performed miracles for the purpose of enhancing his gospel. Therefore, he charged the cured leper to show himself to the priest (for legal sanction in accordance with Jewish law) and then he admonished him—"See that you tell

5. THE LEPER AT IRON

- A. TIME: A.D. 28
- B. PLACE: Iron—a mining town of Galilee
- C. OCCASION: During the mission at Iron, Jesus spent considerable time in the mines. Returning from the mines, he met this leper in a side street and heard his plea for healing.
- D. REFERENCES: P. 1643. (Matt. 8:1-4. Mark 1:40-45. Luke 5:12-15)
- E. THE MIRACLE: “Late on the afternoon of the third day at Iron, as Jesus was returning from the mines, he chanced to pass through a narrow side street on his way to his lodging place. As he drew near the squalid hovel of a certain leprous man, the afflicted one, having heard of his fame as a healer, made bold to accost him as he passed his door, saying as he knelt before him: ‘Lord, if only you would, you could make me clean. I have heard the message of

6. THE NOBLEMAN'S SON

- A. TIME: A.D. 28
- B. PLACE: Cana—during his second visit. The afflicted son was at Capernaum.
- C. OCCASION: Titus besought Jesus to come and heal his son—Jesus said: “Your son will live.”
- D. REFERENCES: P. 1644-5. (John 4:46-54)
- E. THE MIRACLE: “When this nobleman had located Jesus in Cana, he besought him to hurry over to Capernaum and heal his afflicted son. While the apostles stood by in breathless expectancy, Jesus, looking at the father of the sick boy, said: ‘How long shall I bear with you? The power of God is in your midst, but except you see signs and behold wonders, you refuse to believe.’ But the nobleman pleaded with Jesus, saying: ‘My Lord, I do believe, but come are my child perishes, for when I left him he was even then at the point of death.’ And when Jesus had bowed his head a moment in silent meditation, he suddenly spoke, ‘Return to your home; your son will live.’ Titus believed the word of Jesus and hastened back to Capernaum. And as he was returning, his servants came out to meet him, saying, ‘Rejoice, for your son is improved—he lives.’ Then Titus inquired of them at what hour the boy began to mend, and when the servants answered ‘yesterday about the seventh hour the fever left him,’ the father recalled that it was about that hour when Jesus had said, ‘Your son will live.’ And Titus henceforth believed with a whole heart, and all his family also believed. This son became a mighty minister of the kingdom and later yielded up his life with those who suffered in Rome. Though the entire household of Titus, their friends, and even the apostles regarded this episode as a miracle, it was not. At least this was not a miracle of curing physical disease. It was merely a case of preknowledge concerning the course of natural law, just such knowledge as Jesus frequently resorted to subsequent to his baptism.”
- F. MOTIVATION:
1. While this is included among the miracles—it was not really a miracle of healing—it was a case of Jesus’ preknowledge of the working of natural law.
 2. Jesus desired to honor the father’s faith; accordingly, he did not fully explain just what was taking place, but sent him home with assurance of his son’s recovery.

7. THE WIDOW'S SON

- A. TIME: A.D. 28.
- B. PLACE: On the road from Cana to Nain
- C. OCCASION: The meeting with a funeral procession coming out from Nain to the cemetery, bearing the supposedly dead son—an only son—of a widow.
- D. REFERENCES: P. 1645. (Luke 7:11-17)
- E. THE MIRACLE: “When Jesus sought to leave Cana and go to Nain, a great multitude of believers and many curious people followed after him. They were bent on beholding miracles and wonders, and they were not to be disappointed. As Jesus and his apostles drew near the gate of the city, they met a funeral procession on its way to the near-by cemetery, carrying the only son of a widowed mother of Nain. This woman was much respected, and half of the village followed the bearers of the bier of this supposedly dead boy. When the funeral procession had come up to Jesus and his followers, the widow and her friends recognized the Master and besought him to bring the son back to life. Their miracle expectancy was aroused to such a high pitch they thought Jesus could cure any human disease, and why could not such a healer even raise the dead? Jesus, while being thus importuned, stepped forward and, raising the covering of the bier, examined the boy. Discovering that the young man was not really dead, he perceived the tragedy which his presence could avert; so, turning to the mother, he said: ‘Weep not. Your son is not dead; he sleeps. He will be restored to you.’ And then, taking the young man by the hand, he said, ‘Awake and arise. And the youth who was supposed to be dead presently sat up and began to speak, and Jesus sent them back to their homes.

“Jesus endeavored to calm the multitude and vainly tried to explain that the lad was not really dead, that he had not brought him back from the grave, but it was useless. The multitude which followed him, and the whole village of Nain, were aroused to the highest pitch of emotional frenzy. Fear seized many, panic others, while still others fell to praying and wailing over their sins. And it was not until long after nightfall that the clamoring multitude could be dispersed. And, of course, notwithstanding Jesus’ statement that the boy was not dead, everyone insisted that a miracle had been wrought, even the dead raised. Although Jesus told them the boy was merely in a deep sleep, they explained that that was the manner

of his speaking and called attention to the fact that he always in great modesty tried to hide his miracles.”

F. MOTIVATION:

1. To the miracle-minded mother, Jesus plainly said: “Your son is not dead”—but it did little good.
2. Prolonged comatose states are not uncommon even today. Down through the ages, no doubt, many such persons were buried alive.
3. Now, on top of numerous wonders, Jesus is credited with raising the dead. It is difficult to convince people against their wills. We usually find what we look for.

8. THE CENTURION'S SERVANT

A. TIME: A. D. 28

B. PLACE: Capernaum

C. OCCASION: As they were making ready to go to Jerusalem for the Passover, Mangus, captain of the Roman guard, besought the rulers of the synagogue to interest Jesus in his afflicted servant.

D. REFERENCES: P. 1648. (Matt. 8:5-13. Luke 7:1-10)

E. THE MIRACLE: "On the day before they made ready to go to Jerusalem for the feast of the Passover, Mangus, a centurion, or captain, of the Roman guard stationed at Capernaum, came to the rulers of the synagogue, saying: 'My faithful orderly is sick and at the point of death. Would you, therefore, go to Jesus in my behalf and beseech him to heal my servant?' The Roman captain did this because he thought the Jewish leaders would have more influence with Jesus. So the elders went to see Jesus and their spokesman said: 'Teacher, we earnestly request you to go over to Capernaum and save the favorite servant of the Roman centurion, who is worthy of your notice because he loves our nation and even built us the very synagogue wherein you have so many times spoken.'

"And when Jesus had heard them, he said, 'I will go with you.' And as he went with them over to the centurion's house, and before they had entered his yard, the Roman soldier sent his friends out to greet Jesus, instructing them to say: 'Lord, trouble not yourself to enter my house, for I am not worthy that you should come under my roof. Neither did I think myself worthy to come to you; wherefore I sent the elders of your own people. But I know that you can speak the word where you stand and my servant will be healed. For I am myself under the orders of others, and I have soldiers under me, and I say to this one go, and he goes; to another come, and he comes, and to my servants do this or do that, and they do it.'

"And when Jesus heard these words, he turned and said to his apostles and those who were with them: 'I marvel at the belief of the gentile. Verily, verily, I say to you, I have not found so great faith, no, not in Israel.' Jesus, turning from the house, said, 'Let us go hence.' And the friends of the centurion went into the house and told Mangus what Jesus had said. And from that hour the servant began to mend and was eventually restored to his normal health and

usefulness.

“But we never knew just what happened on this occasion. This is simply the record, and as to whether or not invisible beings ministered healing to the centurion’s servant, was not revealed to those who accompanied Jesus. We only know of the fact of the servant’s complete recovery.”

F. MOTIVATION:

1. Here is a good illustration of belief in intercession—getting some one with influence to get favors from God for you. The pagan feared to go directly to Jesus—he went to the synagogue rulers.
2. Jesus was always interested in people who were looking for help—any sort of help. He never turned a deaf ear to human suffering.
3. In this case, our unseen friends frankly confess that they do not

9. THE POOL OF BETHESDA

A. TIME: A.D. 28

B. PLACE: Jerusalem

C. OCCASION: John was impatient—he wanted something to happen, so he led Jesus down to the pool of Bethesda, hoping that Jesus would be constrained to work some miracles.

D. REFERENCES: P. 1649-50. (John 5)

E. THE MIRACLE: “The afternoon of the second Sabbath in Jerusalem, as the Master and the apostles were about to participate in the temple services, John said to Jesus, ‘Come with me, I would show you something.’ John conducted Jesus out through one of the Jerusalem gates to a pool of water called Bethesda. Surrounding this pool was a structure of five porches under which a large group of sufferers lingered in quest of healing. This was a hot spring whose reddish-tinged water would bubble up at irregular intervals because of gas accumulations in the rock caverns underneath the pool. This periodic disturbance of the warm waters was believed by many to be due to supernatural influences, and it was a popular belief that the first person who entered the water after such a disturbance would be healed of whatever infirmity he had.

“The apostles were somewhat restless under the restrictions imposed by Jesus, and John, the youngest of the twelve, was especially restive under this restraint. He had brought Jesus to the pool thinking that the sight of the assembled sufferers would make such an appeal to the Master’s compassion that he would be moved to perform a miracle of healing, and thereby would all Jerusalem be astounded and presently be won to believe in the gospel of the kingdom. Said John to Jesus: ‘Master, see all of these suffering ones; is there nothing we can do for them?’ And Jesus replied: ‘John, why would you tempt me to turn aside from the way I have chosen? Why do you go on desiring to substitute the working of wonders and the healing of the sick for the proclamation of the gospel of eternal truth? My son, I may not do that which you desire, but gather together these sick and afflicted that I may speak words of good cheer and eternal comfort to them.’

“In speaking to those assembled, Jesus said: ‘Many of you are here, sick and afflicted, because of your many years of wrong living. Some

come, fear not, you shall all find, not only justice, but an abundance of mercy. Verily, verily, I say to you: He who hears the gospel of the kingdom and believes in this teaching of sonship with God, has eternal life; already are such believers passing from judgment and death to light and life. And the hour is coming in which even those who are in the tombs shall hear the voice of the resurrection.’

“And many of those who heard believed the gospel of the kingdom. Some of the afflicted were so inspired and spiritually revived that they went about proclaiming that they had also been cured of their physical ailments.

“One man who had been many years downcast and grievously afflicted by the infirmities of his troubled mind, rejoiced at Jesus’ words and, picking up his bed, went forth to his home, even though it was the Sabbath day. This afflicted man had waited all these years for *somebody* to help him; he was such a victim of the feeling of his own helplessness that he had never once entertained the idea of helping himself which proved to be the one thing he had to do in order to effect recovery—take up his bed and walk.

“Then said Jesus to John: ‘Let us depart ere the chief priests and the scribes come upon us and take offense that we spoke words of life to these afflicted ones.’ And they returned to the temple to join their companions, and presently all of them departed to spend the night at Bethany. But John never told the other apostles of this visit of himself and Jesus to the pool of Bethesda on this Sabbath afternoon.”

F. MOTIVATION:

1. While Jesus did not work a wholesale miracle as John had desired, he did teach the group a valuable lesson on the nature of human affliction and also proclaimed the gospel of salvation.
2. The one man—who was apparently cured—probably suffered from some sort of mental or emotional trouble. At last he was able to “take up his bed and walk” just as soon as he exercised faith and courage.
3. We should not depend on others to do for us those things which can only be done by ourselves.
4. Jesus was always doing his best to avoid trouble with the Jewish rulers, and on this occasion he sought to avoid trouble which might grow out of this man’s carrying his bed on the Sabbath.

suffer from the accidents of time, others as a result of the mistakes of their forebears, while some of you struggle under the handicaps of the imperfect conditions of your temporal existence. But my Father works, and I would work, to improve your earthly state but more especially to insure your eternal estate. None of us can do much to change the difficulties of life unless we discover the Father in heaven so wills. After all, we are all beholden to do the will of the Eternal. If you could all be healed of your physical afflictions, you would indeed marvel, but it is even greater that you should be cleansed of all spiritual disease and find yourselves healed of all moral infirmities. You are all God's children; you are the sons of the heavenly Father. The bonds of time may seem to afflict you, but the God of eternity loves you. And when the time of judgment shall

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. How much more valuable is a man than a sheep! I proclaim that it is lawful to do good to men on the Sabbath day.' And as they all stood before him in silence, Jesus, addressing the man with the withered hand, said: '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, I bid you stretch out your hand.'

"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.' The angered Pharisees went away, and notwithstanding it was the Sabbath day, 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.

"This is the first case of a miracle to be wrought by Jesus in response to 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. 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."

F. MOTIVATION:

1. Primarily this has to do with Sabbath-keeping. Is it lawful to heal on the Sabbath? Jesus decides to accept the challenge.
2. He predicates this miracle on the will of his Father and the man's faith. He taught a lesson on Sabbath-keeping and the man with the withered hand was the beneficiary.
3. This is the first miracle wrought by Jesus in response to the challenge of his enemies.
4. This is the first real miracle since the healing of the leper at Iron. It is probably the second bona-fide miracle performed by the Master.

10. MAN WITH A WITHERED HAND

- A. TIME: A.D. 28
- B. PLACE: Capernaum
- C. OCCASION: Following a sermon by Jesus in the synagogue, the spying Pharisees, from among a group of afflicted souls seeking healing, selected a man with a withered hand and asked him to approach Jesus and inquire if he thought it proper to be healed on the Sabbath day.
- D. REFERENCES: P. 1665. (Matt. 12:9-14. Mark 3:1-6. Luke 6:6-11)
- E. THE MIRACLE: “The leader of the spying Pharisees, as Jesus stood talking to the people, induced a man with a withered hand to approach 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, he said: ‘Come forward while I ask you a question. If you had a sheep and it should fall into a pit on the Sabbath day, would you reach down, lay hold on it, and lift it out? 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,

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, Jesus, seeing his faith, said to the paralytic: 'Son, fear not; your sins are forgiven. Your faith shall save you.'

"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: 'How dare this man thus speak? Does he not understand that such words are blasphemy? Who can forgive sin but God?' Jesus, perceiving in his spirit that they thus reasoned within their own minds and among themselves, spoke to them, saying: 'Why do you so reason in your hearts? Who are you that you sit in judgment over me? What is the difference whether I say to this paralytic, your sins are forgiven, or arise, take up your bed, and walk? But that you who witness all this may finally know that the Son of Man has authority and power on earth to forgive sins, 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."

F. MOTIVATION:

1. This is a genuine miracle—worked in response to sincere faith. The motive of the applicant was also good—he craved good health that he might serve in the kingdom.
2. Jesus also wanted to honor his ingenuity in gaining his presence. He had faith joined with worthy works.
3. Jesus first forgave this man the sins that had caused his troubles, and this brought forward the discussion of his authority to forgive sins.
4. We again encounter a genuine miracle—probably the third such occurrence.

11. HEALING THE PARALYTIC

- A. TIME: A.D. 28
- B. PLACE: The Zebedee home—Bethsaida
- C. OCCASION: The house was surrounded by a throng of people; the six Pharisee spies from Jerusalem were sitting on the front row. While Jesus is speaking, they lower this man through the roof into his presence.
- D. REFERENCES: P. 1666-7. (Matt. 9:2-8. Mark. 2:1-12. Luke 5:17-26)
- E. THE MIRACLE: “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.

“While the house was thus thronged with people and entirely surrounded by eager listeners, a man long afflicted with paralysis was carried down from Capernaum on a small couch by his friends. 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. 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 ascended to the roof of the room in which Jesus was speaking, and after loosening the tiles, they boldly lowered the sick man on his couch by ropes

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 coexistence of the following three powerful, potent, and associated influences:

"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.

"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.

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

"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.

"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."

NOTE: See also the case of Veronica—in connection with the case of Jairus's daughter. Miracle No. 15.

12. SPONTANEOUS MIRACLES

- A. TIME: A.D. 28
- B. PLACE: In connection with the second preaching tour.
- C. OCCASION: Inserted at this point to offer explanation for numerous unusual cases of healing which appeared now and then in connection with Jesus' ministry.
- D. REFERENCES: P. 1669-70. (Luke 6:17-19)
- E. THE MIRACLE: "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, directly charge the beneficiary to 'tell no man.'

"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, '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.'

"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.

with fear? Where is your faith? Peace, be quiet.’ Jesus had hardly uttered this rebuke to Peter and the other apostles, he had hardly bidden Peter seek peace wherewith to quiet his troubled soul, when the disturbed atmosphere, having established its equilibrium, settled down into a great calm. The angry waves almost immediately subsided, while the dark clouds, having spent themselves in a short shower, vanished, and the stars of heaven shone overhead. All this was purely coincidental as far as we can judge; but the apostles, particularly Simon Peter, never ceased to regard the episode as a nature miracle. It was especially easy for the men of that day to believe in nature miracles in as much as they firmly believed that all nature was a phenomenon directly under the control of spirit forces and supernatural beings.

“Jesus plainly explained to the twelve that he had spoken to their troubled spirits and had addressed himself to their fear-tossed minds, that he had not commanded the elements to obey his word, but it was of no avail. The Master’s followers always persisted in placing their own interpretation on all such coincidental occurrences. From this day on they insisted on regarding the Master as having absolute power over the natural elements. Peter never grew weary of reciting how ‘even the winds and the waves waves obey him.’

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

F. MOTIVATION:

1. This seems to be a case of coincidence. Jesus addressed Peter, saying, “Peace, be quiet.” At that moment the angry waves suddenly subsided.
2. Jesus’ associates persisted in their belief that the Master had commanded the waves to be stilled.
3. Notwithstanding Jesus’ repeated explanation of this experience, they all continued to believe that he had quieted the winds and the waves.
4. The human believes what it wants to believe. It is difficult to convince men against their wills.
5. It was a fact that the waves were stilled. But it was not a truth that Jesus miraculously quieted them.

13. SUPPOSED MIRACLE OF STILLING THE TEMPEST

- A. TIME: A.D. 29
- B. PLACE: The Sea of Galilee
- C. OCCASION: This was on a boat trip from Bethsaida to Kheresa. They were going across the lake for a rest. They encountered a sudden storm which afforded the occasion for this episode.
- D. REFERENCES: P. 1695. (Matt 8:23-27. Mark 4:35-41. Luke 8:23-25)
- E. THE MIRACLE: "As Jesus came out in the rain, he looked first at Peter, and then peering into the darkness at the struggling oarsmen, he turned his glance back upon Simon Peter, who, in his agitation, had not yet returned to his oar, and said: 'Why are all of you so filled

of the taming of the lunatic, the dogs charged upon a small and untended herd of about thirty swine and drove most of them over a precipice into the sea. And it was this incidental occurrence, in connection with the presence of Jesus and supposed miraculous curing of the lunatic, that gave origin to the legend that Jesus had cured Amos by casting a legion of devils out of him, and that these devils had entered into the herd of swine, causing them forthwith to rush headlong to their destruction in the sea below. Before the day was over, this episode was published abroad by the swine tenders, and the whole village believed it. Amos most certainly believed this story; he saw the swine tumbling over the brow of the hill shortly after his troubled mind had quieted down, and he always believed that they carried with them the very evil spirits which had so long tormented and afflicted him. And this had a good deal to do with the permanency of his cure. It is equally true that all of Jesus' apostles (save Thomas) believed that the episode of the swine was directly connected with the cure of Amos.

“As they were about to depart, Amos besought Jesus to permit him to go back with them, but the Master would not consent. Said Jesus to Amos: ‘Forget not that you are a son of God. Return to your own people and show them what great things God has done for you.’ And Amos went about publishing that Jesus had cast a legion of devils out of his troubled soul, and that these evil spirits had entered into a herd of swine, driving them to quick destruction. And he did not stop until he had gone into all the cities of the Decapolis, declaring what great things Jesus had done for him.”

F. MOTIVATION:

1. Amos was a victim of an emotional disorder (manic-depressive) and Jesus' words of assurance enabled him to rise above his affliction.
2. All observers considered this a miracle—but it was not. The sick man responded to psychotherapy.
3. Even though Jesus told Amos—within hearing of all—that he did not have a devil, nevertheless, they all continued to regard him as having been possessed, and that Jesus had miraculously healed him.
4. In the matter of the swine rushing over the cliff to their destruction, a coincidental episode was interpreted as a second miracle.
5. It is interesting to note that one of the apostles—Thomas—was

14. THE KHERESA LUNATIC

- A. TIME: A.D. 29
- B. PLACE: Kheresa—east coast of lake of Galilee
- C. OCCASION: Jesus and the apostles had crossed the lake to secure a much needed rest. Immediately, they met Amos, a half-hearted believer who recognized Jesus and sought his help to be delivered from his supposed demoniac possession.
- D. REFERENCES: P. 1696-7. (Matt. 8:28-34. Mark 5:1-20. Luke 8:26-39)
- E. THE MIRACLE: “This man, whose name was Amos, was afflicted with a periodic form of insanity. There were considerable spells when he would find some clothing and deport himself fairly well among his fellows. During one of these lucid intervals he had gone over to Bethsaida, where he heard the preaching of Jesus and the apostles, and at that time had become a half-hearted believer in the gospel of the kingdom. But soon a stormy phase of his trouble appeared, and he fled to the tombs, where he moaned, cried out aloud, and so conducted himself as to terrorize all who chanced to meet him.

“When Amos recognized Jesus, he fell down at his feet and exclaimed: ‘I know you, Jesus, but I am possessed of many devils, and I beseech that you will not torment me.’ This man truly believed that his periodic mental affliction was due to the fact that, at such times, evil or unclean spirits entered into him and dominated his mind and body. His troubles were mostly emotional—his brain was not grossly diseased.

“Jesus, looking down upon the man crouching like an animal at his feet, reached down and, taking him by the hand, stood him up and said to him: ‘Amos, you are not possessed of a devil; you have already heard the good news that you are a son of God. I command you to come out of this spell.’ And when Amos heard Jesus speak these words, there occurred such a transformation in his intellect that he was immediately restored to his right mind and the normal control of his emotions. By this time a considerable crowd had assembled from the near-by village, and these people, augmented by the swine herders from the highland above them, were astonished to see the lunatic sitting with Jesus and his followers, in possession of his right mind and freely conversing with them.

“As the swine herders rushed into the village to spread the news

garment, I shall certainly be made whole. And so I pressed forward with the crowd as it moved along until, standing near you, Master, I touched the border of your garment, and I was made whole; I know that I have been healed of my affliction.'

"When Jesus heard this, he took the woman by the hand and, lifting her up, said: 'Daughter, your faith has made you whole; go in peace.' It was her *faith* and not her *touch* that made her whole. And this case is a good illustration of many apparently miraculous cures which attended upon Jesus' earth career, but which he in no sense consciously willed. The passing of time demonstrated that this woman was really cured of her malady. Her faith was of the sort that laid direct hold upon the creative power resident in the Master's person. With the faith she had, it was only necessary to approach the Master's person. It was not at all necessary to touch his garment; that was merely the superstitious part of her belief. Jesus called this woman, Veronica of Caesarea-Philippi, into his presence to correct two errors which might have lingered in her mind, or which might have persisted in the minds of those who witnessed this healing: He did not want Veronica to go away thinking that her fear in attempting to steal her cure had been honored, or that her superstition in associating the touch of his garment with her healing had been effective. He desired all to know that it was her pure and living faith that had wrought the cure.

"Jairus was, of course, terribly impatient of this delay in reaching his home; so they now hastened on at quickened pace. Even before they entered the ruler's yard, one of his servants came out, saying: 'Trouble not the Master; your daughter is dead.' But Jesus seemed not to heed the servant's words, for, taking with him Peter, James, and John, he turned and said to the grief-stricken father: 'Fear not; only believe.' When he entered the house, he found the flute-players already there with the mourners, who were making an unseemly tumult; already were the relatives engaged in weeping and wailing. And when he had put all the mourners out of the room, he went in with the father and mother and his three apostles. He had told the mourners that the damsel was not dead, but they laughed him to scorn. Jesus now turned to the mother, saying: 'Your daughter is not dead; she is only asleep.' And when the house had quieted down, Jesus, going up to where the child lay, took her by the hand and said, 'Daughter, I say to you, awake and arise!' And when the girl heard these words, she immediately rose up and walked across the room.

15. CURE OF JAIRUS'S DAUGHTER

- A. TIME: A.D. 29
- B. PLACE: Capernaum
- C. OCCASION: After the return to Capernaum from the experience at Kheresa with Amos and the swine, Jesus was accosted by Jairus, a ruler of the synagogue, who implored him to heal his daughter. On the way to Jairus's house, there occurred the episode of the woman in the crowd touching Jesus and securing the cure of her long-standing affliction of hemorrhage.
- D. REFERENCES: P. 1698-9. (Matt. 9:18-26. Mark 5:21-43. Luke 8:40-56)
- E. THE MIRACLE: "The story of the cure of Amos, the Kheresa lunatic, had already reached Bethsaida and Capernaum, so that a great crowd was waiting for Jesus when his boat landed that Tuesday forenoon. Among this throng were the new observers from the Jerusalem Sanhedrin who had come down to Capernaum to find cause for the Master's apprehension and conviction. As Jesus spoke with those who had assembled to greet him, Jairus, one of the rulers of the synagogue, made his way through the crowd and, falling down at his feet, took him by the hand and besought that he would hasten away with him, saying: 'Master, my little daughter, an only child, lies in my home at the point of death. I pray that you will come and heal her.' When Jesus heard the request of this father, he said: 'I will go with you.'

"As Jesus went along with Jairus, the large crowd which had heard the father's request followed on to see what would happen. Shortly before they reached the ruler's house, as they hastened through a narrow street and as the throng jostled him, Jesus suddenly stopped, exclaiming, 'Someone touched me.' And when those who were near him denied that they had touched him, Peter spoke up: 'Master, you can see that this crowd presses you, threatening to crush us, and yet you say "someone has touched me." What do you mean?' Then Jesus said: 'I asked who touched me, for I perceived that living energy had gone forth from me.' As Jesus looked about him, his eyes fell upon a nearby woman, who, coming forward, knelt at his feet and said: 'For years I have been afflicted with a scourging hemorrhage. I have suffered many things from many physicians; I have spent all my substance, but none could cure me. Then I heard of you, and I thought if I may but touch the hem of his

And presently, after she had recovered from her daze, Jesus directed that they should give her something to eat, for she had been a long time without food.

“Since there was much agitation in Capernaum against Jesus, he called the family together and explained that the maiden had been in a state of coma following a long fever, and that he had merely aroused her, that he had not raised her from the dead. He likewise explained all this to his apostles, but it was futile; they all believed he had raised the little girl from the dead. What Jesus said in explanation of many of these apparent miracles had little effect on his followers. They were miracle-minded and lost no opportunity to ascribe another wonder to Jesus. Jesus and the apostles returned to Bethsaida after he had specifically charged all of them that they should tell no man.”

F. MOTIVATION:

1. Here, again is the problem of dealing with a comatose patient aroused by Jesus and everybody proclaiming that a miracle had been wrought.
2. Jesus frankly explained to the family and his apostles that the child had been aroused from a coma—but it did little good. Everybody insisted that another miracle had been performed.
3. On the way to the home of Jairus, Veronica—a woman in the crowd—touched him and was healed. Another of those spontaneous healings which occurred every now and then.
4. This woman’s perfect faith in the presence of the perfect source

16. FEEDING THE FIVE THOUSAND

A. TIME: A.D. 29

B. PLACE: A park south of Bethsaida-Julias

C. OCCASION: Jesus, craving a season of rest, betook himself to a park up around the lake. But the people followed him. Presently they were confronted with five thousand hungry people. Jesus decided not to send them away hungry.

D. REFERENCES: P. 1701-4. (Matt. 14:13-23. Mark 6:30-46. Luke 9:10-17. John 6:1-15)

E. THE MIRACLE: "This was the stage setting about five o'clock on Wednesday afternoon, when Jesus asked James Alpheus to summon Andrew and Philip. Said Jesus: 'What shall we do with the multitude? They have been with us now three days, and many of them are hungry. They have no food.' Philip and Andrew exchanged glances, and then Philip answered: 'Master, you should send these people away so that they may go to the villages around about and buy themselves food.' And Andrew, fearing the materialization of the king plot, quickly joined with Philip, saying: 'Yes, Master, I think it best that you dismiss the multitude so that they may go their way and buy food while you secure rest for a season.' By this time others of the twelve had joined the conference. Then said Jesus: 'But I do not desire to send them away hungry; can you not feed them?' This was too much for Philip, and he spoke right up: 'Master, in this country place where can we buy bread for this multitude? Two hundred denarii worth would not be enough for lunch.'

"Before the apostles had an opportunity to express themselves, Jesus turned to Andrew and Philip, saying: 'I do not want to send these people away. Here they are, like sheep without a shepherd. I would like to feed them. What food have we with us?' While Philip was conversing with Matthew and Judas, Andrew sought out the Mark lad to ascertain how much was left of their store of provisions. He returned to Jesus, saying: 'The lad has left only five barley loaves and two dried fishes'—and Peter promptly added, 'We have yet to eat this evening.'

"For a moment Jesus stood in silence. There was a faraway look in his eyes. The apostles said nothing. Jesus turned suddenly to Andrew and said, 'Bring me the loaves and fishes.' And when Andrew had brought the basket to Jesus, the Master said: 'Direct the people to sit down on the grass in companies of one hundred and appoint a leader over each group while you bring all of the evangelists here

“How long shall I bear with you? Are you all slow of spiritual comprehension and deficient in living faith? All these months have I taught you the truths of the kingdom, and yet are you dominated by material motives instead of spiritual considerations. Have you not even read in the Scriptures where Moses exhorted the unbelieving children of Israel, saying: “Fear not, stand still and see the salvation of the Lord”? Said the singer: “Put your trust in the Lord.” “Be patient, wait upon the Lord and be of good courage. He shall strengthen your heart.” “Cast your burden on the Lord, and he shall sustain you. Trust him at all times and pour out your heart to him, for God is your refuge.” “He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.” “It is better to trust the Lord than to put confidence in human princes.”

“And now do you all see that the working of miracles and the performance of material wonders will not win souls for the spiritual kingdom? We fed the multitude, but it did not lead them to hunger for the bread of life neither to thirst for the waters of spiritual righteousness. When their hunger was satisfied, they sought not entrance into the kingdom of heaven but rather sought to proclaim the Son of Man king after the manner of the kings of this world, only that they might continue to eat bread without having to toil therefor. And all this, in which many of you did more or less participate, does nothing to reveal the heavenly Father or to advance his kingdom on earth. Have we not sufficient enemies among the religious leaders of the land without doing that which is likely to estrange also the civil rulers? I pray that the Father will anoint your eyes that you may see and open your ears that you may hear, to the end that you may have full faith in the gospel which I have taught you.”

F. MOTIVATION:

1. This is the first nature miracle which the Master deliberately performed. Primarily, his heart was touched by the sight of this vast concourse of hungry mortals—like sheep without a shepherd.
2. But there was another motive. Jesus knew the miracle-seeking phase of his work was coming to a head. He purposefully performed this wonder to make an end of this phase of his ministry.
3. This nature wonder was immediately followed by the king-making episode.
4. By this combined miracle and the king-making business, Jesus

with us.’

“Jesus took up the loaves in his hands, and after he had given thanks, he broke the bread and gave to his apostles, who passed it on to their associates, who in turn carried it to the multitude. Jesus in like manner broke and distributed the fishes. And this multitude did eat and were filled. And when they had finished eating, Jesus said to the disciples: ‘Gather up the broken pieces that remain over so that nothing will be lost.’ And when they had finished gathering up the fragments, they had twelve basketfuls. They who ate of this extraordinary feast numbered about five thousand men, women, and children.

“And this is the first and only nature miracle which Jesus performed as a result of his conscious preplanning. It is true that his disciples were disposed to call many things miracles which were not, but this was a genuine supernatural ministrations. In this case, so we were taught, Michael multiplied food elements as he always does except for the elimination of the time factor and the visible life channel.

“Of the five thousand who were miraculously fed, and who, when their stomachs were full and their hearts empty, would have made him king, only about five hundred persisted in following after him. But before these received word that he was back in Bethsaida, Jesus asked Andrew to assemble the twelve apostles and their associates, including the women, saying, ‘I desire to speak with them.’ And when all were ready, Jesus said:

then shall his kingdom stand? But you should know that no one can enter into the house of a strong man and despoil his goods except he first overpower and bind that strong man. And so, if I by the power of Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I, by the spirit of God, cast out devils, then has the kingdom of God truly come upon you. If you were not blinded by prejudice and misled by fear and pride, you would easily perceive that one who is greater than devils stands in your midst. You compel me to declare that he who is not with me is against me, while he who gathers not with me scatters abroad. Let me utter a solemn warning to you who would presume, with your eyes open and with premeditated malice, knowingly to ascribe the works of God to the doings of devils: Verily, verily, I say to you, all your sins shall be forgiven, even all of your blasphemies, but whosoever shall blaspheme against God with deliberation and wicked intention shall never obtain forgiveness. Since such persistent workers of iniquity will never seek nor receive forgiveness, they are guilty of the sin of eternally rejecting divine forgiveness.

“Many of you have this day come to the parting of the ways; you have come to a beginning of the making of the inevitable choice between the will of the Father and the self-chosen ways of darkness. And as you now choose, so shall you eventually be. You must either make the tree good and its fruit good, or else will the tree become corrupt and its fruit corrupt. I declare that in my Father’s eternal kingdom the tree is known by its fruits. But some of you who are as vipers, how can you, having already chosen evil, bring forth good fruits? After all, out of the abundance of the evil in your hearts your mouths speak.’

“Then stood up another Pharisee, who said: ‘Teacher, we would have you give us a predetermined sign which we will agree upon as establishing your authority and right to teach. Will you agree to such an arrangement?’ And when Jesus heard this, he said: ‘This faithless and sign-seeking generation seeks a token, but no sign shall be given you other than that which you already have, and that which you shall see when the Son of Man departs from among you.’”

F. MOTIVATION:

1. This is the first case of the casting out of devils—a case of abnormal mind possessed by a disloyal midwayer.
2. Remember: Jesus knew the differences between demoniac possession, epilepsy, and hysteria.

17. CASTING OUT THE UNCLEAN SPIRIT

- A. TIME: A.D. 29
- B. PLACE: The Capernaum synagogue
- C. OCCASION: This was the ending of the Capernaum crisis. Jesus had preached an epochal sermon and during the discussions and questions of a lengthy after meeting, a Pharisee brought forward a demented youth as a sort of challenge. Jesus had compassion on the lad and cast out the evil spirit.
- D. REFERENCES: P. 1713-14. (Matt. 12:22-28. Luke 11:14-18)
- E. THE MIRACLE: "In the midst of the discussions of this after meeting, one of the Pharisees from Jerusalem brought to Jesus a distraught youth who was possessed of an unruly and rebellious spirit. Leading this demented lad up to Jesus, he said: 'What can you do for such affliction as this? Can you cast out devils?' And when the Master looked upon the youth, he was moved with compassion and, beckoning for the lad to come to him, took him by the hand and said: 'You know who I am; come out of him; and I charge one of your loyal fellows to see that you do not return.' And immediately the lad was normal and in his right mind. And this is the first case where Jesus really cast an 'evil spirit' out of a human being. All of the previous cases were only supposed possession of the devil; but this was a genuine case of demoniac possession, even such as sometimes occurred in those days and right up to the day of Pentecost, when the Master's spirit was poured out upon all flesh, making it forever impossible for these few celestial rebels to take such advantage of certain unstable types of human beings.

"When the people marveled, one of the Pharisees stood up and charged that Jesus could do these things because he was in league with devils; that he admitted in the language which he employed in casting out this devil that they were known to each other; and he went on to state that the religious teachers and leaders at Jerusalem had decided that Jesus did all his so-called miracles by the power of Beelzebub, the prince of devils. Said the Pharisee: 'Have nothing to do with this man; he is in partnership with Satan.'

"Then said Jesus: 'How can Satan cast out Satan? A kingdom divided against itself cannot stand; if a house be divided against itself, it is soon brought to desolation. Can a city withstand a siege if it is not united? If Satan casts out Satan, he is divided against himself; how

3. This was a combined motivated miracle—a challenge by his enemies associated with compassion for the young man
4. Again, Jesus desired to enter upon a full discussion of the oft repeated charge that he cast out devils by the power of the prince of devils. Many cases heretofore healed were believed to be persons possessed by demons.

18. THE SYRIAN WOMAN'S DAUGHTER

- A. TIME: A.D. 29
- B. PLACE: The environs of Sidon, at the house of a well-to-do believer
- C. OCCASION: Norana was a Syrian believer who had an afflicted daughter. Learning of Jesus' presence at this home, she came seeking help for her child. After the apostles failed to put her off, Jesus came forth and honored her faith.
- D. REFERENCES: P. 1734-5. (Matt. 15:21-28. Mark 7:24-30)
- E. THE MIRACLE: "There lived near the home of Karuska, where the Master lodged, a Syrian woman who had heard much of Jesus as a great healer and teacher, and on this Sabbath afternoon she came over, bringing her little daughter. The child, about twelve years old, was afflicted with a grievous nervous disorder characterized by convulsions and other distressing manifestations.

"Jesus had charged his associates to tell no one of this presence at the home of Karuska, explaining that he desired to have a rest. While they had obeyed their Master's instructions, the servant of Karuska had gone over to the house of this Syrian woman, Norana, to inform her that Jesus lodged at the home of her mistress and had urged this anxious mother to bring her afflicted daughter for healing. This mother, of course, believed that her child was possessed by a demon, an unclean spirit.

"When Norana arrived with her daughter, the Alpheus twins explained through an interpreter that the Master was resting and could not be disturbed; whereupon Norana replied that she and the child would remain right there until the Master had finished his rest. Peter also endeavored to reason with her and to persuade her to go home. He explained that Jesus was weary with much teaching and healing, and that he had come to Phoenicia for a period of quiet and rest. But it was futile; Norana would not leave. To Peter's entreaties she replied only: 'I will not depart until I have seen your Master. I know he can cast the demon out of my child, and I will not go until the healer has looked upon my daughter.'

"Then Thomas sought to send the woman away but met only with failure. To him she said: 'I have faith that your Master can cast out this demon which torments my child. I have heard of his mighty works in Galilee, and I believe in him. What has happened to you, his disciples, that you would send away those who come seeking your Master's help?' And when she had thus spoken, Thomas with-

only: 'Yes, teacher, I understand your words. I am only a dog in the eyes of the Jews, but as concerns your Master, I am a believing dog. I am determined that he shall see my daughter, for I am persuaded that, if he shall but look upon her, he will heal her. And even you, my good man, would not dare to deprive the dogs of the privilege of obtaining the crumbs which chance to fall from the children's table.'

"At just this time the little girl was seized with a violent convulsion before them all, and the mother cried out: 'There, you can see that my child is possessed by an evil spirit. If our need does not impress you, it would appeal to your Master, who I have been told loves all men and dares even to heal the gentiles when they believe. You are not worthy to be his disciples. I will not go until my child has been cured.'

"Jesus, who had heard all of this conversation through an open window, now came outside, much to their surprise, and said: 'O woman, great is your faith, so great that I cannot withhold that which you desire; go your way in peace. Your daughter already has been made whole.' And the little girl was well from that hour. As Norana and the child took leave, Jesus entreated them to tell no one of this occurrence; and while his associates did comply with this request, the mother and the child ceased not to proclaim the fact of the little girl's healing throughout all the countryside and even in Sidon, so much so that Jesus found it advisable to change his lodgings within a few days.

"The next day, as Jesus taught his apostles, commenting on the cure of the daughter of the Syrian woman, he said: 'And so it has been all the way along; you see for yourselves how the gentiles are able to exercise saving faith in the teachings of the gospel of the kingdom of heaven. Verily, verily, I tell you that the Father's kingdom shall be taken by the gentiles if the children of Abraham are not minded to show faith enough to enter therein.'"

F. MOTIVATION:

1. First, Jesus wanted to honor a strong and living faith. Faith must be both pure and persistent.
2. Jesus also wanted to teach his apostles a valuable lesson about the rights of the Gentiles to the privileges of the kingdom.
3. The record does not diagnose this case. The mother regarded it as demoniacal possession. It was probably epilepsy.

drew.

“Then came forward Simon Zelotes to remonstrate with Norana. Said Simon: ‘Woman, you are a Greek-speaking gentile. It is not right that you should expect the Master to take the bread intended for the children of the favored household and cast it to the dogs.’ But Norana refused to take offense at Simon’s thrust. She replied

not wait for the Master's return. We are ambassadors of the kingdom; no longer do we hold these things in secret. Jesus is the Deliverer, and the keys of the kingdom have been delivered to us.' By this time Andrew and Thomas were in consultation at one side. Nathaniel and the others looked on in amazement; they were all aghast at the sudden boldness, if not presumption, of Simon and Judas. Then said the father: 'If it has been given you to do these works, I pray that you will speak those words which will deliver my child from this bondage.' Then Simon stepped forward and, placing his hand on the head of the child, looked directly into his eyes and commanded: 'Come out of him you unclean spirit; in the name of Jesus obey me.' But the lad had only a more violent fit, while the scribes mocked the apostles in derision, and the disappointed believers suffered the taunts of these unfriendly critics....

"When Jesus had listened to this recital, he touched the kneeling father and bade him rise while he gave the near-by apostles a searching survey. Then said Jesus to all those who stood before him: 'O faithless and perverse generation, how long shall I bear with you? How long shall I be with you? How long ere you learn that the works of faith come not forth at the bidding of doubting unbelief?' And then, pointing to the bewildered father, Jesus said, 'Bring hither your son.' And when James had brought the lad before Jesus, he asked, 'How long has the boy been afflicted in this way?' The father answered, 'Since he was a very young child.' And as they talked, the youth was seized with a violent attack and fell in their midst, gnashing his teeth and foaming at the mouth. After a succession of violent convulsions he lay there before them as one dead. Now did the father again kneel at Jesus' feet while he implored the Master, saying: 'If you can cure him, I beseech you to have compassion on us and deliver us from this affliction.' And when Jesus heard these words, he looked down into the father's anxious face, saying: 'Question not my Father's power of love, only the sincerity and reach of your faith. All things are possible to him who really believes.' And then James of Safed spoke those long-to-be-remembered words of commingled faith and doubt, 'Lord, I believe. I pray you help my unbelief.'

"When Jesus heard these words, he stepped forward and, taking the lad by the hand, said: 'I will do this in accordance with my Father's will and in honor of living faith. My son, arise! Come out of him, disobedient spirit, and go not back into him.' And placing the hand of the lad in the hand of the father, Jesus said: 'Go your way. The Fa-

19. THE EPILEPTIC BOY

A. TIME: A.D. 29

B. PLACE: At the base of Mt. Hermon

C. OCCASION: The nine apostles were waiting for Jesus and the three to come down from the mount of transfiguration. The waiting apostles had rashly undertaken to cure an epileptic boy—and met with failure. Jesus arrives and effects the cure.

C. REFERENCES: P. 1755-7. (Matt. 17:14-20. Mark 9:14-29. Luke 9:37-43)

D. THE MIRACLE: “It was shortly before breakfast time on this Tuesday morning when Jesus and his companions arrived at the apostolic camp. As they drew near, they discerned a considerable crowd gathered around the apostles and soon began to hear the loud words of argument and disputation of this group of about fifty persons, embracing the nine apostles and a gathering equally divided between Jerusalem scribes and believing disciples who had tracked Jesus and his associates in their journey from Magadan.

“Although the crowd engaged in numerous arguments, the chief controversy was about a certain citizen of Tiberias who had arrived the preceding day in quest of Jesus. This man, James of Safed, had a son about fourteen years old, an only child, who was severely afflicted with epilepsy. In addition to this nervous malady this lad had become possessed by one of those wandering, mischievous, and rebellious midwayers who were then present on earth and uncontrolled, so that the youth was both epileptic and demon-possessed.

“For almost two weeks this anxious father, a minor official of Herod Antipas, had wandered about through the western borders of Philip’s domains, seeking Jesus that he might entreat him to cure this afflicted son. And he did not catch up with the apostolic party until about noon of this day when Jesus was up on the mountain with the three apostles.

“Andrew stepped up to greet this father and his son, saying, ‘Whom do you seek?’ Said James: ‘My good man, I search for your Master. I seek healing for my afflicted son. I would have Jesus cast out this devil that possesses my child.’ And then the father proceeded to relate to the apostles how his son was so afflicted that he had many times almost lost his life as a result of these malignant seizures.

“As the apostles listened, Simon Zelotes and Judas Iscariot stepped into the presence of the father, saying: ‘We can heal him; you need

ther has granted the desire of your soul.' And all who were present, even the enemies of Jesus, were astonished at what they saw."

F. MOTIVATION:

1. Self-seeking—honor—craving—is fatal to spiritual attainment. The apostles would work miracles to demonstrate their superiority.
2. This episode also serves to validate sincerity in association with faith. The father's faith wavered but his sincerity was whole-hearted.
3. Here is a case of double affliction. While the boy undoubtedly had epilepsy, he was also a victim of rebel midwayer possession. Jesus cured the one ailment and divested him of the other.
4. It is a common experience to observe an epileptic attack brought on by discussing this trouble in the presence of the patient.

20. HEALING THE BLIND BEGGAR

- A. TIME: A.D. 29
- B. PLACE: Jerusalem
- C. OCCASION: Jesus was attending the feast of tabernacles. On this Sabbath morning Jesus cured this blind man near the temple for the purpose of bringing his mission to the attention of the Jewish rulers.
- D. REFERENCES: P. 1811-13. (John Chapt. 9)
- E. THE MIRACLE: “The next morning the three went over to Martha’s home at Bethany for breakfast and then went immediately into Jerusalem. This Sabbath morning, as Jesus and his two apostles drew near the temple, they encountered a well-known beggar, a man who had been born blind, sitting at his usual place. Although these mendicants did not solicit or receive alms on the Sabbath day, they were permitted thus to sit in their usual places. Jesus paused and looked upon the beggar. As he gazed upon this man who had been born blind, the idea came into his mind as to how he would once more bring his mission on earth to the notice of the Sanhedrin and the other Jewish leaders and religious teachers.

“As the Master stood there before the blind man, engrossed in deep thought, Nathaniel, pondering the possible cause of this man’s blindness, asked: ‘Master, who did sin, this man or his parents, that he should be born blind?’

“The rabbis taught that all such cases of blindness from birth were caused by sin. Not only were children conceived and born in sin, but a child could be born blind as a punishment for some specific sin committed by its father. They even taught that a child itself might sin before it was born into the world. They also taught that such defects could be caused by some sin or other indulgence of the mother while carrying the child.

“There was, throughout all these regions, a lingering belief in reincarnation. The older Jewish teachers, together with Plato, Philo, and many of the Essenes, tolerated the theory that men may reap in one incarnation what they have sown in a previous existence; thus in one life they were believed to be expiating the sins committed in preceding lives. The Master found it difficult to make men believe that their souls had not had previous existence.

“However, inconsistent as it seems, while such blindness was sup-

“When they began to inquire of him how he was able to see, he answered them: ‘A man called Jesus came by this way, and when talking about me with his friends, he made clay with spittle, anointed my eyes, and directed that I should go and wash in the pool of Siloam. I did what this man told me, and immediately I received my sight. And that is only a few hours ago. I do not yet know the meaning of much that I see.’ And when the people who began to gather about him asked where they could find the strange man who had healed him, Josiah could answer only that he did not know.

“This is one of the strangest of all the Master’s miracles. This man did not ask for healing. He did not know that the Jesus who had directed him to wash at Siloam, and who had promised him vision, was the prophet of Galilee who had preached in Jerusalem during the feast of tabernacles. This man had little faith that he would receive his sight, but the people of that day had great faith in the efficacy of the spittle of a great or holy man; and from Jesus’ conversation with Nathaniel and Thomas, Josiah had concluded that his would-be benefactor was a great man, a learned teacher or a holy prophet; accordingly he did as Jesus directed him.

“Jesus made use of the clay and the spittle and directed him to wash in the symbolic pool of Siloam for three reasons:

“1. This was not a miracle response to the individual’s faith. This was a wonder which Jesus chose to perform for a purpose of his own, but which he so arranged that this man might derive lasting benefit therefrom.

“2. As the blind man had not asked for healing, and since the faith he had was slight, these material acts were suggested for the purpose of encouraging him. He did believe in the superstition of the efficacy of spittle, and he knew the pool of Siloam was a semisacred place. But he would hardly have gone there had it not been necessary to wash away the clay of his anointing. There was just enough ceremony about the transaction to induce him to act.

“3. But Jesus had a third reason for resorting to these material means in connection with this unique transaction: This was a miracle wrought purely in obedience to his own choosing, and thereby he desired to teach his followers of that day and all subsequent ages to refrain from despising or neglecting material means in the healing of the sick. He wanted to teach them that they must cease to regard miracles as the only method of curing human diseases.”

posed to be the result of sin, the Jews held that it was meritorious in a high degree to give alms to these blind beggars. It was the custom of these blind men constantly to chant to the passers-by, 'O tender-hearted, gain merit by assisting the blind.'

"Jesus entered into the discussion of this case with Nathaniel and Thomas, not only because he had already decided to use this blind man as the means of that day bringing his mission once more prominently to the notice of the Jewish leaders, but also because he always encouraged his apostles to seek for the true causes of all phenomena, natural or spiritual. He had often warned them to avoid the common tendency to assign spiritual causes to commonplace physical events.

"Jesus decided to use this beggar in his plans for that day's work, but before doing anything for the blind man, Josiah by name, he proceeded to answer Nathaniel's question. Said the Master: 'Neither did this man sin nor his parents that the works of God might be manifest in him. This blindness has come upon him in the natural course of events, but we must now do the works of Him who sent me, while it is still day, for the night will certainly come when it will be impossible to do the work we are about to perform. When I am in the world, I am the light of the world, but in only a little while I will not be with you.'

"When Jesus had spoken, he said to Nathaniel and Thomas: 'Let us create the sight of this blind man on this Sabbath day that the scribes and Pharisees may have the full occasion which they seek for accusing the Son of Man.' Then, stooping over, he spat on the ground and mixed the clay with the spittle, and speaking of all this so that the blind man could hear, he went up to Josiah and put the clay over his sightless eyes, saying: 'Go, my son, wash away this clay in the pool of Siloam, and immediately you shall receive your sight.' And when Josiah had so washed in the pool of Siloam, he returned to his friends and family, seeing.

"Having always been a beggar, he knew nothing else; so, when the first excitement of the creation of his sight had passed, he returned to his usual place of alms-seeking. His friends, neighbors, and all who had known him aforesaid, when they observed that he could see, all said, 'Is this not Josiah the blind beggar?' Some said it was he, while others said, 'No, it is one like him, but this man can see.' But when they asked the man himself, he answered, 'I am he.'

Jesus gave this man his sight by miraculous working, on this Sabbath morning and in Jerusalem near the temple, for the prime purpose of making this act an open challenge to the Sanhedrin and all the Jewish teachers and religious leaders. This was his way of proclaiming an open break with the Pharisees. He was always positive in everything he did. And it was for the purpose of bringing these matters before the Sanhedrin that Jesus brought his two apostles to this man early in the afternoon of this Sabbath day and deliberately provoked those discussions which compelled the Pharisees to take notice of the miracle.”

F. MOTIVATION:

1. The Jews clamored for miracles—Jesus decided to make this concession to their wonder-craving.
2. He decided to do this cure on the Sabbath in order to bring the matter to the immediate attention of the rulers.
3. It was a challenge to the rulers to accept him on their own terms—miracles, wonders, etc.
4. He wanted to give this blind man his sight—and he wanted to correct the wrong ideas of his apostles and others respecting the cause of congenital blindness.
5. Jesus also knew that, in this case, healing would lead to good results—in that Josiah became a useful worker for the upbuilding of the kingdom.

21. THE TEN LEPERS

- A. TIME: A.D. 30
- B. PLACE: Near Amathus
- C. OCCASION: Nine of the lepers were Jews, one a Samaritan. Simon Zelotes, seeing the Samaritan, wanted Jesus to pass them by, but the Master decided to bestow health upon these ten men and at the same time teach his apostles a lesson.
- D. REFERENCES: P. 1827-8. (Luke 17:11-19)
- E. THE MIRACLE: “The next day Jesus went with the twelve over to Amathus, near the border of Samaria, and as they approached the city, they encountered a group of ten lepers who sojourned near this place. Nine of this group were Jews, one a Samaritan. Ordinarily these Jews would have refrained from all association or contact with this Samaritan, but their common affliction was more than enough to overcome all religious prejudice. They had heard much of Jesus and his earlier miracles of healing, and since the seventy made a practice of announcing the time of Jesus’ expected arrival when the Master was out with the twelve on these tours, the ten lepers had been made aware that he was expected to appear in this vicinity about this time; and they were, accordingly, posted here on the outskirts of the city where they hoped to attract his attention and ask for healing. When the lepers saw Jesus drawing near them, not daring to approach him, they stood afar off and cried to him: ‘Master, have mercy on us; cleanse us from our affliction. Heal us as you have healed others.’

“Jesus had just been explaining to the twelve why the gentiles of Perea, together with the less orthodox Jews, were more willing to believe the gospel preached by the seventy than were the more orthodox and traditionbound Jews of Judea. He had called their attention to the fact that their message had likewise been more readily received by the Galileans, and even by the Samaritans. But the twelve apostles were hardly yet willing to entertain kind feelings for the long-despised Samaritans.

“Accordingly, when Simon Zelotes observed the Samaritan among the lepers, he sought to induce the Master to pass on into the city without even hesitating to exchange greetings with them. Said Jesus to Simon: ‘But what if the Samaritan loves God as well as the Jews? Should we sit in judgment on our fellow men? Who can tell? if we make these ten men whole, perhaps the Samaritan will prove more

looking about at the twelve, especially at Simon Zelotes, said: 'Were not ten cleansed? Where, then, are the other nine, the Jews? Only one, this alien, has returned to give glory to God.' And then he said to the Samaritan, 'Arise and go your way; your faith has made you whole.'

"Jesus looked again at his apostles as the stranger departed. And the apostles all looked at Jesus, save Simon Zelotes, whose eyes were downcast. The twelve said not a word. Neither did Jesus speak; it was not necessary that he should.

"Though all ten of these men really believed they had leprosy, only four were thus afflicted. The other six were cured of a skin disease which had been mistaken for leprosy. But the Samaritan really had leprosy.

"Jesus enjoined the twelve to say nothing about the cleansing of the lepers, and as they went on into Amathus, he remarked: 'You see how it is that the children of the house, even when they are insubordinate to their Father's will, take their blessings for granted. They think it a small matter if they neglect to give thanks when the Father bestows healing upon them, but the strangers, when they receive gifts from the head of the house, are filled with wonder and are constrained to give thanks in recognition of the good things bestowed upon them.' And still the apostles said nothing in reply to the Master's words."

F. MOTIVATION:

1. Primarily it was to help his apostles to overcome their prejudice against Samaritans and other non-Jews.
2. Again, he did take pleasure in relieving human suffering and affliction.
3. Only four of these men had real leprosy. The Samaritan was a real leper.
4. Remember: These men, on hearing that Jesus was due in this village, betook themselves out on the road he was expected to traverse. They made every effort to contact the source of healing. They did not wait to be sought out.
5. Again, note that Jesus still goes out of his way to comply with

grateful even than the Jews. Do you feel certain about your opinions, Simon?' And Simon quickly replied, 'If you cleanse them, you will soon find out.' And Jesus replied: 'So shall it be, Simon, and you will soon know the truth regarding the gratitude of men and the loving mercy of God.'

"Jesus, going near the lepers, said: 'If you would be made whole, go forthwith and show yourselves to the priests as required by the law of Moses.' And as they went, they were made whole. But when the Samaritan saw that he was being healed, he turned back and, going in quest of Jesus, began to glorify God with a loud voice. And when he had found the Master, he fell on his knees at his feet and gave thanks for his cleansing. The nine others, the Jews, had also discovered their healing, and while they also were grateful for their cleansing, they continued on their way to show themselves to the priests.

"As the Samaritan remained kneeling at Jesus' feet, the Master,

by the hand, said: 'Arise and go your way. You have not asked to be healed, but I know the desire of your heart and the faith of your soul.' Before the man left the room, Jesus returned to his seat and, addressing those at the table, said: 'Such works my Father does, not to tempt you into the kingdom, but to reveal himself to those who are already in the kingdom. You can perceive that it would be like the Father to do just such things because which one of you, having a favorite animal that fell in the well on the Sabbath day, would not go right out and draw him up?' And since no one would answer him, and inasmuch as his host evidently approved of what was going on, Jesus stood up and spoke to all present: 'My brethren, when you are bidden to a marriage feast, sit not down in the chief seat, lest, perchance, a more honored man than you has been invited, and the host will have to come to you and request that you give your place to this other and honored guest. In this event, with shame you will be required to take a lower place at the table. When you are bidden to a feast, it would be the part of wisdom, on arriving at the festive table, to seek for the lowest place and take your seat therein, so that, when the host looks over the guests, he may say to you: "My friend, why sit in the seat of the least? come up higher"; and thus will such a one have glory in the presence of his fellow guests. Forget not, every one who exalts himself shall be humbled, while he who truly humbles himself shall be exalted. Therefore, when you entertain at dinner or give a supper, invite not always your friends, your brethren, your kinsmen, or your rich neighbors that they in return may bid you to their feasts, and thus will you be recompensed. When you give a banquet, sometimes bid the poor, the maimed, and the blind. In this way you shall be blessed in your heart, for you well know that the lame and the halt cannot repay you for your loving ministry.'"

F. MOTIVATION:

1. Jesus wanted to show that he was just as much interested in this unfortunate man as he was in his wealthy host and his influential fellow guests.
2. He wanted to relieve human suffering.
3. Jesus also wanted to liberalize Sabbath-keeping. Having a social breakfast on the Sabbath was something of a departure from traditional Sabbath-keeping, but Jesus wanted to go further.
4. He used this occasion to impart valuable instructions about vanity, self-seeking, and honor-craving.

22. HEALING THE DROPSICAL MAN

- A. TIME: A.D. 30
- B. PLACE: Philadelphia
- C. OCCASION: During the visit at Philadelphia, a wealthy Pharisee invited Jesus to his house for Sabbath breakfast. About forty were present. This man with dropsy entered the room, much to the dislike of the host.
- D. REFERENCES: P. 1834. (Luke 14:1-6)
- E. THE MIRACLE: “Near the end of the meal there came in from the street a man long afflicted with a chronic disease and now in a dropsical condition. This man was a believer, having recently been baptised by Abner’s associates. He made no request of Jesus for healing, but the Master knew full well that this afflicted man came to this breakfast hoping thereby to escape the crowds which thronged him and thus be more likely to engage his attention. This man knew that few miracles were then being performed; however, he had reasoned in his heart that his sorry plight might possibly appeal to the Master’s compassion. And he was not mistaken, for when he entered the room, both Jesus and the self-righteous Pharisee from Jerusalem took notice of him. The Pharisee was not slow to voice his resentment that such a one should be permitted to enter the room. But Jesus looked upon the sick man and smiled so benignly that he drew near and sat down upon the floor. As the meal was ending, the Master looked over his fellow guests and then, after glancing significantly at the man with dropsy, said: ‘My friends, teachers in Israel and learned lawyers, I would like to ask you a question: Is it lawful to heal the sick and afflicted on the Sabbath day, or not?’ But those who were there present knew Jesus too well; they held their peace; they answered not his question.
- “Then went Jesus over to where the sick man sat and, taking him

23. THE WOMAN WITH THE SPIRIT OF INFIRMITY

- A. TIME: A.D. 30
- B. PLACE: The Philadelphia synagogue
- C. OCCASION: At the end of his Sabbath sermon, stepping down from the pulpit, he accosted this woman and told her she could be delivered from her fears and depression.
- D. REFERENCES: P. 1835-6. (Luke 13:10-21)
- E. THE MIRACLE: "Abner had arranged for the Master to teach in the synagogue on this Sabbath day, the first time Jesus had appeared in a synagogue since they had all been closed to his teachings by order of the Sanhedrin. At the conclusion of the service Jesus looked down before him upon an elderly woman who wore a downcast expression, and who was much bent in form. This woman had long been fear-ridden, and all joy had passed out of her life. As Jesus stepped down from the pulpit, he went over to her and, touching her bowed-over form on the shoulder, said: 'Woman, if you would only believe, you could be wholly loosed from your spirit of infirmity.' And this woman, who had been bowed down and bound up by the depressions of fear for more than eighteen years, believed the words of the Master and by faith straightened up immediately. When this woman saw that she had been made straight, she lifted up her voice and glorified God.

"Notwithstanding that this woman's affliction was wholly mental, her bowedover form being the result of her depressed mind, the people thought that Jesus had healed a real physical disorder. Although the congregation of the synagogue at Philadelphia was friendly toward the teachings of Jesus, the chief ruler of the synagogue was an unfriendly Pharisee. And as he shared the opinion of the congregation that Jesus had healed a physical disorder, and being indignant because Jesus had presumed to do such a thing on the Sabbath, he stood up before the congregation and said: 'Are there not six days in which men should do all their work? In these working days come, therefore, and he healed, but not on the Sabbath day.'

"When the unfriendly ruler had thus spoken, Jesus returned to the speaker's platform and said: 'Why play the part of hypocrites? Does not every one of you, on the Sabbath, loose his ox from the stall and lead him forth for watering? If such a service is permissible on the Sabbath day, should not this woman, a daughter of Abraham who

has been bound down by evil these eighteen years, be loosed from this bondage and led forth to partake of the waters of liberty and life, even on this Sabbath day?’ And as the woman continued to glorify God, his critic was put to shame, and the congregation rejoiced with her that she had been healed.

“As a result of his public criticism of Jesus on this Sabbath the chief ruler of the synagogue was deposed, and a follower of Jesus was put in his place.

“Jesus frequently delivered such victims of fear from their spirit of infirmity, from their depression of mind, and from their bondage of fear. But the people thought that all such afflictions were either physical disorders or possession of evil spirits.”

F. MOTIVATION:

1. The sight of misery and unhappiness always appealed to Jesus.
2. He wanted to deliver this woman from the bondage of fear—the slavery of depression.
3. He wanted to show that religion could help—even cure—thousands of the victims of functional nervous disorders.
4. And, again, he wanted to register a protest against the burdensome nature of orthodox Jewish Sabbath-keeping.
5. And he wanted to expose and protest against hypocrisy.

cause of these emotional manifestations. We are inclined to believe that Jesus wept because of a number of thoughts and feelings which were going through his mind at this time, such as:

1. He felt a genuine and sorrowful sympathy for Martha and Mary; he had a real and deep human affection for these sisters who had lost their brother.

“2. He was perturbed in his mind by the presence of the crowd of mourners, some sincere and some merely pretenders. He always resented these outward exhibitions of mourning. He knew the sisters loved their brother and had faith in the survival of believers. These conflicting emotions may possibly explain why he groaned as they came near the tomb.

“3. He truly hesitated about bringing Lazarus back to the mortal life. His sisters really needed him, but Jesus regretted having to summon his friend back to experience the bitter persecution which he well knew Lazarus would have to endure as a result of being the subject of the greatest of all demonstrations of the divine power of the Son of Man.

“The small group assembled before Lazarus’s tomb little realized the presence near at hand of a vast concourse of all orders of celestial beings assembled under the leadership of Gabriel and now in waiting, by direction of the Personalized Adjuster of Jesus, vibrating with expectancy and ready to execute the bidding of their beloved Sovereign.

“When Jesus spoke those words of command, ‘Take away the stone,’ the assembled celestial hosts made ready to enact the drama of the resurrection of Lazarus in the likeness of his mortal flesh. Such a form of resurrection involves difficulties of execution which far transcend the usual technique of the resurrection of mortal creatures in morontia form and requires far more celestial personalities and a far greater organization of universe facilities.

“When Martha and Mary heard this command of Jesus directing that the stone in front of the tomb be rolled away, they were filled with conflicting emotions. Mary hoped that Lazarus was to be raised from the dead, but Martha, while to some extent sharing her sister’s faith, was more exercised by the fear that Lazarus would not be presentable, in his appearance, to Jesus, the apostles, and their friends. Said Martha: ‘Must we roll away the stone? My brother has now

24. THE RESURRECTION OF LAZARUS

- A. TIME: A.D. 30
- B. PLACE: Bethany
- C. OCCASION: Jesus receives word that Lazarus is very sick. He immediately conceives the plan of making one last and mighty attempt to save the Jewish rulers—he would let Lazarus die—and resurrect him from the dead.
- D. REFERENCES: P. 1842-6. (John 11:38-46)
- E. THE MIRACLE: “When Martha met Jesus, she fell at his feet, exclaiming, ‘Master, if you had been here, my brother would not have died!’ Many fears were passing through Martha’s mind, but she gave expression to no doubt, nor did she venture to criticize or question the Master’s conduct as related to Lazarus’s death. When she had spoken, Jesus reached down and, lifting her upon her feet, said, ‘Only have faith, Martha, and your brother shall rise again.’ Then answered Martha: ‘I know that he will rise again in the resurrection of the last day; and even now I believe that whatever you shall ask of God, our Father will give you.’

“Then said Jesus, looking straight into the eyes of Martha: ‘I am the resurrection and the life; he who believes in me, though he dies, yet shall he live. In truth, whosoever lives and believes in me shall never really die. Martha, do you believe this?’ And Martha answered the Master: ‘Yes, I have long believed that you are the Deliverer, the Son of the living God, even he who should come to this world.’

“After Jesus had spent a few moments in comforting Martha and Mary, apart from the mourners, he asked them, ‘Where have you laid him?’ Then Martha said, ‘Come and see.’ And as the Master followed on in silence with the two sorrowing sisters, he wept. When the friendly Jews who followed after them saw his tears, one of them said: ‘Behold how he loved him. Could not he who opened the eyes of the blind have kept this man from dying?’ By this time they were standing before the family tomb, a small natural cave, or declivity, in the ledge of rock which rose up some thirty feet at the far end of the garden plot.

“It is difficult to explain to human minds just why Jesus wept. While we have access to the registration of the combined human emotions and divine thoughts, as of record in the mind of the Personalized Adjuster, we are not altogether certain about the real

as he stood up before them—alive—Jesus said, ‘Loose him and let him go.’

“All, save the apostles, with Martha and Mary, fled to the house. They were pale with fright and overcome with astonishment. While some tarried, many hastened to their, homes.

“Lazarus greeted Jesus and the apostles and asked the meaning of the grave cloths and why he had awakened in the garden. Jesus and the apostles drew to one side while Martha told Lazarus of his death, burial, and resurrection. She had to explain to him that he had died on Sunday and was now brought back to life on Thursday, inasmuch as he had had no consciousness of time since falling asleep in death.

“As Lazarus came out of the tomb, the Personalized Adjuster of Jesus, now chief of his kind in this local universe, gave command to the former Adjuster of Lazarus, now in waiting, to resume abode in the mind and soul of the resurrected man.

“Then went Lazarus over to Jesus and, with his sisters, knelt at the Master’s feet to give thanks and offer praise to God. Jesus, taking Lazarus by the hand, lifted him up, saying: ‘My son, what has happened to you will also be experienced by all who believe this gospel except that they shall be resurrected in a more glorious form. You shall be a living witness of the truth which I spoke—I am the resurrection and the life. But let us all now go into the house and partake of nourishment for these physical bodies.’”

F. MOTIVATION:

1. This was the final and supreme undertaking—his last effort to win the Jewish rulers—on their own terms of the miraculous—the wonder of wonders—even the resurrection of the dead.
2. It was a gesture of personal friendship. Jesus probably enjoyed this Bethany family—along with his own family and the Zebedees—more than any other on earth.
3. He had been teaching the gift of eternal life—and now he would demonstrate that he was indeed the resurrection and the life.
4. He would also help his apostles to believe more fully in the promise of his own resurrection.
5. But even this mighty work did not win those who had so long rejected light and truth. They soon set about to kill Lazarus as

been dead four days, so that by this time decay of the body has begun.' Martha also said this because she was not certain as to why the Master had requested that the stone be removed; she thought maybe Jesus wanted only to take one last look at Lazarus. She was not settled and constant in her attitude. As they hesitated to roll away the stone, Jesus said: 'Did I not tell you at the first that this sickness was not to the death? Have I not come to fulfill my promise? And after I came to you, did I not say that, if you would only believe, you should see the glory of God? Wherefore do you doubt? How long before you will believe and obey?'

"As this company of some forty-five mortals stood before the tomb, they could dimly see the form of Lazarus, wrapped in linen bandages, resting on the right lower niche of the burial cave. While these earth creatures stood there in almost breathless silence, a vast host of celestial beings had swung into their places preparatory to answering the signal for action when it should be given by Gabriel, their commander.

"Jesus lifted up his eyes and said: 'Father, I am thankful that you heard and granted my request. I know that you always hear me, but because of those who stand here with me, I thus speak with you, that they may believe that you have sent me into the world, and that they may know that you are working with me in that which we are about to do.' And when he had prayed, he cried with a loud voice, 'Lazarus, come forth!'

"Though these human observers remained motionless, the vast celestial host was all astir in unified action in obedience to the Creator's word. In just twelve seconds of earth time the hitherto lifeless form of Lazarus began to move and presently sat up on the edge of the stone shelf whereon it had rested. His body was bound about with grave cloths, and his face was covered with a napkin. And

his healing of the blind Josiah at Jerusalem. He had not known of Jesus' last visit to Jericho until he had gone on to Bethany. Bartimeus had resolved that he would never again allow Jesus to visit Jericho without appealing to him for the restoration of his sight.

“News of Jesus' approach had been heralded throughout Jericho, and hundreds of the inhabitants flocked forth to meet him. When this great crowd came back escorting the Master into the city, Bartimeus, hearing the heavy tramping of the multitude, knew that something unusual was happening, and so he asked those standing near him what was going on. And one of the beggars replied, ‘Jesus of Nazareth is passing by.’ When Bartimeus heard that Jesus was near, he lifted up his voice and began to cry aloud, ‘Jesus, Jesus, have mercy upon me!’ And as he continued to cry louder and louder, some of those near to Jesus went over and rebuked him, requesting him to hold his peace; but it was of no avail; he cried only the more and the louder.

“When Jesus heard the blind man crying out, he stood still. And when he saw him, he said to his friends, ‘Bring the man to me.’ And then they went over to Bartimeus, saying: ‘Be of good cheer; come with us, for the Master calls for you.’ When Bartimeus heard these words, he threw aside his cloak, springing forward toward the center of the road, while those near by guided him to Jesus. Addressing Bartimeus, Jesus said: ‘What do you want me to do for you?’ Then answered the blind man, ‘I would have my sight restored.’ And when Jesus heard this request and saw his faith, he said: ‘You shall receive your sight; go your way; your faith has made you whole.’ Immediately he received his sight, and he remained near Jesus, glorifying God, until the Master started on the next day for Jerusalem, and then he went before the multitude declaring to all how his sight had been restored in Jericho.”

F. MOTIVATION:

1. Another illustration of the reward of persistent faith—determination to achieve results.
2. This, Jesus' last miracle, was for the cure of a blind beggar. Truly, God is no respecter of persons.

25. THE BLIND MAN AT JERICH0

- A. TIME: A.D. 30
- B. PLACE: Jericho
- C. OCCASION: Blind Bartimeus had resolved not to miss Jesus again so he took up his position outside the walls of Jericho—and waited.
- D. REFERENCES: P. 1873. (Matt. 20:29-34. Mark 10:46-52. Luke 18:35-43)
- E. THE MIRACLE: “Late on the afternoon of Thursday, March 30, Jesus and his apostles, at the head of a band of about two hundred followers, approached the walls of Jericho. As they came near the gate of the city, they encountered a throng of beggars, among them one Bartimeus, an elderly man who had been blind from his youth. This blind beggar had heard much about Jesus and knew all about

CLASSIFICATION OF MIRACLES

<u>CLASS</u>	<u>NUMBER</u>	<u>MIRACLE</u>
	<u>PERFORMED</u>	<u>NUMBER</u>
1. Physical Diseases		
1. Epilepsy	2	18 19
2. Leprosy	2	5 21
3. Blindness	2	20 25
4. Paralysis	1	11
5. Dropsy	1	22
6. Withered hand	1	10
2. Functional Disorders	2	9 23
3. Comatose Patients	2	7 15
4. Nature Miracle	1	16
5. Demoniacal Possession	2	17 19
6. Unintended Miracles	2	1 4
7. Cases of Preknowledge	4 2 3 6	7
8. Spontaneous Miracles	2	12 15
9. Contents Coincidental Events	2	13 14
10. Uncertain	1	8
11. Resurrection of Dead	1	24

28*

Of these twenty-five so-called miraculous events, only thirteen were genuine miracles. One remains undetermined. 683 were healed at the sundown healing occasion.

*Three of the miracles fall into two possible classifications.

PART III
THE PARABLES

PART III

THE PARABLES

1. PARABLE OF THE SOWER

- A. TIME: A.D. 29
- B. PLACE: Bethsaida
- C. OCCASION: This was the first pretentious parable Jesus presented. Jesus was in a boat near the shore meditating. About one thousand gathered on shore this Sunday morning. Peter came out to the boat and wanted to preach to the multitude, but Jesus said, "I will tell them a story."
- D. REFERENCES: P. 1688-91. 1705 (Matt. 13:3-9, 18-23. Mark 4:3-9, 13-20. Luke 8:5-8, 11-15)
- E. THE PARABLE: "About this time Jesus first began to employ the parable method of teaching the multitudes that so frequently gathered about him. Since Jesus had talked with the apostles and others long into the night, on this Sunday morning very few of the group were up for breakfast; so he went out by the seaside and sat alone in the boat, the old fishing boat of Andrew and Peter, which was always kept at his disposal, and meditated on the next move to be made in the work of extending the kingdom. But the Master was not to be alone for long. Very soon the people from Capernaum and near-by villages began to arrive, and by ten o'clock that morning almost one thousand were assembled on shore near Jesus' boat and were clamoring for attention. Peter was now up and, making his way to the boat, said to Jesus, 'Master, shall I talk to them?' But Jesus answered, 'No, Peter, I will tell them a story.' And then Jesus began the recital of the parable of the sower, one of the first of a long series of such parables which he taught the throngs that followed after him. This boat had an elevated seat on which he sat (for it was the custom to sit when teaching) while he talked to the crowd assembled along the shore. After Peter had spoken a few words, Jesus said:

"A sower went forth to sow, and it came to pass as he sowed that some seed fell by the wayside to be trodden underfoot and devoured by the birds of heaven. Other seed fell upon the rocky places where there was little earth, and immediately it sprang up because there was no depth to the soil but as soon as the sun shone, it withered because it had no root whereby to secure moisture. Other seed fell among the thorns, and as the thorns grew up, it was choked so that it yielded no grain. Still other seed fell upon good

ground and, growing, yielded, some thirtyfold, some sixtyfold, and some a hundredfold.’ And when he had finished speaking this parable, he said to the multitude, ‘He who has ears to hear, let him hear.’

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

‘Master, what is the meaning of the dark sayings which you present to the multitude? Why do you speak in parables to those who seek the truth?’ And Jesus answered:

“In patience have I instructed you all this time. To you it is given to know the mysteries of the kingdom of heaven, but to the undiscerning multitudes and to those who seek our destruction, from now on, the mysteries of the kingdom shall be presented in parables. And this we will do so that those who really desire to enter the kingdom may discern the meaning of the teaching and thus find salvation, while those who listen only to ensnare us may be the more confounded in that they will see without seeing and will hear without hearing. My children, do you not perceive the law of the spirit which decrees that to him who has shall be given so that he shall have an abundance; but from him who has not shall be taken away even that which he has. Therefore will I henceforth speak to the people much in parables to the end that our friends and those who desire to know the truth may find that which they seek, while our enemies and those who love not the truth may hear without understanding. Many of these people follow not in the way of the truth. The prophet did, indeed, describe all such undiscerning souls when he said: “For this people’s heart has waxed gross, and their ears are dull of hearing, and their eyes they have closed lest they should discern the truth and understand it in their hearts.”

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

INTERPRETATION OF THE PARABLE

“Peter and the group about him came to the conclusion that the parable of the sower was an allegory, that each feature had some hidden meaning, and so they decided to go to Jesus and ask for an

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

"The Master permitted this confusion to pass the point of most intense expression; then he clapped his hands and called them about him. When they had all gathered around him once more, he said, 'Before I tell you about this parable, do any of you have aught to say?' Following a moment of silence, Thomas spoke up: 'Yes, Master, I wish to say a few words. I remember that you once told us to beware of this very thing. You instructed us that, when using illustrations for our preaching, we should employ true stories, not fables, and that we should select a story best suited to the illustration of the one central and vital truth which we wished to teach the people, and that, having so used the story, we should not attempt to make a spiritual application of all the minor details involved in the telling of the story. I hold that Peter and Nathaniel are both wrong in their attempts to interpret this parable. I admire their ability to do these things, but I am equally sure that all such attempts to make a natural parable yield spiritual analogies in all its features can only result in confusion and serious misconception of the true purpose of such a parable. That I am right is fully proved by the fact that, whereas we were all of one mind an hour ago, now are we divided into two separate groups who hold different opinions concerning this parable and hold such opinions so earnestly as to interfere, in my opinion, with our ability fully to grasp the great truth which you had in mind when you presented this parable to the multitude and subsequently asked us to make comment upon it.'

"The words which Thomas spoke had a quieting effect on all of them. He caused them to recall what Jesus had taught them on former occasions, and before Jesus resumed speaking, Andrew arose, saying: 'I am persuaded that Thomas is right, and I would like to have him tell us what meaning he attaches to the parable of the sower.' After Jesus had beckoned Thomas to speak, he said: 'My brethren, I did not wish to prolong this discussion, but if you so desire, I will say that I think this parable was spoken to teach us one great truth. And that is that our teaching of the gospel of the

kingdom, no matter how faithfully and efficiently we execute our divine commissions, is going to be attended by varying degrees of success; and that all such differences in results are directly due to conditions inherent in the circumstances of our ministry, conditions over which we have little or no control.'

"When Thomas had finished speaking, the majority of his fellow preachers were about ready to agree with him, even Peter and Nathaniel were on their way over to speak with him, when Jesus arose and said: 'Well done, Thomas; you have discerned the true meaning of parables; but both Peter and Nathaniel have done you all equal good in that they have so fully shown the danger of undertaking to make an allegory out of my parables. In your own hearts you may often profitably engage in such flights of the speculative imagination, but you make a mistake when you seek to offer such conclusions as a part of your public teaching.' ...

"The second night of their sojourn at Gennesaret the Master again told the apostles the parable of the sower and added these words: 'You see, my children, the appeal to human feelings is transitory and utterly disappointing; the exclusive appeal to the intellect of man is likewise empty and barren; it is only by making your appeal to the spirit which lives within the human mind that you can hope to achieve lasting success and accomplish those marvelous transformations of human character that are presently shown in the abundant yielding of the genuine fruits of the spirit in the daily lives of all who are thus delivered from the darkness of doubt by the birth of the spirit into the light of faith—the kingdom of heaven.'"

F. THE LESSON:

1. Story telling is the most valuable method of teaching. This parable covers two realms of experience:
 - a. Shows how different sorts of people receive and react to the gospel.
 - b. Indicates how different gospel workers can expect different results from their labors.
2. Remember: There are many different interpretations which can be put upon any fact or truth.
3. A parable is based on a true story, not on a fable. And a parable should be treated as focused on one special point—it is not an allegory.
4. Note that Jesus never did give the apostles an interpretation of the parable of the sower.

2. MORE ABOUT PARABLES

The whole of the evening after the discussions respecting the parable of the sower was devoted to a further consideration of parables. Jesus directed this discussion.

At the close of this conference, Jesus presented an additional thought to the parable of the sower, dealing with the man who planted good seed in his garden. P. 1691, 2,3.

“The apostles were parable-minded, so much so that the whole of the next evening was devoted to the further discussion of parables. Jesus introduced the evening’s conference by saying: ‘My beloved, you must always make a difference in teaching so as to suit your presentation of truth to the minds and hearts before you. When you stand before a multitude of varying intellects and temperaments, you cannot speak different words for each class of hearers, but you can tell a story to convey your teaching; and each group, even each individual, will be able to make his own interpretation of your parable in accordance with his own intellectual and spiritual endowments. You are to let your light shine but do so with wisdom and discretion. No man, when he lights a lamp, covers it up with a vessel or puts it under the bed; he puts his lamp on a stand where all can behold the light. Let me tell you that nothing is hid in the kingdom of heaven which shall not be made manifest; neither are there any secrets which shall not ultimately be made known. Eventually, all these things shall come to light. Think not only of the multitudes and how they hear the truth; take heed also to yourselves how you hear. Remember that I have many times told you: To him who has shall be given more, while from him who has not shall be taken away even that which he thinks he has.’

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

“1. Jesus advised against the use of either fables or allegories in teaching the truths of the gospel. He did recommend the free use of parables, especially nature parables. He emphasized the value of utilizing the *analogy* existing between the natural and the spiritual worlds as a means of teaching truth. He frequently alluded to the natural as ‘the unreal and fleeting shadow of spirit realities.’

“2. Jesus narrated three or four parables from the Hebrew scriptures,

calling attention to the fact that this method of teaching was not wholly new. However, it became almost a new method of teaching as he employed it from this time onward.

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

“The parable provides for a simultaneous appeal to vastly different levels of mind and spirit. The parable stimulates the imagination, challenges the discrimination, and provokes critical thinking; it promotes sympathy without arousing antagonism.

“The parable proceeds from the things which are known to the discernment of the unknown. The parable utilizes the material and natural as a means of introducing the spiritual and the supermaterial.

“Parables favor the making of impartial moral decisions. The parable evades much prejudice and puts new truth gracefully into the mind and does all this with the arousal of a minimum of the self-defense of personal resentment.

“To reject the truth contained in parabolical analogy requires conscious intellectual action which is directly in contempt of one’s honest judgment and fair decision. The parable conduces to the forcing of thought through the sense of hearing.

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

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

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

“Toward the close of the evening’s lesson Jesus made his first comment on the parable of the sower. He said the parable referred to two things; First, it was a review of his own ministry up to that time and a forecast of what lay ahead of him for the remainder of his life on earth. And second, it was also a hint as to what the apostles and other messengers of the kingdom might expect in their ministry from generation to generation as time passed.

“Jesus also resorted to the use of parables as the best possible refutation of the studied effort of the religious leaders at Jerusalem to teach that all of his work was done by the assistance of demons and the prince of devils. The appeal to nature was in contravention of such teaching since the people of that day looked upon all natural phenomena as the product of the direct act of spiritual beings and supernatural forces. He also determined upon this method of teaching because it enabled him to proclaim vital truths to those who desired to know the better way while at the same time affording his enemies less opportunity to find cause for offense and for accusations against him.

“Before he dismissed the group for the night, Jesus said: ‘Now will I tell you the last of the parable of the sower. I would test you to know how you will receive this: The kingdom of heaven is also like a man who cast good seed upon the earth; and while he slept by night and went about his business by day, the seed sprang up and grew, and although he knew not how it came about, the plant came to fruit. First there was the blade, then the ear, then the full grain in the ear. And then when the grain was ripe, he put forth the sickle, and the harvest was finished. He who has an ear to hear, let him hear.’”

your field? Whence then come these weeds?” And he replied to his servants, “An enemy has done this.” The servants then asked their master, “Would you have us go out and pluck up these weeds?” But he answered them and said: “No, lest while you are gathering them up, you uproot the wheat also. Rather let them both grow together until the time of the harvest, when I will say to the reapers, Gather up first the weeds and bind them in bundles to burn and then gather up the wheat to be stored in my barn.”

“After the people had asked a few questions, Jesus spoke another parable: ‘The kingdom of heaven is like a grain of mustard seed which a man sowed in his field. Now a mustard seed is the least of seeds, but when it is full grown, it becomes the greatest of all herbs and is like a tree so that the birds of heaven are able to come and rest in the branches thereof.’

“‘The kingdom of heaven is also like leaven which a woman took and hid in three measures of meal, and in this way it came about that all of the meal was leavened.’

“‘The kingdom of heaven is also like a treasure hidden in a field, which a man discovered. In his joy he went forth to sell all he had that he might have the money to buy the field.’

“‘The kingdom of heaven is also like a merchant seeking goodly pearls; and having found one pearl of great price, he went out and sold everything he possessed that he might be able to buy the extraordinary pearl.’

“‘Again, the kingdom of heaven is like a sweep net which was cast into the sea, and it gathered up every kind of fish. Now, when the net was filled, the fishermen drew it up on the beach, where they sat down and sorted out the fish, gathering the good into vessels while the bad they threw away.’

“Many other parables spoke Jesus to the multitudes. In fact, from this time forward he seldom taught the masses except by this means. After speaking to a public audience in parables, he would, during the evening classes, more fully and explicitly expound his teachings to the apostles and the evangelists.”

- F. THE LESSONS: This group of six parables was designed to illustrate various phases and numerous aspects of the kingdom of heaven. Each short parable is the nucleus for a profound discourse on the brotherhood of men.

3. MORE PARABLES BY THE SEA

- A. TIME: A.D. 29
- B. PLACE: Bethsaida—by the seaside
- C. OCCASION: Following his presentation of the parable of the sower, Jesus gave a discourse sprinkled with short parables.
- D. REFERENCES: P. 1693-4 (Matt. 13:24-53. Mark 4:26-33. Luke 13:18, 19)
- E. THE PARABLES: “The next day Jesus again taught the people from the boat, saying: ‘The kingdom of heaven is like a man who sowed good seed in his field; but while he slept, his enemy came and sowed weeds among the wheat and hastened away. And so when the young blades sprang up and later were about to bring forth fruit, there appeared also the weeds. Then the servants of this householder came and said to him: “Sir, did you not sow good seed in

4. THE PARABLE OF THE BRIDGE

“In entering Sidon, Jesus and his associates passed over a bridge, the first one many of them had ever seen. As they walked over this bridge, Jesus, among other things, said: ‘This world is only a bridge; you may pass over it, but you should not think to build a dwelling place upon it.’” P. 1735

5. THE LILY AND FOUNDATIONS

- A. TIME: A.D. 29
- B. PLACE: Tyre—Melkarth Temple
- C. OCCASION: These two stories were presented in the course of an afternoon address—the only one he gave at Tyre—since he did most of his work at the evening conferences at the home of Joseph, south of the city.
- D. REFERENCES: P. 1737 (Matt. 6:26-31. Luke 12:24-29)
- E. THE PARABLES: “On this Wednesday afternoon, in the course of his address, Jesus first told his followers the story of the white lily which rears its pure and snowy head high into the sunshine while its roots are grounded in the slime and muck of the darkened soil beneath. ‘Likewise,’ said he, ‘mortal man, while he has his roots of origin and being in the animal soil of human nature, can by faith raise his spiritual nature up into the sunlight of heavenly truth and actually bear the noble fruits of the spirit.’

“It was during this same sermon that Jesus made use of his first and only parable having to do with his own trade—carpentry. In the course of his admonition to ‘Build well the foundations for the growth of a noble character of spiritual endowments,’ he said: ‘In order to yield the fruits of the spirit, you must be born of the spirit. You must be taught by the spirit and be led by the spirit if you would live the spirit-filled life among your fellows. But do not make the mistake of the foolish carpenter who wastes valuable time squaring, measuring, and smoothing his worm-eaten and inwardly rotting timber and then, when he has thus bestowed all of his labor upon the unsound beam, must reject it as unfit to enter into the foundations of the building which he would construct to withstand the assaults of time and storm. Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that re-created mind, is to achieve the evolvement of the soul of immortal destiny. Your spirit nature—the jointly created soul—is a living growth, but the mind and morals of the individual are the soil from which these higher manifestations of human development and divine destiny must spring. The soil of the evolving soul is human and material, but the destiny of this combined creature of mind and spirit is spiritual and divine.’”

merchandise, and they even show disrespect to my servants who bid them come to my feast. Go out quickly, therefore, into the streets and lanes of the city, out into the highways and the byways, and bring hither the poor and the outcast, the blind and the lame, that the marriage feast may have guests." And the servants did as their lord commanded, and even then there was room for more guests. Then said the lord to his servants: "Go now out into the roads and the countryside and constrain those who are there to come in that my house may be filled. I declare that none of those who were first bidden shall taste of my supper." And the servants did as their master commanded, and the house was filled."

F. THE LESSON:

F. THE LESSONS:

1. The paramount lesson of the parable of the lily—the transcendence of the potential of the spiritual over the environment of the material and the temporal.
2. Danger of depending on the transient and superficial while neglecting the deeper and fundamental realities of personal experience.
3. Both of these parables teach us that you cannot judge correctly by appearances.
4. On another occasion, the Master referred to these creations of nature which “neither toil nor spin, yet the heavenly Father cares for them.”

6. PARABLE OF THE GREAT SUPPER

A. TIME: A.D. 30

B. PLACE: Philadelphia

C. OCCASION: This parable was called forth by a lawyer at the breakfast given by a Pharisee, and at the conclusion of Jesus’ speech.

D. REFERENCES: P. 1835 (Luke 14:15-24)

E. THE PARABLE: “As Jesus finished speaking at the breakfast table of the Pharisee, one of the lawyers present, desiring to relieve the silence, thoughtlessly said: ‘Blessed is he who shall eat bread in the kingdom of God’—that being a common saying of those days. And then Jesus spoke a parable, which even his friendly host was compelled to take to heart. He said:

“A certain ruler gave a great supper, and having bidden many guests, he dispatched his servants at suppertime to say to those who were invited, “Come, for everything is now ready.” And they all with one accord began to make excuses. The first said, “I have just bought a farm, and I must needs to go prove it; I pray you have me excused.” Another said, “I have bought five yoke of oxen, and I must go to receive them; I pray you have me excused.” And another said, “I have just married a wife, and therefore I cannot come.” So the servants went back and reported this to their master. When the master of the house heard this, he was very angry, and turning to his servants, he said: “I have made ready this marriage feast; the fatlings are killed, and all is in readiness for my guests, but they have spurned my invitation; they have gone every man after his lands and his

1. We should not let business obligations nor family relationships interfere with our acceptance of spiritual privileges and obligations.
2. If the cultured and educated—those best fitted to be recipients of divine favors—will not respond to the gracious invitation of God, then send forth the invitation to those less worthy—even to the poor and the outcast.
3. The important thing: “The house was filled.” Even a third call went out to those in the highways of the countryside.
4. Another case where the first shall be last, and the last first.

7. PARABLE OF THE LOST SON

A. TIME: A.D. 30

B. PLACE: The Pella Camp

C. OCCASION: This was the last week at the Pella camp. Word of Lazarus's resurrection had reached them and excitement was intense. This parable was related in the course of his sermon, entitled the "Grace of Salvation."

D. REFERENCES: P. 1850-3 (Luke 15:11-32)

The prelude to this parable made mention of:

1. The lost sheep.
2. The woman and her lost jewel.

E. THE PARABLE: "On Thursday afternoon Jesus talked to the multitude about the 'Grace of Salvation.' In the course of this sermon he retold the story of the lost sheep and the lost coin and then added his favorite parable of the prodigal son. Said Jesus:

"You have been admonished by the prophets from Samuel to John that you should seek for God—search for truth. Always have they said, "Seek the Lord while he may be found." And all such teaching should be taken to heart. But I have come to show you that, while you are seeking to find God, God is likewise seeking to find you. Many times have I told you the story of the good shepherd who left the ninety and nine sheep in the fold while he went forth searching for the one that was lost, and how, when he had found the straying sheep, he laid it over his shoulder and tenderly carried it back to the fold. And when the lost sheep had been restored to the fold, you remember that the good shepherd called in his friends and bade them rejoice with him over the finding of the sheep that had been lost. Again I say there is more joy in heaven over one sinner who repents than over the ninety and nine just persons who need no repentance. The fact that souls are lost only increases the interest of the heavenly Father. I have come to this world to do my Father's bidding, and it has truly been said of the Son of Man that he is a friend of publicans and sinners.

"You have been taught that divine acceptance comes after your repentance and as a result of all your works of sacrifice and penitence, but I assure you that the Father accepts you even before you have repented and sends the Son and his associates to find you and bring you, with rejoicing, back to the fold, the kingdom of sonship and spiritual progress. You are all like sheep which have gone astray, and

“Within a few weeks the young man gathered together all his funds and set out upon a journey to a far country, and finding nothing profitable to do which was also pleasurable, he soon wasted all his inheritance in riotous living. And when he had spent all, there arose a prolonged famine in that country, and he found himself in want. And so, when he suffered hunger and his distress was great, he found employment with one of the citizens of that country, who sent him into the fields to feed swine. And the young man would fain have filled himself with the husks which the swine ate, but no one would give him anything.

“One day, when he was very hungry, he came to himself and said: “How many hired servants of my father have bread enough and to spare while I perish with hunger, feeding swine off here in a foreign country! I will arise and go to my father, and I will say to him: Father, I have sinned against heaven and against you. I am no more worthy to be called your son; only be willing to make me one of your hired servants.” And when the young man had reached this decision, he arose and started out for his father’s house.

“Now this father had grieved much for his son; he had missed the cheerful, though thoughtless, lad. This father loved this son and was always on the lookout for his return, so that on the day he approached his home, even while he was yet after off, the father saw him and, being moved with loving compassion, ran out to meet him, and with affectionate greeting he embraced and kissed him. And after they had thus met, the son looked up into his father’s tearful face and said: “Father, I have sinned against heaven and in your sight; I am no more worthy to be called a son”—but the lad did not find opportunity to complete his confession because the overjoyed father said to the servants who had by this time come running up: “Bring quickly his best robe, the one I have saved, and put it on him and put the son’s ring on his hand and fetch sandals for his feet.”

“And then, after the happy father had led the footsore and weary lad into the house, he called to his servants: “Bring on the fatted calf and kill it, and let us eat and make merry, for this my son was dead and is alive again; he was lost and is found.” And they all gathered about the father to rejoice with him over the restoration of his son.

“About this time, while they were celebrating, the elder son came in from his day’s work in the field, and as he drew near the house, he heard the music and the dancing. And when he came up to the

I have come to seek and to save those who are lost.

“And you should also remember the story of the woman who, having had ten pieces of silver made into a necklace of adornment, lost one piece, and how she lit the lamp and diligently swept the house and kept up the search until she found the lost piece of silver. And as soon as she found the coin that was lost, she called together her friends and neighbors, saying, “Rejoice with me, for I have found the piece that was lost.” So again I say, there is always joy in the presence of the angels of heaven over one sinner who repents and returns to the Father’s fold. And I tell you this story to impress upon you that the Father and his Son go forth to *search* for those who are lost, and in this search we employ all influences capable of rendering assistance in our diligent efforts to find those who are lost, those who stand in need of salvation. And so, while the Son of Man goes out in the wilderness to seek for the sheep gone astray, he also searches for the coin which is lost in the house. The sheep wanders away, unintentionally; the coin is covered by the dust of time and obscured by the accumulation of the things of men.

“And now I would like to tell you the story of a thoughtless son of a well-to-do farmer who *deliberately* left his father’s house and went off into a foreign land, where he fell into much tribulation. You recall that the sheep strayed away without intention, but this youth left his home with premeditation. It was like this:

“A certain man had two sons; one, the younger, was lighthearted and carefree, always seeking for a good time and shirking responsibility, while his older brother was serious, sober, hard-working, and willing to bear responsibility. Now these two brothers did not get along well together; they were always quarreling and bickering. The younger lad was cheerful and vivacious, but indolent and unreliable; the older son was steady and industrious, at the same time self-centered, surly, and conceited. The younger son enjoyed play but shunned work; the older devoted himself to work but seldom played. This association became so disagreeable that the younger son came to his father and said: “Father, give me the third portion of your possessions which would fall to me and allow me to go out into the world to seek my own fortune.” And when the father heard this request, knowing how unhappy the young man was at home and with his older brother, he divided his property, giving the youth his share.

back door, he called out one of the servants and inquired as to the meaning of all this festivity. And then said the servant: "Your long-lost brother has come home, and your father has killed the fatted calf to rejoice over his son's safe return. Come in that you also may greet your brother and receive him back into your father's house."

"But when the older brother heard this, he was so hurt and angry he would not go into the house. When his father heard of his resentment of the welcome of his younger brother, he went out to entreat him. But the older son would not yield to his father's persuasion. He answered his father, saying: "Here these many years have I served you, never transgressing the least of your commands, and yet you never gave me even a kid that I might make merry with my friends. I have remained here to care for you all these years, and you never made rejoicing over my faithful service, but when this your son returns, having squandered your substance with harlots, you make haste to kill the fatted calf and make merry over him."

"Since this father truly loved both of his sons, he tried to reason with this older one: "But, my son, you have all the while been with me, and all this which I have is yours. You could have had a kid at any time you had made friends to share your merriment. But it is only proper that you should now join with me in being glad and merry because of your brother's return. Think of it, my son, your brother was lost and is found; he has returned alive to us!"

F. THE LESSON:

1. God is interested in all sorts of sinners—those who have unintentionally gone astray and even those who deliberately go into wrongdoing.
2. You might feel that the stay-at-home brother had some cause for feeling neglected. But you should remember that this is a parable—not an allegory. It was offered for just one purpose—to show God's love for his lost sons and daughters.
3. The parable had nothing directly to do with the case of stay-at-home sons who took life too seriously and who had little or no brotherly affection.

8. PARABLE OF THE SHREWD STEWARD

A. TIME: A.D. 30

B. PLACE: Pella

C. OCCASION: This was an evening discussion prompted by a question asked by Simon Zelotes.

D. REFERENCES: P. 1853-4 (Luke 10:1-9)

E. THE PARABLE: “One evening Simon Zelotes, commenting on one of Jesus’ statements, said: ‘Master, what did you mean when you said today that many of the children of the world are wiser in their generation than are the children of the kingdom since they are skillful in making friends with the mammon of unrighteousness?’ Jesus answered:

“Some of you, before you entered the kingdom, were very shrewd in dealing with your business associates. If you were unjust and often unfair, you were nonetheless prudent and farseeing in that you transacted your business with an eye single to your present profit and future safety. Likewise should you now so order your lives in the kingdom as to provide for your present joy while you also make certain of your future enjoyment of treasures laid up in heaven. If you were so diligent in making gains for yourselves when in the service of self, why should you show less diligence in gaining souls for the kingdom since you are now servants of the brotherhood of man and stewards of God?

“You may all learn a lesson from the story of a certain rich man who had a shrewd but unjust steward. This steward had not only oppressed his master’s clients for his own selfish gain, but he had also directly wasted and squandered his master’s funds. When all this finally came to the ears of his master, he called the steward before him and asked the meaning of these rumors and required that he should give immediate accounting of his stewardship and prepare to turn his master’s affairs over to another.

“Now this unfaithful steward began to say to himself: “What shall I do since I am about to lose this stewardship? I have not the strength to dig; to beg I am ashamed. I know what I will do to make certain that, when I am put out of this stewardship, I will be welcomed into the houses of all who do business with my master.” And then, calling in each of his lord’s debtors, he said to the first, “How much do you owe my master?” He answered, “A hundred measures of oil.” Then

said the steward, "Take your wax board bond, sit down quickly, and change it to fifty." Then he said to another debtor, "How much do you owe?" And he replied, "A hundred measures of wheat." Then said the steward, "Take your bond and write fourscore." And this he did with numerous other debtors. And so did this dishonest steward seek to make friends for himself after he would be discharged from his stewardship. Even his lord and master, when he subsequently found out about this, was compelled to admit that his unfaithful steward had at least shown sagacity in the manner in which he had sought to provide for future days of want and adversity.

"And it is in this way that the sons of this world sometimes show more wisdom in their preparation for the future than do the children of light. I say to you who profess to be acquiring treasure in heaven: Take lessons from those who make friends with the mammon of unrighteousness, and likewise so conduct your lives that you make eternal friendship with the forces of righteousness in order that, when all things earthly fail, you shall be joyfully received into the eternal habitations.

"I affirm that he who is faithful in little will also be faithful in much, while he who is unrighteous in little will also be unrighteous in much. If you have not shown foresight and integrity in the affairs of this world, how can you hope to be faithful and prudent when you are trusted with the stewardship of the true riches of the heavenly kingdom? If you are not good stewards and faithful bankers, if you have not been faithful in that which is another's, who will be foolish enough to give you great treasure in your own name?

"And again I assert that no man can serve two masters; either he will hate the one and love the other, or else he will hold to one while he despises the other. You cannot serve God and mammon."

F. THE LESSON:

1. In the affairs of the kingdom we should not neglect shrewdness, sagacity, and wisdom. Be wise as serpents and harmless as doves.
2. Why should the children of this world "out-smart" the children of light?
3. Gaining souls is the most important work; why should we allow the pagan to outdo us?
4. Divided allegiance is fatal to spiritual prosperity. You just cannot serve two masters.

9. THE RICH MAN AND THE BEGGAR

- A. TIME: A.D. 30
- B. PLACE: Pella
- C. OCCASION: This is not really a parable of Jesus. After the parable of the shrewd steward, the Pharisees got to wrangling among themselves so that Peter took over the meeting and recited an old and familiar allegory—one which John the Baptist had so often used.
- D. REFERENCES: P. 1854-5 (Luke 16:19-31)
- E. THE PARABLE: (ALLEGORY) “When the meeting became too noisy, Simon Peter, standing up, took charge, saying: ‘Men and brethren, it is not seemly thus to dispute among yourselves. The Master has spoken, and you do well to ponder his words. And this is no new doctrine which he proclaimed to you. Have you not also heard the allegory of the Nazarites concerning the rich man and the beggar? Some of us heard John the Baptist thunder this parable of warning to those who love riches and covet dishonest wealth. And while this olden parable is not according to the gospel we preach, you would all do well to heed its lessons until such a time as you comprehend the new light of the kingdom of heaven. The story as John told it was like this:

“There was a certain rich man named Dives, who, being clothed in purple and fine linen, lived in mirth and splendor every day. And there was a certain beggar named Lazarus, who laid at this rich man’s gate, covered with sores and desiring to be fed with the crumbs which fell from the rich man’s table; yes, even the dogs came and licked his sores. And it came to pass that the beggar died and was carried away by the angels to rest in Abraham’s bosom. And then, presently, this rich man also died and was buried with great pomp and regal splendor. When the rich man departed from this world, he waked up in Hades, and finding himself in torment, he lifted up his eyes and beheld Abraham afar off and Lazarus in his bosom. And then Dives cried aloud: “Father Abraham, have mercy on me and send over Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am in great anguish because of my punishment.” And then Abraham replied: “My son, you should remember that in your lifetime you enjoyed the good things while Lazarus in like manner suffered the evil. But now all this is changed, seeing that Lazarus is comforted while you are tormented. And besides, between us and you there is a great gulf so that we can-

not go to you, neither can you come over to us.” Then said Dives to Abraham: “I pray you send Lazarus back to my father’s house, inasmuch as I have five brothers, that he may so testify as to prevent my brothers from coming to this place of torment.” But Abraham said: “My son, they have Moses and the prophets; let them hear them.” And then answered Dives: “No, No, Father Abraham! but if one go to them from the dead, they will repent.” And then said Abraham: “If they hear not Moses and the prophets, neither will they be persuaded even if one were to rise from the dead.”

“After Peter had recited this ancient parable of the Nazarite brotherhood, and since the crowd had quieted down, Andrew arose and dismissed them for the night. Although both the apostles and his disciples frequently asked Jesus questions about the parable of Dives and Lazarus, he never consented to make comment thereon.”

F. THE LESSON:

1. This story is also known as the parable of the rich man and Lazarus. And on this occasion it was recited by Peter.
2. The over-all purpose is to show that all of the rewards of virtue are not received in this life—they are experienced in the life to come.
3. This allegory gives us a pretty good picture of Jewish theology respecting man’s state after death. Ideas of both heaven and hell were rather vague.
4. This allegory teaches that the dead do not return to communicate with the living.
5. It is significant that they never could get Jesus to comment on this Nazarite allegory.

10. PARABLE OF THE POUNDS

- A. TIME: A.D. 30
- B. PLACE: On the road from Jericho to Jerusalem
- C. OCCASION: This parable was intended for the apostles. It was based on the futile attempt of Archelaus to gain the rule of Judea.
- D. REFERENCES: P. 1875-6 (Luke 19:11-27)
- E. THE PARABLE: “They did not start from Jericho until near noon since they sat up late the night before while Jesus taught Zaccheus and his family the gospel of the kingdom. About halfway up the ascending road to Bethany the party paused for lunch while the multitude passed on to Jerusalem, not knowing that Jesus and the apostles were going to abide that night on the Mount of Olives.

“The parable of the pounds, unlike the parable of the talents, which was intended for all the disciples, was spoken more exclusively to the apostles and was largely based on the experience of Archelaus and his futile attempt to gain the rule of the kingdom of Judea. This is one of the few parables of the Master to be founded on an actual historic character. It was not strange that they should have had Archelaus in mind inasmuch as the house of Zaccheus in Jericho was very near the ornate palace of Archelaus, and his aqueduct ran along the road by which they had departed from Jericho.

“Said Jesus: ‘You think that the Son of Man goes up to Jerusalem to receive a kingdom, but I declare that you are doomed to disappointment. Do you not remember about a certain prince who went into a far country to receive for himself a kingdom, but even before he could return, the citizens of his province, who in their hearts had already rejected him, sent an embassy after him, saying, “We will not have this man to reign over us”? As this king was rejected in the temporal rule, so is the Son of Man to be rejected in the spiritual rule. Again I declare that my kingdom is not of this world; but if the Son of Man had been accorded the spiritual rule of his people, he would have accepted such a kingdom of men’s souls and would have reigned over such a dominion of human hearts. Notwithstanding that they reject my spiritual rule over them, I will return again to receive from others such a kingdom of spirit as is now denied me. You will see the Son of Man rejected now, but in another age that which the children of Abraham now reject will be received and

ful in this matter, I will give you authority over ten cities.” And the second came, saying, “Your pound left with me, Lord, has made five pounds.” And the master said, “I will accordingly make you ruler over five cities.” And so on down through the others until the last of the servants, on being called to account, reported: “Lord, “You negligent and unfaithful servant, I will judge you out of your this napkin. And this I did because I feared you; I believed that you were unreasonable, seeing that you take up where you have not laid down, and that you seek to reap where you have not sown.” Then said his lord: “You negligent and unfaithful servant, I will judge you out of your own mouth. You knew that I reap where I have apparently not sown; therefore you knew this reckoning would be required of you. Knowing this, you should have at least given my money to the banker that at my coming I might have had it with proper interest.”

“And then said this ruler to those who stood by: “Take the money from this slothful servant and give it to him who has ten pounds.” And when they reminded the master that such a one already had ten pounds, he said: “To every one who has shall be given more, but from him who has not, even that which he has shall be taken away from him.””

F. THE LESSON:

1. Stagnation is repugnant to Deity. We cannot be neutral—we are either for God or against him.
2. We either progress or retrogress. Either the tree bears fruit or it is cut down and used for firewood.
3. If we cannot grow by our own efforts we should at least go in partnership with others (the banker) and thus realize gains on our natural endowments.
4. This parable is unique in that it is the only one based on a known historical character.
5. Sincere faith will get you into the kingdom, but only growth—bearing the fruits of the spirit—will sustain and maintain you there.
6. Spiritual “growing pains” may be more or less unpleasant at times, but they are inescapable—”in the world you will have tribulation.”

exalted.

“And now, as the rejected nobleman of this parable, I would call before me my twelve servants, special stewards, and giving into each of your hands the sum of one pound, I would admonish each to heed well my instructions that you trade diligently with your trust fund while I am away that you may have wherewith to justify your stewardship when I return, when a reckoning shall be required of you.

“And even if this rejected Son should not return, another Son will be sent to receive this kingdom, and this Son will then send for all of you to receive your report of stewardship and to be made glad by your gains.

“And when these stewards were subsequently called together for an accounting, the first came forward, saying, “Lord, with your pound I have made ten pounds more.” And his master said to him: “Well done; you are a good servant; because you have proved faith-

the course of this Monday sermon.

D. REFERENCES: P. 1893 (Matt. 21:28-32)

E. THE PARABLE: “As the caviling Pharisees stood there in silence before Jesus, he looked down on them and said: ‘Since you are in doubt about John’s mission and arrayed in enmity against the teaching and the works of the Son of Man, give ear while I tell you a parable: A certain great and respected landholder had two sons, and desiring the help of his sons in the management of his large-estates, he came to one of them, saying, “Son, go work today in my vineyard.” And this unthinking son answered his father, saying, “I will not go”; but afterward he repented and went. When he had found his older son, likewise he said to him, “Son, go work in my vineyard.” And this hypocritical and unfaithful son answered, “Yes, my father, I will go.” But when his father had departed, he went not. Let me ask you, which of these sons really did his father’s will?’

“And the people spoke with one accord, saying, ‘The first son.’ And then said Jesus: ‘Even so; and now do I declare that the publicans and harlots, even though they appear to refuse the call to repentance, shall see the error of their way and go on into the kingdom of God before you, who make great pretensions of serving the Father in heaven while you refuse to do the works of the Father. It was not you, the Pharisees and scribes, who believed John, but rather the publicans and sinners; neither do you believe my teaching, but the common people hear my words gladly.’

“Jesus did not despise the Pharisees and Sadducees personally. It was their systems of teaching and practice which he sought to discredit. He was hostile to no man, but here was occurring the inevitable clash between a new and living religion of the spirit and the older religion of ceremony, tradition, and authority.”

F. THE LESSON:

1. We are not judged by our superficial and thoughtless reactions. It is our actual performances that determine our destiny.
2. The great professions of the hypocrite avail nothing when it comes to the final reckoning.
3. The religion of the spirit will always clash with the religions of tradition and authority.
4. Great pretensions will not save us if we are unwilling to recognize the error of our ways and repent of our refusal to walk in the pathway of light.

PART III — The Parables

11. PARABLE OF THE TWO SONS

- A. TIME: A.D. 30
- B. PLACE: Jerusalem—The Temple
- C. OCCASION: This was after the cleansing of the temple—during

reasoned among themselves: “This is the heir; come let us kill him and then the inheritance will be ours.” So they laid hold on him, and after casting him out of the vineyard, they killed him. When the lord of that vineyard shall hear how they have rejected and killed his son, what will he do to those ungrateful and wicked tenants?’

“And when the people heard this parable and the question Jesus asked, they answered, ‘He will destroy those miserable men and let out his vineyard to other and honest farmers who will render to him the fruits in their season.’ And when some of them who heard perceived that this parable referred to the Jewish nation and its treatment of the prophets and to the impending rejection of Jesus and the gospel of the kingdom, they said in sorrow, ‘God forbid that we should go on doing these things.’

“Jesus saw a group of the Sadducees and Pharisees making their way through the crowd, and he paused for a moment until they drew near him, when he said: ‘You know how your fathers rejected the prophets, and you well know that you are set in your hearts to reject the Son of Man.’ And then, looking with searching gaze upon those priests and elders who were standing near him, Jesus said: ‘Did you never read in the Scripture about the stone which the builders rejected, and which, when the people had discovered it, was made into the cornerstone? And so once more do I warn you that, if you continue to reject this gospel, presently will the kingdom of God be taken away from you and be given to a people willing to receive the good news and to bring forth the fruits of the spirit. And there is a mystery about this stone, seeing that whoso falls upon it, while he is thereby broken in pieces, shall be saved; but on whomsoever this stone falls, he will be ground to dust and his ashes scattered to the four winds.’”

F. THE LESSON:

1. There are so many facets to this parable, it is a temptation to make it into an allegory—rather than to look for the point of focus.
2. The point is: The son of the landholder has come—and they are planning to kill him—thereby they hope to keep their religion of traditional authority and hold onto their positions of ecclesiastical power.
3. We are tempted to see in the sending of the steward, after having sent numerous servants, a reference to the coming of

12. PARABLE OF THE ABSENT LANDLORD

- A. TIME: A.D. 30
- B. PLACE: Jerusalem—The Temple
- C. OCCASION: In the course of the Monday sermon in the temple and following the parable of the two sons.
- D. REFERENCES: P. 1893-4 (Mark 12:1-9. Luke 20:9-16)
- E. THE PARABLE: “When the chief Pharisees and the scribes who had sought to entangle Jesus with their questions had finished listening to the story of the two sons, they withdrew to take further counsel, and the Master, turning his attention to the listening multitude, told another parable:

“There was a good man who was a householder, and he planted a vineyard. He set a hedge about it, dug a pit for the wine press, and built a watchtower for the guards. Then he let this vineyard out to tenants while he went on a long journey into another country. And when the season of the fruits drew near, he sent servants to the tenants to receive his rental. But they took counsel among themselves and refused to give these servants the fruits due their master; instead, they fell upon his servants, beating one, stoning another, and sending the others away empty-handed. And when the householder heard about all this, he sent other and more trusted servants to deal with these wicked tenants, and these they wounded and also treated shamefully. And then the householder sent his favorite servant, his steward, and him they killed. And still, in patience and with forbearance, he dispatched many other servants, but none would they receive. Some they beat, others they killed, and when the householder had been so dealt with, he decided to send his son to deal with these ungrateful tenants, saying to himself, “They may mistreat my servants, but they will surely show respect for my beloved son.” But when these unrepentant and wicked tenants saw the son, they

ways and even beyond the borders of the city, and as many as you shall find, bid even these strangers to come in and attend this wedding feast.” And then these servants went out into the highways and the out-of-the-way places, and they gathered together as many as they found, good and bad, rich and poor, so that at last the wedding chamber was filled with willing guests. When all was ready, the king came in to view his guests, and much to his surprise he saw there a man without a wedding garment. The king, since he had freely provided wedding garments for all his guests, addressing this man, said: “Friend, how is it that you come into my guest chamber on this occasion without a wedding garment?” And this unprepared man was speechless. Then said the king to his servants: “Cast out this thoughtless guests from my house to share the lot of all the others who have spurned my hospitality and rejected my call. I will have none here except those who delight to accept my invitation, and who do me the honor to wear those guest garments so freely provided for all.”

“After speaking this parable, Jesus was about to dismiss the multitude when a sympathetic believer, making his way through the crowds toward him, asked: ‘But, Master, how shall we know about these things? how shall we be ready for the king’s invitation? what sign will you give us whereby we shall know that you are the Son of God?’ And when the Master heard this, he said, ‘Only one sign shall be given you.’ And then, pointing to his own body, he continued, ‘Destroy this temple, and in three days I will raise it up.’ But they did not understand him, and as they dispersed, they talked among themselves, saying, ‘Almost fifty years has this temple been in building, and yet he says he will destroy it and raise it up in three days.’ Even his own apostles did not comprehend the significance of this utterance, but subsequently, after his resurrection, they recalled what he had said.”

F. THE LESSON:

1. The basic thought in this parable has to do with the slighting—even violent rejection—of the king’s invitation to attend the wedding feast.
2. Next, when those first invited (the Jews) refused to accept—even though their status would seem to indicate they had promised to accept—then others (the gentiles) were brought in.
3. But those who do finally accept the invitation must comply with the royal requirements—they must don the regulation wedding garments—the terms of salvation.

13. PARABLE OF THE MARRIAGE FEAST

- A. TIME: A.D. 30
- B. PLACE: Jerusalem—The Temple
- C. OCCASION: Another parable, in the course of the Monday sermon in the temple.
- D. REFERENCES: P. 1894-5 (Matt. 22:1-14)
- E. THE PARABLE: “After the scribes and rulers had withdrawn, Jesus addressed himself again to the assembled crowd and spoke the parable of the wedding feast. He said:

“The kingdom of heaven may be likened to a certain king who made a marriage feast for his son and dispatched messengers to call those who had previously been invited to the feast to come, saying, “Everything is ready for the marriage supper at the king’s palace.” Now, many of those who had once promised to attend, at this time refused to come. When the king heard of these rejections of his invitation, he sent other servants and messengers, saying: “Tell all those who were bidden, to come, for, behold, my dinner is ready. My oxen and my fatlings are killed, and all is in readiness for the celebration of the forthcoming marriage of my son.” But again did the thoughtless make light of this call of their king, and they went their ways, one to the farm, another to the pottery, and others to their merchandise. Still others were not content thus to slight the king’s call, but in open rebellion they laid hands on the king’s messengers and shamefully mistreated them, even killing some of them. And when the king perceived that his chosen guests, even those who had accepted his preliminary invitation and had promised to attend the wedding feast, had finally rejected his call and in rebellion had assaulted and slain his chosen messengers, he was exceedingly wroth. And then this insulted king ordered out his armies and the armies of his allies and instructed them to destroy these rebellious murderers and to burn down their city.

“And when he had punished those who spurned his invitation, he appointed yet another day for the wedding feast and said to his messengers: “They who were first bidden to the wedding were not worthy; so go now into the parting of the ways and into the high-

and realized that you were a shrewd man in that you expected gains where you had not personally labored; therefore was I afraid to risk aught of that which was intrusted to me. I safely hid your talent in the earth; here it is; you now have what belongs to you.” But his lord answered: “You are an indolent and slothful steward. By your own words you confess that you knew I would require of you an accounting with reasonable profit, such as your diligent fellow servants have this day rendered. Knowing this, you ought, therefore, to have at least put my money into the hands of the bankers that on my return I might have received my own with interest.” And then to the chief steward this lord said: “Take away this one talent from this unprofitable servant and give it to him who has the ten talents.”

“To every one who has, more shall be given, and he shall have abundance; but from him who has not, even that which he has shall be taken away. You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants. And remember that, inasmuch as you minister to one of the least of my brethren, you have done this service to me.

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

F. THE LESSON:

1. This, the last of the parables, has to do with all generations of believers who may live in anticipation of Jesus’ sometime returning to Urantia.
2. Kingdomites must grow in grace and a knowledge of the truth. Atrophy and death claim all who cease to grow.
3. If you do not improve your opportunity, and another does, then your potential reward goes to this other and wise person.
4. This final parable is the Master’s last message to the Urantia brotherhood of the kingdom.

14. PARABLE OF THE TALENTS

- A. TIME: A.D. 30
- B. PLACE: Camp on the Mount of Olives
- C. OCCASION: It was Tuesday evening at the Olivet camp. They had been discussing, among other topics, the Master's second advent. And it was to a group of about twenty that Jesus spoke the parable of the talents, in response to a question by Thomas.
- D. REFERENCES: P. 1916-7 (Matt. 25:14-30)
- E. THE PARABLE: "As individuals, and as a generation of believers, hear me while I speak a parable: There was a certain great man who, before starting out on a long journey to another country, called all his trusted servants before him and delivered into their hands all his goods. To one he gave five talents, to another two, and to another one. And so on down through the entire group of honored stewards, to each he intrusted his goods according to their several abilities; and then he set out on his journey. When their lord had departed, his servants set themselves at work to gain profits from the wealth intrusted to them. Immediately he who had received five talents began to trade with them and very soon had made a profit of another five talents. In like manner he who had received two talents soon had gained two more. And so did all of these servants make gains for their master except he who received but one talent. He went away by himself and dug a hole in the earth where he hid his lord's money. Presently the lord of those servants unexpectedly returned and called upon his stewards for a reckoning. And when they had all been called before their master, he who had received the five talents came forward with the money which had been intrusted to him and brought five additional talents, saying, "Lord, you gave me five talents to invest, and I am glad to present five other talents as my gain." And then his lord said to him: "Well done, good and faithful servant, you have been faithful over a few things; I will now set you as steward over many; enter forthwith into the joy of your lord." And then he who had received the two talents came forward, saying: "Lord, you delivered into my hands two talents; behold, I have gained these other two talents." And his lord then said to him: "Well done, good and faithful steward; you also have been faithful over a few things, and I will now set you over many; enter you into the joy of your lord." And then there came to the accounting he who had received the one talent. This servant came forward, saying, "Lord, I knew you

PART IV
THE SERMONS OF JESUS
with
Syllabus and New Testament References

PART IV

THE SERMONS OF JESUS

1. THE FIRST SERMON IN THE SYNAGOGUE

- A. TIME: A.D. 9
- B. PLACE: The Nazareth synagogue
- C. OCCASION: Having attained the age of fifteen, Jesus was qualified to occupy the synagogue pulpit.
- D. REFERENCES: P. 1391-2
- E. SYLLABUS:
1. In this first public pronouncement Jesus sought to base his forthcoming mission on the teaching of the Old Testament prophets. He foreshadowed his life of teaching and healing—rather than that of the expected Jewish Messiah.
 2. The Old Testament texts he used are found in:
 - Isa. 61:1-3
 - Amos 5:14,15
 - Isa. 1:16,17
 - Micah 6:6-8
 - Isa. 40:22,26,29
 - Isa. 41:10,13
 - Isa. 43:10,11
 3. It seems likely that Jesus made comments on these texts, but such possible expositions are not recorded in the narrative.
 4. These Old Testament texts forecast his gospel of the kingdom—merciful ministry to the captives of sin, sickness, and fear.
 5. While Jesus did not preach a “social gospel,” he did advocate justice for the poor and the oppressed—the widow and the orphan.
 6. This first sermon pointed to his later disregard of ceremonial dogmas and sacrificial bondage.
 7. This address pointed out that God was a Creator-Father who loved and saved his individual children.
 8. Even at this early age Jesus taught earnestly and sincerely—he was manly, decisive, and authoritative.

2. DISCOURSE ON REALITY

- A. TIME: A.D. 22
- B. PLACE: Alexandria
- C. OCCASION: At the Alexandria Museum, Jesus had interpreted, for Ganid, a lecture by a Greek professor on the teachings of Plato. That evening, Jesus discoursed on “Reality” to Ganid. The following morning they had further discussion on the nature of “Evil.”
- D. REFERENCES: P. 1433-6
- E. SYLLABUS:
1. Universe reality is derived from the Infinite. Finite reality is the repercussion of Paradise Pattern and the Universal Mind.
 2. Causation, consciousness, and selfhood, in their eternal relatedness, constitute the reality of the Supreme. All things may change, except the Original Personality and the Absolute.
 3. The highest level of the finite is to recognize the Universal Father and to know the Supreme.
 4. Cosmic progression does not destroy the awareness of selfhood. Unending spiritual growth is dependent on the supreme desire to do the Father’s will.
 5. One-eyed scientists or one-eyed spiritists cannot visualize true depth of universe reality.
 6. Mindless causation cannot evolve the complex from the simple—the spiritual from the material.
 7. Personality maintains identity in the presence of unlimited change—it is adaptable and progressive.
 8. Misadaptation, divergence, and loss of one’s spirit pilot ends in cessation of existence.
 9. The animal mind, lacking wisdom and worship, is conscious of only the objective universe.
 10. Knowledge is a possession of the mind; truth an experience of the soul. Fact and truth synchronized activate wisdom.
 11. Error and evil are inherent in the imperfection of the finite. Evil is not a universe reality. The possibility of making mistakes is inherent in the acquisition of wisdom.
 12. Evil is a relativity concept. It is inherent in the incompleteness of the time-space revelation of God. It is the finite shadow cast by the cosmos as it obscures the eternal light of the Infinite.
 13. Static concepts are dead—potentially evil. They are deficient in wisdom and devoid of truth.

3. THE YOUNG MAN WHO WAS AFRAID

A. TIME: A.D. 22

B. PLACE: Up in the mountains on the island of Crete

C. OCCASION: On the way to Rome they stopped off at Crete and after Jesus had explained to Ganid why he had not embarked upon the work of a public teacher, they had this experience with a down-hearted youth.

D. REFERENCES: P. 1437-8

E. SYLLABUS:

1. This young man had lost his father when he was twelve. He was discouraged and downcast over his many troubles and had surrendered to an inferiority complex. He sought escape in the solitude of the mountains.
2. When Jesus' first proffer of help failed to elicit a response, he made a second approach by asking the young man for direction as to the best route to Phenix. This was the psychology of giving help by asking for help.
3. The youth responded by marking out the trails on the ground and in his explanations found release from his "shut-in" emotional state.
4. Jesus thanked him, said good-bye, and suddenly turned—saying it would not be fair to take his help and not give something in return.
5. In this state of surprise, Jesus made a frontal attack. Said he: I know you want to be left alone, but in return for answering my questions I want to answer your questions regarding the goal of destiny you, in your heart, seek at this time.
6. When the boy protested that he had not asked for help, Jesus referred to his "longing looks" and troubled countenance, and pointed out to him the escape from the "sorrows of self" to the "joys of loving activities" for God and man.
7. The ice was broken—the boy kneeled at Jesus' feet and begged for help.
8. Jesus poured in a rapid fire of manly courage, the morning salute of the rising sun, his strong body, and the futility of isolation.
9. He told him he could not run away from himself—and that great things could be done only where great things were waiting to be done.

10. He admonished him to be free from animal fear, depression, and defeat. He should be delivered from the fetters of fear by the power-presence of living faith—the all-dominating love of your fellows.
11. Jesus inspired him with the concept of “being born again” of victorious faith—deliverance from cringing fear and fleeing cowardice.
- 12 Fortune was the young man’s name, and he became a leader of the Crete Christians and a later associate of Titus.

4. DISCOURSE ON TIME AND SPACE

- A. TIME: A.D. 22
- B. PLACE: At Carthage—on the way to Rome
- C. OCCASION: This was a discussion with a Persian Mithraic priest on immortality—time and eternity.
- D. REFERENCES: P. 1439-40
- E. SYLLABUS:
1. Introduction: In answer to Ganid's question on what can one do to make friends, Jesus said: Become interested in your fellows—love them. Do something for them—and quoted an old Jewish proverb: "A man who would have friends must show himself friendly." (Prov. 18:24)
 2. Time is a flowing stream of temporal events—recognized and segregated. The universe of space is time-related when viewed from any position apart from motionless Paradise. The motions of time are revealed only as related to something which does not move.
 3. Paradise and the Deities transcend both time and space. On our world personality is the only reality which can transcend the sequence of temporal events.
 4. Animals do not perceive time as man does. We view time as a succession of events, but as we ascend we discern this procession of events in its wholeness—circular simultaneity displaces linear sequence of events.
 5. There are seven concepts of space as conditioned by time, but these seven dimensions are only experienced in the ultimate cosmos.
 6. Space is a reality and is partially transcended by mind. The seven space potentials are ultimate only on the absolute level.
 7. The time-space concept enlarges as personality ascends the universe. On the morontia level the time-space concept is expanded both as to quality and quantity.
 8. This enlargement of time-space conception finally attains the transcendental level of Deity likeness—the timeless and spaceless concepts of the Absolutes.

usages and religious practices.

3. Survival souls accept the true values of the Thought Adjuster—the standard of personality survival.
4. Goodness and truth are relative and always evil-contrasted. This facilitates the making of those decisions which are essential to eternal survival.
5. The spiritually blind may, by following scientific and religious dogma, lose their spiritual liberty—become intellectual parrots and social automatons.
6. Goodness contributes to increasing self-realization and personality attainment—identification with the Adjuster—increased desire to do the Father's will—find God and be more like him.
7. An experience is good when it—
 - Heightens appreciation of beauty.
 - Augments moral will.
 - Enhances truth.
 - Enlarges capacity to love and serve.
 - Exalts spiritual ideals.
 - Unifies our supreme motives with Adjuster plans.
8. Universe ascension increases goodness and diminishes evil, but error and evil are not fully transcended until we achieve final spirit levels.
9. Goodness is always a progressive personal experience and is correlated with truth and beauty. These positive truth-values are always contrasted with the negative shadows of potential evil.
10. Short of Paradise, goodness is more of a quest than a possession—more of a goal than an attainment. Even partial attainment quenches spiritual thirst.
11. The presence of good and evil validates the reality of man's moral will which can identify and choose between them.
12. The perfected Paradise personality is so unified with positive truth, beauty, and goodness, that it casts no negative shadow of potential evil when exposed to the divine shining of the Deities.
13. On Paradise, goodness is no longer partial, contrastive, and comparative; it has become complete and replete—approaching Supreme perfection.
14. The possibility of evil (not the actuality) is necessary to moral choosing. A shadow is only relatively real. Potential evil is the decision stimulus requisite for moral choosing.

5. GOOD AND EVIL

- A. TIME: A.D. 22
- B. PLACE: At Rome
- C. OCCASION: This talk followed the all-night discussion with Angamon on “True Values.”
- D. REFERENCES: P. 1457-8
- E. SYLLABUS:
 - 1. Good and evil are word symbols of relative levels of the comprehended universe.
 - 2. Lazy and indolent souls may accept as standards current social

6. TRUTH AND FAITH

- A. TIME: A.D. 22
- B. PLACE: At Rome
- C. OCCASION: Discussion with Nabon, a Greek Jew, a leader in the Mithraic cult.
- D. REFERENCES: P. 1459-60
- E. SYLLABUS:
1. Truth is more than knowledge and can be defined only by living. Truth consorts with wisdom and spiritual realities.
 2. Knowledge originates in science, wisdom in philosophy, truth in spiritual experience. Knowledge deals with facts, wisdom with relations, truth with reality values.
 3. Man tends to crystallize science, formulate philosophy, and dogmatize truth—because he is mentally lazy—terribly afraid of the unknown and resistant to change.
 4. Material mind and indwelling spirit discover truth. This truth-discovering soul survives because it wants to be God-like.
 5. Truth and knowledge are in conflict only when knowledge is distorted by prejudice, fear, and dread of discovery and spiritual progress.
 6. We possess truth only by faith. Our wisdom, ethics, and ideals never rise higher than our faith. Faith is the inspiration of the spiritized creative imagination.
 7. Faith releases the superhuman potentials of survival which indwell man. Plants and animals survive by material transmission; man by identification with the divine spark which he incarnates.
 8. The faith-activated soul of man survives because it has a universe function of finding God—becoming perfect and eternal.
 9. Spiritual evolution is attended by increasing goodness and progressive diminution of the possibility of evil. The Thought Adjuster is the surety of progressive survival.
 10. Survival progress means increased self-understanding, self-restraint, and augmented personal liberty.
 11. Faith sustains man's soul in the midst of finite confusion and prayer unifies the mind inspirations and soul urges of the faith-dominated mortal.

7. COUNSELING THE RICH MAN

- A. TIME: A.D. 22
- B. PLACE: Rome
- C. OCCASION: A wealthy Roman citizen, belonging to the Stoics, seeks Jesus' counsel on the management and distribution of his wealth.
- D. SYLLABUS:
This discussion is well epitomized in the Urantia Book. See pages 1462-5.

8. THE DISCOURSE ON SCIENCE

- A. TIME: A.D. 23
- B. PLACE: Athens
- C. OCCASION: One evening at the inn, the three listened to a three-hour dissertation on science by a Greek philosopher. Jesus' comments are summarized in this presentation.
- D. REFERENCES: P. 1476-7
- E. SYLLABUS:
1. Scientists can measure universe energy, but they cannot define it.
 2. Science deals with energy, religion with values. Philosophy is a correlator.
 3. Physical scientists are often afflicted with mathematical pride, statistical egotism, and spiritual blindness.
 4. Mathematics and logic are valid in the material world, but are not wholly dependable when applied to life problems.
 5. One man may shear a sheep in ten minutes, but ten men cannot shear it in one minute.
 6. Mathematics asserts that ten persons stand for ten times the value of one person. But the associative value represents the square of the number of persons concerned.
 7. Quantity may be identified as fact—quality is estimated as value—an experience of the individual.
 8. If both science and religion would be less dogmatic, philosophy could the better unify them.
 9. Better understanding of the universe would show that it is both unified and friendly.
 10. Thinking is unified by recognizing that quantitative fact and qualitative value have a common causation in the Paradise Father, and reveal the spiritual goal of personality achievement.
 11. The three levels of matter, morontia, and spirit are unified in the Supreme.
 12. Both invisible energy and visible matter are universe realities.

9. THE DISCOURSE ON MIND

A. TIME: A.D. 23

B. PLACE: At Cyprus

C. OCCASION: At Paphos, they assembled supplies for several weeks' vacation in the near-by mountains. Presently, Ganid was taken sick with a high fever. It was during this convalescence that Ganid asked the question about man's having a higher type of self-consciousness than animals. This discussion of mind was in answer to the lad's question.

D. REFERENCES: P. 1479-80

E. SYLLABUS:

1. Self-consciousness is a *reality*—and distinguishes man from the animal. It co-ordinates impersonal energy and spirit-conceiving mind and warrants the bestowal of the Thought Adjuster.
2. Ideas are more than a record of sensations—the self is more than a sum of one's sensations. The unity of mind derives from the presence of the Adjuster—a part of absolute unity.
3. Animals are devoid of time self-consciousness. Their sensation memory is not meaningful and purposeful—it is devoid of reflective interpretation.
4. Self-conscious existence plus man's capacity for spiritual experience constitutes man a potential and surviving son of the universe.
5. Man is not merely the sum of successive states of consciousness. Mind unity depends on the presence of a consciousness sorter and associater.
6. A mind consisting solely of consciousness of physical sensations could never attain spiritual levels of moral values and the unity essential to personality survival.
7. Mind has supermaterial qualities not wholly limited by time. Human minds vary not only because of heredity and environment, but also because of differential unification by the indwelling spirit.
8. The human mind suffers from the conflict of double allegiance—serving both good and evil. The supremely happy unified mind is dedicated to doing the will of the Father in heaven.
9. Unresolved conflicts destroy unity of mind. But survival of soul is not fostered by securing peace at any price—the surrender of spiritual ideals.

10. SOVEREIGNTY—DIVINE AND HUMAN

- A. TIME: A.D. 24
- B. PLACE: Lake Urmia—in the Caspian Sea region
- C. OCCASION: On an island in Lake Urmia, Cymboyton maintained a temple of philosophy and religion. On his return from a caravan trip, Jesus stopped here and delivered a course of lectures.
- D. REFERENCES: P. 1486-7
- E. SYLLABUS:
1. The brotherhood of men is founded on the fatherhood of a loving God. The spiritual kingdom is founded on the fact of divine sovereignty.
 2. Peace among religions depends on recognition of this divine sovereignty. Persecutions and intolerance grow out of one religion assuming superiority over all other religions.
 3. Religious peace—brotherhood—derives from all religions equally recognizing the sovereignty of God.
 4. Religious wars will persist unless all religions transfer sovereignty to God.
 5. Religious unity (not uniformity) results from the transfer of supreme ecclesiastical authority to the sovereignty of God.
 6. God's indwelling spirit makes all men spiritually equal. We are all brethren.
 7. When losing sight of the sovereignty of God, one religion will assert superiority over all other religions, thus jeopardizing peace on earth and good will among men. The net result, religious conflicts and wars.
 8. The concept of equality never brings peace except in the presence of the mutual recognition of the supersovereignty of God.
 9. The Urmia religionists lived together in peace because they had surrendered all their ideas of religious sovereignty—God was their sovereign.
 10. Lasting religious peace will come on Urantia only when all religions surrender their notions of divine favor, "chosen people," and superiority to the sovereignty of God the Father.

11. POLITICAL SOVEREIGNTY

- A. TIME: A.D. 24
- B. PLACE: Urmia
- C. OCCASION: Abstract of the Urmia lectures dealing with political sovereignty
- D. REFERENCES: P. 1487-90
- E. SYLLABUS:
1. Jesus' discussions of political sovereignty are difficult of presentation owing to the vast changes in nation life during nineteen hundred years of political evolution.
 2. War on Urantia will never end so long as nations cling to the illusive notions of unlimited national sovereignty.
 3. There are only two levels of actual sovereignty—the free will of the individual and the collective sovereignty of all mankind.
 4. As spiritual sovereignty overrides all spiritual loyalties, so the Most Highs rule in the kingdoms of men.
 5. There is no “chosen people.” The rule of the Most Highs is for the greatest good to the greatest number for the greatest length of time.
 6. The growth of political power creates increasing problems at all stages between the family group and the government of all mankind.
 7. Minor wars are lessened as sovereignty passes from smaller to larger groups. But as nations become larger and larger the danger of greater wars is increased.
 8. A few strong and powerful nations predispose to world wars. Group loyalties are hard to change as they range from the family to the government of all mankind
 9. Political sovereignty is created in larger groups by the surrender of self-determination on the part of smaller groups.
 10. The transfer of sovereignty from the smaller to the larger groups progressed until the end of World War One—then a retrogression occurred.
 11. Urantia will not enjoy lasting peace until so-called sovereign nations surrender their sovereignty into the hands of mankind government.
 12. Internationalism—“Leagues of Nations”—will not bring permanent peace—they will lessen minor wars, but not world wars.

13. You cannot prevent powerful nations going to war as long as they are infected by the delusional virus of national sovereignty.
14. An international police force can prevent minor wars, but will not prevent major conflicts between great military powers.
15. Decrease in the number of great military powers increases the need for the government of all mankind in order to insure global peace.
16. Final peace will not come to Urantia until the so-called sovereign nations surrender their power to make war into the hands of mankind government.
17. When mankind government controls the world's land, air, and naval forces—then peace on earth and good will among men will prevail.
18. The forty-eight states of the American Federal Union are cited as an illustration of the organization of world government
19. Sometime, in similar fashion, the nations of earth will surrender their sovereignty into the hands of the government of the brotherhood of man.
20. Short of the sovereignty of mankind government, all other sovereignties are relative in value, intermediate in meaning, and subordinate in status.
21. With advancing science, wars are becoming increasingly suicidal—how long will it take to end it all in the government of the brotherhood of man?

12. LAW, LIBERTY, AND SOVEREIGNTY

A. TIME: A.D. 24

B. PLACE: Urmia

C. OCCASION: Data derived from the Urmia lectures

D. REFERENCES: P. 1490-1

E. SYLLABUS:

1. Since all men crave liberty, laws and regulations must be provided to guarantee mutual freedom—if one man is absolutely free, another must be absolute slave.
2. Religion potentializes the brotherhood of man, but it requires the LAW of mankind government to actualize it.
3. There will be wars and rumors of wars just as long as nations cling to their unjustly held sovereignty. (Illustration: the component groups of the United Kingdom)
4. The United Nations can prevent small wars, but global conflicts will persist until the establishment of the world government.
5. Again, the polyglot 48 American states are used as an illustration of the feasibility of mankind government.
6. It is not a question of armament or disarmament—it is the problem of international law based on global government.
7. War is a symptom, the disease is the virus of national sovereignty. After all, the nations do not have real sovereignty.
8. Local affairs should be handled by local governments; national affairs by national governments; international affairs by global government.
9. World peace cannot be maintained by treaties, alliances, or balance of power—only by world law.
10. Individual liberty will be enhanced by world government. There will be less of taxation, regulation, etc.
11. Ending the fallacy of self-determination will facilitate world law and global peace with one language and the hope of one religion.
12. Collective security will never afford peace until the collectivity includes all mankind.
13. Only by representative mankind government can we realize peace on earth and good will among men.

13. THE CAPERNAUM SERMON

- A. TIME: March 2, A.D. 26
- B. PLACE: The Capernaum synagogue
- C. OCCASION: This was Jesus' first public appearance following his baptism. It was after the choosing of his first apostles and after the wedding at Cana. This was the tarrying time in Galilee. It was an attempt to connect his forthcoming mission with the Hebrew Scriptures.
- D. REFERENCES: P. 1532-3
- E. SYLLABUS:
1. Most of Jesus' sermons were relatively short. In this sermon, the text was longer than the discourse.
 2. This Scripture is found in: Isa. 66:1,2,5-8,12-14.
 3. He ended his remarks with one exhortation to:
 - a. Be patient.
 - b. Tarry with me.
 - c. Learn the Father's will.
 4. That afternoon Jesus took his apostles, together with his brothers James and Jude, out in a boat. They anchored offshore, and he talked to them about the coming kingdom.
 5. He told them to keep at their regular duties until "the hour of the kingdom comes." And he set them an example by going back to work at the boat shop.
 6. He arranged for three hours of study and discussion every evening and admonished them to keep quiet about the kingdom.
 7. Jesus told them the kingdom was a matter of "heart changes" and that it would not come with noise and glamor.
 8. While he promised great joy in the service of the kingdom, he warned of trouble, confusion, and frustrations.
 9. He told them the people would demand "wonder-working" and that they would be slow to recognize the revelation of his Father's love as the credentials of his mission.
 10. That evening, by the water's edge, Jesus prayed one of his first public prayers. It was short and had to do with their unity—in spite of their doubts.

14. SERMON ON THE KINGDOM

- A. TIME: June 22, A.D. 26
- B. PLACE: The Capernaum synagogue
- C. OCCASION: This was his second discourse in the synagogue—and his first pretentious sermon. It was delivered just before the launching of the first preaching tour.
- D. REFERENCES: P. 1535-7
- E. SYLLABUS:
1. During the tarrying time in Galilee, Jesus taught his associates concerning their attitude toward the various religions and political parties. He said: “We are seeking to win all of them, but we are not of any of them.”
 2. The text of this sermon is found in Ex. 19:6; Isa. 33:22; Ps. 103:4.
 3. After reading his texts, Jesus said: “I have come to proclaim the establishment of the Father’s kingdom.”
 4. God is no respecter of persons, therefore, the kingdom is open to ALL.
 5. The Father’s spirit combined with Jesus’ spirit establishes us in the kingdom of spiritual understanding and divine righteousness.
 6. Said Jesus: “My kingdom is not of this world.” Thus, early, did he disavow all association with both political and ecclesiastical forces.
 7. We enter the kingdom by moral decisions and spiritual victories. We gain joy, righteousness, and eternal life.
 8. The faith that gains admission to the kingdom is like the trusting dependence of a little child. If you enter the kingdom you gain all else that is needful.
 9. He warned against false concepts of a visible and material kingdom. He defined the kingdom as “righteousness, peace, and joy in the Holy Spirit.”
 10. As John baptized for repentance, in entering the kingdom you are baptized with the Spirit.
 11. If you would be great in the kingdom, you must become server of all. And his life was an example of just such devotion.
 12. He compared the kingdom to a growing seed—there is an interval between the planting and the ripening of righteousness and salvation.

13. The kingdom is not a reign of power and plenty—meat and drink. It has to do with perfection of service in doing the Father's will.
14. He preached the glad tidings of the kingdom—divine rest, spiritual progress, and eternal life.
15. The kingdom is an everlasting dominion—it has nothing to do with political conflicts. Its citizens ascend to the Father on Paradise.
16. Said Jesus: "I have not come to call the would-be righteous but sinners and all who hunger and thirst for the righteousness of divine perfection."
17. Jesus proclaimed faith as the price of kingdom entrance. If you believe that the Infinite God loves you—you are in the king-

PART IV — The Sermons of Jesus

15. THE ORDINATION SERMON
THE SERMON ON THE MOUNT

- A. TIME: Sunday, January 12, A.D. 27
- B. PLACE: A highland, north of Capernaum
- C. OCCASION: This was the ordination sermon, delivered to the twelve just after their formal ordination.
- D. REFERENCES: P. 1570-1 (Matt. Chap. 5,6,7; Luke 6:20-49)
- E. SYLLABUS:
1. Make one thing clear: The Sermon on the Mount is the ordination sermon. It is the credo of the twelve apostles—not the gospel of the kingdom.
 2. He addressed the twelve as “ambassadors of my Father’s kingdom”—as “a class of men separate and distinct from all other men on earth.”
 3. He called them “enlightened citizens of another and heavenly country among the ignorant creatures of this dark world.”
 4. He told them they should not live as they had before this hour, but “as those who have tasted the glories of a better life and have been sent back to earth as ambassadors of the Sovereign of that new and better world.”
 5. Said Jesus: “Of the teacher more is expected than of the pupil.” Of the citizens of the heavenly kingdom more is required than of the earthly citizens.
 6. Jesus warned his apostles that some parts of his ordination charge might seem to be hard, but that such mandates were justified by the fact that they were under obligation to reflect his ideals of mortal living.
 7. The gist of his charge was: I send you forth to—
 - a. Proclaim liberty to spiritual captives.
 - b. Proclaim joy to those in the bondage of fear.
 - c. Heal the sick.
 8. Jesus summed up the religious philosophy of the twelve apostolic ambassadors of the heavenly kingdom in the ten beatitudes, commonly referred to as the Sermon on the Mount.
 9. The beatitudes:
 - a. Happy are the poor in spirit, the humble, for theirs are the treasures of the kingdom of heaven.
 - b. Happy are they who hunger and thirst for righteousness, for they shall be filled.

me and to act as ambassadors of my Father's kingdom." And then he admonished them:

- a. Go forth to proclaim the glad tidings.
 - b. Put your trust in the heavenly Father.
 - c. Do not forcibly resist injustice.
 - d. Do not trust the arm of flesh.
 - e. If your neighbor smites you, turn the other cheek.
 - f. Suffer injustice rather than go to law.
 - g. Minister to all who are in distress and need.
 - h. Love your enemies.
 - i. Do good to those who hate you.
 - j. Bless those who curse you.
 - k. Pray for those who spitefully use you.
14. And in summing up these admonitions Jesus said: "And whatsoever you believe that I would do to men, do you also to them." This is the super-Golden Rule—the apostles' Golden Rule as distinguished from the disciples'.
 15. Next, he tells about the sunshine and rain coming to the evil as well as the good and exhorts them to show forth the mercy of God.
 16. Now he sets forth the goal of the Paradise ascent—"...in the eternal future of the kingdom you shall be perfect, even as your heavenly Father is perfect."
 17. They were to save men—not judge them. Then the warning about plucking the mote out of your brother's eye, while overlooking the beam in your own.
 18. He admonished them: "Discern the truth clearly; live the righteous life fearlessly."
 19. Next, he talks about the folly of the blind leading the blind and reminded them that the business of the kingdom requires just judgment and keen wisdom.
 20. Then comes the wise saying, "Present not that which is holy to dogs, neither cast your pearls before swine..."
 21. He warned them against false prophets coming in sheep's clothing. "By their fruits you shall know them."
 22. The motive determines entrance into the kingdom of heaven; God looks at the sincere intentions of the heart.
 23. Jesus concludes this ordination charge by reference to the great judgment day—and the separation of the loyal sheep from the hypocritical goats.
 24. The apostles had never heard Jesus talk like this. He spoke to

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- c. Happy are the meek, for they shall inherit the earth.
 - d. Happy are the pure in heart, for they shall see God.
- After giving them these four beatitudes he said: "...speak to my children these further words of spiritual comfort," and added six more admonitions.
- a. Happy are they who mourn, for they shall be comforted.
 - b. Happy are they who weep, for they shall receive the spirit of rejoicing.
 - c. Happy are the merciful, for they shall obtain mercy.
 - d. Happy are the peacemakers, for they shall be called the sons of God.
 - e. Happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.
 - f. Happy are you when men shall revile you—and say all manner of evil against you falsely—great is your reward in heaven.
- 10 Then Jesus said: "You are the salt of the earth." Then he reminded them of the uselessness of salt which had lost its savor.
11. Next he said: "You are the light of the world." Then followed the lesson about the "city set on a hill" and the "candle put under the bushel."
12. Then comes one of his greatest admonitions: "Let your light so shine before men that they may see your good works and be led to glorify your Father who is in heaven."
13. Said Jesus: "I am sending you out into the world to represent

They missed the spirit.

11. He told the twelve not to expect all believers to live up to the standard which had been set for them.
12. Then he told them he must provide a pattern of living not only for this world but also for other flocks.
13. Nathaniel asked about justice—an eye for an eye, etc. Said Jesus: “You shall return good for evil. My messengers must not strive with men, but be gentle toward all...mercy shall always determine your judgements and love your conduct.”
14. Jesus told them if they found the requirements of apostleship too hard, they could revert to discipleship. But Peter announced that they would continue as apostles.
15. Then said Jesus (in substance); If you would be apostles, then—
 - a. Take up your responsibilities and follow me.
 - b. Do your good deeds in secret.
 - c. In giving alms, let not your left hand know what your right hand does.
 - d. When you pray—go by yourself and use no vain repetitions.
 - e. Remember, God knows what you need before you ask him.
 - f. Avoid fasting with a sad countenance.
 - g. Lay not up for yourselves treasures on earth, for where your treasures are, there will your hearts be also.
16. Then Thomas asked if they were to continue to have all things in common. Jesus replied saying that they were to continue as one understanding family, having but one master, without anxiety regarding their temporal needs.
17. This was when he said: “Seek first the kingdom of God, and when you have found entrance thereto, all things needful shall be added to you.” Be not anxious for tomorrow. Sufficient for the day is the trouble thereof.
18. Jesus told them it was time to retire, but Peter insisted on having a private talk with his Master. And then all the others (except the twins) followed Peter’s example. When Andrew asked if he should awaken the sleeping twins, Jesus said: “They do well—trouble them not.”
19. And when these personal sessions were finished, the night had passed; “the light of another day was dawning.”

16. THE EVENING OF THE ORDINATION

- A. TIME: Jan. 12, A.D. 27
- B. PLACE: The Zebedee home at Bethsaida
- C. OCCASION: This is the discussion with the twelve during the evening of their ordination day. After supper, Jesus walked on the beach and the apostles talked among themselves. After the twins had built a fire in the garden, Andrew went out to look for Jesus. Finding him, he said: “Master, my brethren are unable to comprehend what you have said about the kingdom.”
- D. REFERENCES: P. 1576-8
- E. SYLLABUS:
1. Said Jesus: “You find it difficult to receive my message because you would build the new teaching directly upon the old...you must be reborn. You must start out afresh as little children...”
 2. He said they had wrong ideas about many things, but should not think he had come to destroy the law and the prophets—he had come to fulfill.
 3. He said their righteousness must consist in love, mercy, and truth and said the new commandments should be written in their hearts.
 4. In answer to Peter’s question about the new commandments, Jesus discussed the motivation of sin—anger and vengeance in relation to “you must not kill.”
 5. Concerning the seventh commandment, he referred to looking “upon a woman with intent to lust after her.” He said that God judges by the heart’s real desires.
 6. At this point James Zebedee brought up the question of divorce. Jesus said: “I have not come to legislate but to enlighten...not to reform the kingdoms of this world, but rather to establish the kingdom of heaven.” He was not to regulate government, commerce, or social behavior.
 7. Jesus said his mission was solely to:
 - a. Comfort minds.
 - b. Liberate spirits.
 - c. Save souls.
 8. Jesus said the attitude toward divorce in the times of Moses was different from the practices in the days of the Garden of Eden.
 9. Jesus then discussed the two viewpoints of mortal conduct—the human and the divine—the flesh and the spirit—time and eternity.
 10. They erred in that they could interpret his message literally.

- g. It was difficult for him to explain his personal practice of nonresistance—refusal to combat evil, injustice, or injury. But he did not teach passive tolerance of wrongdoing.
- h. Civil governments have a right to employ force for the maintenance of social order and for the punishment of evildoers and criminals.
- i. He warned against retaliation—revenge—getting even. He deplored holding grudges. He assigned administration of justice to the civil government and the judgment of God.
- j. He summarized his instruction in these matters as:
Love your enemies—remember the claims of brotherhood.
Do not make the mistake of fighting evil with its own weapons.
Have faith—confidence in the triumph of divine justice and eternal goodness.

2. Political Attitude

- a. He cautioned against becoming involved in the relations between the Jewish people and the Roman government—to avoid political snares. “Render unto Caesar the things which are Caesar’s and unto God the things which are God’s.” (Matt. 22:21)
- b. He would not be diverted from his mission of establishing a “new way of salvation.” But he was observant of all civil laws.
- c. He was concerned, in his teachings, with man’s personal spiritual life. He ignored civic, social, and economic realms.
- d. Jesus was not a political reformer, but he did show men the better way of life. Don’t identify his teachings with any political, social, or economic theory—any industrial system.

3. Social Attitude

- a. In answering the question, “Who is my neighbor,” Jesus expanded the neighborhood to include the whole world.
- b. Jesus was not a sociologist. He was interested in the individual—not the mass.
- c. He did teach mercy, sympathy, and compassion—these qualities were his very nature.

4. Economic Attitude

17. TEACHING OUT ON THE LAKE

A. TIME: A.D. 27

B. PLACE: Teaching afternoon on the shore of Lake Galilee

C. OCCASION: This discussion occurred the week following the ordination. They had been engaged in several days of intensive study followed by a few days of recreation—fishing and visiting. Jesus had been telling them that his mission was to reveal the Father and make men faith-conscious of divine sonship.

During this week, Peter announced: “We are ready—let us now go forth to take the kingdom.” Jesus replied: “May your wisdom equal your zeal and your courage atone for your ignorance.”

During an afternoon, Jesus took Peter, James, and John out in a boat for a private discussion of the affairs of the kingdom.

D. REFERENCES: P. 1579-82

E. SYLLABUS:

This conference is reported under five heads:

1. Doing the Father’s will.
2. Political attitude.
3. Social attitude.
4. Economic attitude.
5. Personal religion.

1. Doing the Father’s will

- a. Jesus’ trusting to the overcare of the heavenly Father was not a blind and passive fatalism. He quoted approvingly, “He who will not work shall not eat.”
- b. His precepts about trusting God are not to be judged by the social or economic conditions of any age or on any world.
- c. He made clear the difference between the requirements of apostleship and discipleship. He did not forbid the exercise of prudence and foresight.
- d. He did not preach against forethought—but against anxiety and worry. He taught active and alert submission to God’s will.
- e. Answering questions about frugality and thrift he simply called attention to his life as carpenter, boat builder, and fisherman.
- f. They were not to regard the world as an enemy—the circumstances of life work with the children of God.

- a. Jesus was not an economic reformer. He worked, lived, and traded in the world as he found it. But he did frequently call attention to the injustice of the unequal distribution of wealth.
 - b. He offered no solutions for economic injustice. While the twelve were not to hold property, he made it clear these restrictions were not to apply to others. He did not preach against wealth—only its abuse.
 - c. Luke interpreted Jesus' teachings according to his own ideas of social equality. Jesus never directed his followers to adopt a communal mode of life.
5. Personal Religion
- a. You can better understand Jesus' teachings by his life. How he lived best reveals the divine character and loving personality of his Paradise Father.
 - b. Jesus did not attack the teachings of the Hebrew prophets or the Greek moralists. He rather presented additional truth—"The voluntary conformity of man's will to God's will."
 - c. Jesus' teachings have been perverted—he did not want to produce merely religious men—but all-round men who could function as he functioned for the good of men and the glory of God.
 - d. We have had wrong ideas about the Master's meekness and humility. His life was one of superb self-respect. He placed great value on sincerity—a pure heart.
 - e. Fidelity and courage were the heart of his teachings. "Fear not" was his watchword. Endurance was the ideal of his character.
 - f. His teachings constitute a religion of valor, courage, and heroism, and his apostles were rugged, virile, and manly fishermen.
 - g. Jesus had little to say about vice and delinquency. He was a teacher of positive virtue—he avoided negative methods. He refused to advertise evil—he was not a reformer.
 - h. His first denunciations were directed against pride, cruelty, oppression, and hypocrisy.

18. THE CONCEPT OF GOD

- A. TIME: April, A.D. 27
- B. PLACE: During the Passover at Jerusalem
- C. OCCASION: The apostles had listened to Jesus discuss God's wrath with a wealthy Jewish trader from Crete. This man, Jacob, had been brought by Andrew to see Jesus. Following this discussion (see Urantia Book, page 1597), the apostles asked many questions which brought forth this discourse on the "concept of God."
- D. REFERENCES: P. 1598-9
- E. SYLLABUS:
1. After mildly upbraiding the apostles regarding their ignorance about the evolution of the God concept among the Jewish people, Jesus called attention to the following phases of the growth of the idea of God.
 - a. Yahweh—god of the Sinai clans—proclaimed by Moses—the Lord God of Israel.
 - b. The Most High—proclaimed by Melchizedek to Abraham.
 - c. El Shaddai—the Egyptian concept of the God of heaven.
 - d. Elohim—the trinity concept of Deity derived from the times of Adam.
 - e. Supreme Yahweh—the enlarged Deity concept of Isaiah.
 - f. The Father in Heaven—the new and completed concept of the Paradise Father.
 2. The apostles were terribly shocked by this recital of the evolution of the God concept among the Jews. They were so bewildered they asked no questions.
 3. Jesus continued by calling attention to the narrative in the days of Samuel that God tempted David to number the people, and then later on the Scriptures say that it was Satan who tempted David. (See 2 Sam. 24:1; 1 Chron. 21:1)
 4. Next Jesus called their attention to the two versions of the ten commandments—one found in Ex. 34:14-27 and the other in Ex. 20:2-17. He called the Moses version the more worthy and acceptable.
 5. Then he pointed out that the reason for Sabbath keeping in the first law was deliverance from Egyptian bondage. In the Moses version it was resting on the seventh day after the creation of the world.
 6. And then he pointed out how Isaiah had exalted these laws—negative commandments—into the great dual positive law—

19. DISCOURSE ON ASSURANCE

- A. TIME: A.D. 27
- B. PLACE: The temple—during Passover week
- C. OCCASION: This sermon was in answer to a question asked by a man from Damascus: "...how shall we know of a certainty that you are sent by God..."
- D. REFERENCES: P. 1601
- E. SYLLABUS:
1. Jesus said that his teachings should be judged by their fruits. If my message is genuine, then will the spirit confirm it in your hearts.
 2. Concerning assurance of acceptance by the heavenly Father, Jesus referred to the security which a child has in the affections of a worthy and kindhearted human father. Such fathers do not torture their children with feelings of anxiety or fears of uncertainty.
 3. If you receive God as your father, then you can know that you are his son. If you believe me—you believe God—and your heavenly citizenship is secure.
 4. If you do the will of the Father in heaven you shall not fail to attain eternal life in the kingdom.
 5. The Supreme Spirit shall bear witness with your spirits that you are the sons of God—that you have been born of the spirit.
 6. And this is the victory that overcomes all uncertainty, even your faith.
 7. And then he quoted from the prophet Isaiah: "When the spirit is poured upon us from on high then shall the work of righteousness become peace, quietness, and assurance forever." (Isa, 32:15-17)
 8. And for all who believe this gospel, I am the surety for their reception into my Father's kingdom.
 9. You who believe this gospel are the sons of God—you have life everlasting. And the proof of all this is the fact that you love one another.

20. LESSON ON THE FAMILY

- A. TIME: A.D. 27
- B. PLACE: At Bethany
- C. OCCASION: The Wednesday after a busy Passover week in Jerusalem, Jesus and the twelve were resting at Bethany. This discussion occupied the afternoon and evening, and was in response to a series of questions asked by Thomas.
- D. REFERENCES: P. 1603-5
- E. SYLLABUS:
1. Thomas asked the following questions, introducing his remarks by reference to the ordination sermon, in which Jesus instructed them regarding many features of their personal living:
 - a. What shall we teach the multitude?
 - b. How are people to live after the kingdom more fully comes?
 - c. Shall your disciples own slaves?
 - d. Shall believers court poverty and shun property?
 - e. Shall mercy alone prevail so that we shall have no more law and justice?
 2. Jesus was living a unique life on earth and the twelve were required to share in many of the restrictions and obligations of his bestowal experience.
 3. Jesus could simultaneously see into the very heart of God and the very depths of man's soul.
 4. The kingdom is an evolutionary experience—extending from Urantia to Paradise. (In this connection he intimated that he would sometime revisit this world.)
 5. He said the kingdom idea was not the best way to property man's relations to God, but that John had thus introduced their mission.
 6. Jesus said the family idea was the better concept—fatherhood of God and brotherhood of man.
 7. At some length he discoursed on various aspects of family relationship and mutual affection.
 8. He explained how real brotherly affection would always lead to unselfish and loving social service.
 9. Then Jesus launched into the discussion of the foundation of

family life. He propounded seven fundamentals:

- a. Fact of existence.
 - b. Security and pleasure.
 - c. Education and training.
 - d. Discipline and restraint.
 - e. Companionship and loyalty.
 - f. Love and mercy.
 - g. Provision for the future.
10. After hours of discussion, Jesus explained that he was experiencing the fullness of sonship relation with his Father, and that this opened up a new way for all others to find the Father—to become perfect, even as the Father is perfect.
 11. But Thomas asked still another question, saying that the Father does not always deal kindly with us. Many times we suffer and our prayers are not always answered.
 12. Jesus replied: Thomas, how long will it take you to learn how to listen with the ear of the spirit? The Father is spiritual and the kingdom is spiritual. You are supposed to be his spiritual children.
 13. Can you not separate spiritual realities from the material aspects of social, economic, and political problems of our times?
 14. Cease to apply the spiritual teachings of the kingdom to the sordid affairs of slavery, poverty, houses, lands, and the problems of human equity and justice.
 15. These temporal matters are the concern of the men of this world. You are the ambassadors of a spiritual kingdom.
 16. Cannot I address you as adults of the spirit kingdom? Must I ever speak to you only as children? Will you never grow up?
 17. In conclusion he said: “Nevertheless, I love you and will bear with you, even to the very end of our association in the flesh. And even then shall my spirit go before you into all the world.”

21. IN DEFENSE OF THE GOSPEL

A. TIME: August, A.D. 27

B. PLACE: One of the Greek cities—Archelais or Phasaelis

C. OCCASION: In preaching in these cities they encountered many objections on the part of Greek and Roman citizens. Said Philip: “Master, these Greeks and Romans make light of our message, saying that such teachings are fit for only weaklings and slaves... They affirm that we would convert all men into enfeebled specimens of passive nonresisters who would soon perish from the face of the earth. They like you, Master, and freely admit that your teaching is heavenly and ideal, but they will not take us seriously. ... And now, Master, what shall we say to these gentiles?”

When Jesus had heard similar objections presented by the other apostles, he delivered himself of this defense of the gospel.

D. REFERENCES: P. 1607-10-7

E. SYLLABUS:

1. Jesus declared: “I have come into this world to do the will of my Father and to reveal his loving character to all mankind. That... is my mission. And this one thing I will do regardless...”
2. Jesus said that divine love has its severe disciplines. A father’s love impels restraint for the universe acts of his thoughtless offspring. The child may not always understand the father’s motives of love.
3. Truth is a liberating revelation, but love is the supreme relationship. Notwithstanding man’s blunders, Jesus’ gospel will someday rule this world.
4. The goal of human progress is: Recognition of the fatherhood of God and the brotherhood of man.
5. With considerable emotion, Jesus asked:
Who told you my gospel was intended only for slaves and weaklings?

Do you, my apostles, look like weaklings?

Did John look like a weakling?

Am I enslaved by fear?

6. True, the poor and oppressed, so long neglected, have the gospel, for God is no respecter of persons. The poor have been the first to accept the call to sonship with God.
7. This gospel is for all men—Jew and gentile, Greek and Roman,

8. Just because God delights in mercy, the service of the kingdom will not be one of monotonous ease. The Paradise ascent is the supreme adventure of time—the rugged achievement of eternity.
9. The service of the kingdom calls for courageous manhood. Many of you will die—not in the ecstasy of battle—but for the love of truth enshrined in your hearts.
10. You may be taunted for preaching a gospel of nonresistance. But you are the first of a long line of believers who will astonish mankind by their heroic devotion, courage, and bravery displayed in proclaiming the good news.
11. The courage of the flesh is the lowest type of bravery. Mind courage is better, but the highest type of courage is uncompromising loyalty to enlightened convictions of profound spiritual realities.
12. This sort of courage constitutes the heroism of the God-know-

22. LESSON ON SELF-MASTERY

- A. TIME: August, A.D. 27
- B. PLACE: The Greek cities
- C. OCCASION: During their sojourn in the Greek cities, one evening Andrew asked Jesus: “Master, are we to practice self-denial as John taught us, or are we to strive for the self-control of your teaching?”
- D. REFERENCES: P. 1609-10
- E. SYLLABUS:
1. It should be remembered that Jesus was a perfected specimen of human self-control. When threatened or reviled he never denounced his enemies.
 2. John taught a religion of self-examination and self-denial. Jesus presented a religion of self-forgetfulness and self-control. He who rules his own self is greater than he who takes a city (see Prov. 16:32).
 3. Self-mastery is the measure of man’s moral nature and spiritual development. Under the old order you fasted and prayed; under the new, you believe and rejoice.
 4. You are to become new creatures—old things are to pass away. Your mutual love will convince the world that you have passed from bondage to the liberty of life everlasting.
 5. In the old order, you suppress, obey, and conform. In the new, you are spiritually transformed so as to joyously perform the perfect will of God.
 6. Never forget: It is your personal faith in the exceedingly great and precious promises of God that insures your becoming part-takers of the divine nature.
 7. The indwelling spirit endows us with the liberty of self-mastery in place of the old law of fear and self-bondage—the slavery of self-denial.
 8. We credit the evil one with much that is derived from our own natural tendencies. He quoted Jer. 17:9; “The human heart is deceitful above all things and sometimes even desperately wicked.” This self-deception leads to fears, lusts, malice, envy, and vengeful hatred.
 9. Salvation is by the birth of the spirit—not by the deeds of the flesh. You are justified by faith and fellowship by grace.

10. But the man born of the spirit is always master of the self. Saving faith yields real peace with God—and advancing status in the divine service.
11. It is a privilege, rather than a duty, to cleanse ourselves from all evils of mind and body while we seek perfection in the divine love.
12. Our sonship is grounded in faith and born of trust. You are unmoved by fear and are free from doubt. It is the goodness of God that leads to true repentance. (See Rom. 2:4)
13. The secret of self-mastery is your faith in the indwelling spirit. But even this faith is the gift of God. Thus you are no longer bondslaves but the liberated sons of God.
14. If you are born of the spirit, you are delivered from the bondage of self-denial and the watchcare of the flesh while you show forth in your lives the fruits of the spirit—the highest type of enjoyable and ennobling self-control.
15. And all this is the essence of the heights of terrestrial mortal attainment—true self-mastery.

23. THE WOMAN OF SYCHAR

A. TIME: A.D. 27

B. PLACE: In Samaria, at Jacob's well, near the village of Sychar.

C. OCCASION: It was about six o'clock on this summer's evening that the weary Jesus sat down by Jacob's well. The twelve had gone into Sychar to get food and tents, for they were minded to tarry for a while in this vicinity.

D. REFERENCES: P. 1612-15 (John 4:4-42)

E. SYLLABUS:

1. The water from Jacob's well was better for drinking than that from the wells of Sychar. Nalda, a Samaritan woman of Sychar, coming out to draw water, encountered Jesus sitting by the well. Jesus said to her: "Give me a drink..."
2. Nalda was surprised that a Jewish man would thus speak to her and, misunderstanding his intent, became somewhat flirtatious.
3. Jesus said to Nalda: "I have indeed asked you for a drink, but if you could only understand, you would ask me for a draught of the living water." "...whosoever drinks of the water of the living spirit shall never thirst."
4. Then said Nalda: "Give me this water that I thirst not neither come all the way hither to draw."
5. As Nalda beheld Jesus' countenance, she realized that she had mistaken his friendliness for commonplace familiarity.
6. Jesus disillusioned Nalda when, looking into her eyes, he commanded: "Woman, go get your husband and bring him hither."
7. The frightened woman, in her confusion, replied: "But, Sir, ...I have no husband." Then Jesus revealed that he knew all about her associations with various men, adding: "Better it would be if you would cease to trifle with my words and seek for the living water which I have this day offered you."
8. By this time Nalda was sobered and ashamed, saying: "My Lord, . I repent of my manner of speaking to you, for I perceive that you are a holy man or maybe a prophet."
9. Then she did the commonplace thing of trying to dodge the direct issue of personal salvation by turning the discussion to theology and philosophy—should one worship on Mt. Gerizim or at Jerusalem?
10. Jesus perceived the ruse of her mind, but also knew that in her

heart she really thirsted for the water of life. Therefore was he patienttelling her that the day was near when she would worship neither on Gerizim or at Jerusalem.

11. After stating the worship philosophy of Jew and gentile, Jesus said: "...the hour will soon come—even now is—when all sincere worshippers will worship the Father in spirit and in truth...God is spirit, and they who worship him must worship him in spirit and in truth."
12. And then he added: "Your salvation comes...by receiving into your own heart this living water which I am offering you even now."
13. Nalda made one more effort to dodge personal response by talking about John the Baptist and his pronouncements regarding the coming of the Deliverer. And in answer to this, Jesus made the startling announcement: "I who speak to you am he."
14. Nalda rushed back to Sychar, and presently returned with a large crowd. The apostles thought Jesus should eat before talking to the crowd, but as it was getting dark, he insisted on addressing them right then, saying, "My meat is to do the will of Him who sent me and to accomplish His work."
15. Pointing to the folks from Sychar, Jesus said: "...the fields are already white for the harvest...One sows and another reaps... others have labored, and you are about to enter into their labor." In this he was referring to the preaching of John the Baptist.

24. THE DISCOURSE ON PRAYER

- A. TIME: September, A.D. 27
- B. PLACE: At the Gilboa encampment. (Most of the time during this month was spent in answering the plea of the apostles—"Master, teach us how to pray.")
- C. OCCASION: John had taught his followers prayers, and Jesus' followers were desirous that he teach them set prayers. Finally, in response to the request of Thomas, Jesus started these discussions on prayer.
- D. REFERENCES: P. 1616 (Luke 11:1-13)
- E. SYLLABUS:
1. John's prayer: "O Father, cleanse us from sin, show us your glory, reveal your love, and let your spirit sanctify our hearts forevermore, Amen!"
 2. Said Jesus: "Prayer is entirely a personal and spontaneous expression of the attitude of the soul toward the spirit; prayer should be the communion of sonship and the expression of fellowship."
 3. Concerning prayer, Jesus taught:
When indited by the spirit, prayer leads to spiritual progress.
It is spiritual communion leading to worship.
It reaches heavenward for the attainment of ideals.
Prayer is the breath of the soul.
 4. Then he told the story of borrowing bread from the neighbor who had gone to bed. He used this story to teach persistence in prayer. (See Luke 11:5-10)
 5. And then he added:
Ask and it shall be given you. Seek and you shall find. Knock and it shall be opened.
 6. Next, he told the story of the father and his son's unwise requests—the loaf and the stone—the fish and the serpent—saying: "How much more shall your heavenly Father give the spirit and many additional blessings to those who ask him?" (Luke 11:11-13)
 7. He concluded this part of the discussion by saying: "Men ought always to pray and not become discouraged." (Luke 18:1)
 8. Then he told the story of the wicked judge and the importunate widow. Concluded the judge: "Though I fear not God nor have regard for man, yet because this widow ceases not to trouble

Save us in temptation, deliver us from evil,
And increasingly make us perfect like yourself.

13. Two lines were lost in the later copying of the Lord's Prayer and in their place subsequently there was added "For yours is the kingdom and the power and the glory, forevermore."
14. Jesus taught that effective prayer must be:
 - Unselfish—not alone for oneself.
 - Believing—according to faith.
 - Sincere—honest of heart.
 - Intelligent—according to light.
 - Trustful—submission to the Father's will.
15. For several days, they continued to discuss prayer and worship, and the following summarizes these teachings:
 - True religion is a soul function, but organized religion is a socialization of worship.
 - Worship should alternate with periods of practical service.
 - Work and play should alternate.
 - Religion should be balanced by humor.
 - Philosophy should alternate with poetry.
 - Strenuous living should alternate with worship.
 - Feelings of insecurity should be antidoted by faith.
 - Prayer makes you less thinking, but more realizing.
 - Prayer does not increase knowledge, but expands insight
 - Worship grasps the better life and reflects it back onto the present existence.
 - Prayer is spiritually sustaining, but worship is divinely creative
 - Worship looks to the One for inspiration to serve the many.
 - Worship is the yardstick which measures spiritual progress.
 - Prayer is self-reminding—worship is self-forgetting.
 - Worship is effortless attention—restful spiritual exertion.
 - Worship identifies the part with the whole; the finite with the Infinite; the son with the Father.
 - Worship is the act of time striking step with eternity.
 - Worship is refreshing, creative, fraternal, and romantic communion with the Father.
16. In connection with these discussions, Jesus gave the apostles several prayers from other inhabited worlds. (See *Urantia Book* P. 1621-4)

me, I will vindicate her lest she wear me out by her continual coming.” (Luke 18:1-8)

9. Said Jesus: I tell you these stories about persistence not to intimate that your petitions change God, but they do change your attitude and enlarge your soul’s capacity for spirit receptivity.
10. “Genuine faith will remove mountains of material difficulty which may chance to lie in the path of soul expansion and spiritual progress.”
11. When all was said and done, he consented to give them the prayer he had taught his family in Nazareth.
12. The Lord’s Prayer

Our Father who is in heaven,
Hallowed be your name.
Your kingdom come; your will be done
On earth as it is in heaven.
Give us this day our bread for tomorrow;
Refresh our souls with the water of life.
And forgive us every one our debts
As we also have forgiven our debtors.

Sincerity is the assurance that prayer will be heard. The wisdom of God determines the answer. Jesus quoted Prov. 21:13.

6. When you are wholly dedicated to doing the Father's will, the answer to your prayers will be forthcoming. What the true son desires and the Father wills IS.
7. Prayer does not change the divine attitude, but it does change man. It is the motive of prayer that provides right of way to the divine ear.
8. Prayer may not be employed to avoid the delays of time or to transcend the handicaps of space. Prayer is not to aggrandize self or to gain advantage over others. Jesus quoted Ps. 37:5; 102:17.
9. Avoid praying too much for yourself—materialistic praying. Pray for the spiritual progress of your brethren—for the gifts of the spirit.
10. Don't expect prayer for the sick to take the place of loving and skillful ministry. While praying for your loved ones, do not neglect to pray for your enemies.
11. While praying when in trouble, don't neglect prayer when all goes well. Pray in secret—and always remember—not my will, but yours be done.
12. Pray for the extension of the kingdom. Then he quoted Ps. 51:10; 19:13; 141:3. (The untamed tongue is referred to in Jas. 3:8.)
13. We can pray for wisdom—but knowledge and skill are gained by experience. Prayer enlarges spiritual capacity and reveals the Father's will. Prayer must be wholehearted, steadfast, and earnest.
14. In praying, Jesus pointed out the uselessness of ornate, repetitious, eloquent phraseology, fasting, penance, and sacrifices. He exhorted to use prayer and thanksgiving as an approach to worship. He quoted Ps. 92:1-4.
15. Next Jesus told them to avoid anxiety about everyday needs. He said it was all right to spread their needs out before the Father. Then he quoted Ps. 69:30,31.
16. Jesus taught them, after prayer, to remain in silent receptivity for a time. Give the Father's indwelling spirit a chance to speak. Worship makes you increasingly like the one who is worshipped—enables the finite to attain the Infinite.
17. The apostles were disconcerted by Jesus' assent to many of the

25. PRAYER, THANKSGIVING, AND WORSHIP

- A. TIME: January, A.D. 28
- B. PLACE: Jotapata
- C. OCCASION: Early during the first preaching tour, at Jotapata, Nathaniel asked a question which led to this discussion of prayer and thanksgiving.
- D. REFERENCES: P. 1638-41
- E. SYLLABUS:

This discourse on prayer, thanksgiving, and worship was delivered to the 24 apostles, and is summarized as follows:

1. Regard for iniquity gradually destroys the connection between man and his Maker.
2. Prayer which is inconsistent with the universe laws of mind, spirit, and matter is an abomination to God. Jesus quoted Zechariah 7:11-13, and then he quoted from Proverbs: “He who turns away his ear from hearing the divine law, even his prayer shall be an abomination.” (Prov. 28:9)
3. Experientially speaking, when you are willing to receptively hear God, then God hears you. When you forgive, God forgives you.
4. Paradise is not for the selfish. Salvation and survival can be had only by choosing. “There are mandates of justice which even love combined with mercy cannot effectively abrogate.” And then Jesus quoted Prov. 1:24-28.
5. They who would receive mercy must show mercy; judge not.

legal adoption.

10. These wrong notions grow out of a misunderstanding of God and ignorance of man's destiny. The Greeks teach man's progressive deterioration—I teach man's certain ascension to divine perfection.
11. And then Jesus quoted the following Scriptures:
“You are the children of the Lord your God.” (Deut. 14:1.)
“I will be his Father and he shall be my son.” (1 Chron. 17:13.)
“I have chosen him to be my son—I will be his Father.” (1 Chron. 28:6.)
“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.” (Isa. 43:6,7.)
“You are the sons of the living God.” (Hosea 1:10.)
“They who have the spirit of God are indeed the sons of God.”
12. As there is a material part of the human father in the child, so there is a spiritual part of the heavenly Father in every faithful son of the kingdom.
13. In continuing these discussions, Nathaniel asked: While I am beginning to understand why you do not practice indiscriminate healing, I do not understand why God permits so many of his children to suffer so many afflictions.
14. Said Jesus: You are perplexed because you do not understand the natural order of this world and how many times this has been upset by rebellious traitors. I have come to set things in order—but it will require ages to finish the task.
15. The presence of evil alone is sufficient test for the ascension of man—sin is not essential to survival.
16. The Father does not purposely afflict his children. Man afflicts himself by refusal to walk in the divine way. Affliction is potential in evil, but much of it is caused by sin and iniquity.
17. No matter how puzzling the affairs of this world—be assured that God does not send affliction as an arbitrary punishment for wrongdoing.
18. The handicaps of evil are inherent; the penalties of sin inevitable; the consequences of iniquity inexorable.
19. Do not blame God for the doings of your own choice; do not complain about those things which are a part of life on this world.
20. Intelligent efforts will change much on your world—and it is

26. EVIL, SIN, AND INIQUITY

- A. TIME: A.D. 28
- B. PLACE: Bethsaida
- C. OCCASION: This was one of the evening discourses during the five-months' period of the training of the evangelists. This message was drawn out by Thomas who asked about being 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?"
- D. REFERENCES: P. 1660-2
- E. SYLLABUS:
1. Said Jesus: "Do not make the mistake of confusing evil with the evil one," who was guilty of deliberate rebellion against the rule of the Father and his Sons. Then he added: "But I have already vanquished these sinful rebels."
 2. EVIL is the unconscious or unintended transgression of divine law; it is a measure of the imperfectness of obedience to the Father's will.
 3. SIN is the conscious, knowing, and deliberate transgression of the divine law. Sin is the measure of unwillingness to be divinely led and spiritually directed.
 4. INIQUITY is the willful, determined, and persistent transgression of the divine law; it is the measure of the continued rejection of the Father's loving plan of personality survival and the Son's merciful ministry of salvation.
 5. By nature, man is subjected to inherent evil tendencies, but such natural imperfections are not sin. To be imperfect or partial is not sinful. Man may be subject to evil, but he is not a child of the evil one.
 6. Evil is inherent in the natural order of this world, but sin is an attitude of conscious rebellion.
 7. Said Jesus: Thomas, you are confused by the doctrines of the Greeks and the errors of the Persians. Mankind did not begin with a perfect Adam and retrogress to his present deplorable state. Remember that Cain got a wife in the land of Nod, and that the sons of God found wives among the daughters of men. (See Gen. 4:16,17; 6:1,2)
 8. Man requires the new birth because he tends to evil, but all of this does not detract from the fact that man is a son of God.
 9. Potential evil in man does not imply that man is estranged from God—some sort of alien or stepchild—standing in need of

- God's will that you should make such changes for the better.
- 21 It is our mission to help men solve their spiritual problems, and thus qualify them the better to solve their manifold material problems. But do not ascribe to God everything you fail to understand.
22. Jesus ended this discussion by quoting Scripture:
- “My son, despise not the chastening of the Lord; neither be weary of his correction, for whom the Lord loves he corrects, even as the father corrects the son in whom he takes delight.” (Prov. 3:11,12.)
- “The Lord does not afflict willingly.” (Lam. 3:33.)
- “Before I was afflicted, I went astray, but now do I keep the law. Affliction was good for me that I might thereby learn the divine statutes.” (Ps. 119:67-71.)
- “I know your sorrows. The eternal God is your refuge, while underneath are the everlasting arms.” (Deut. 33:27.)
- “The Lord also is a refuge for the oppressed, a haven of rest in times of trouble.” (Ps. 9:9.)
- “The Lord will strengthen him upon the bed of affliction; the Lord will not forget the sick.” (Ps. 41:3.)
- “As a father shows compassion for his children, so is the Lord compassionate to those who fear him. He knows your body; he remembers that you are dust.” (Ps. 103:13,14.)
- “He heals the brokenhearted and binds up their wounds.” (Isa. 61:1.)
- “He is the hope of the poor, the strength of the needy in his distress, a refuge from the storm and a shadow from the devastating heat.” (Isa. 25:4.)
- “He gives power to the faint, and to them who have no might he increases strength.” (Isa. 40:29.)
- “A bruised reed shall he not break, and the smoking flax he will not quench.” (Isa. 42:3.)
- “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.” (Isa. 30:20.)
- “He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and to comfort all who mourn.” (Isa. 61:1.)
- “There is correction in suffering; affliction does not spring forth from the dust.” (Job. 5:6.)

27. THE DISCOURSE ON JOB

- A. TIME: A.D. 28
- B. PLACE: Bethsaida
- C. OCCASION: This discussion on the book of Job occurred the same evening as the discourse on evil, sin, and iniquity. It was presented as the answer to John, who asked why so many innocent people suffered from so many diseases and experienced so many afflictions.
- D. REFERENCES: P. 1662-4
- E. SYLLABUS:
1. Jesus referred to the book of Job as a parable—a masterpiece of Semitic literature.
 2. According to Jewish philosophy, material prosperity was all-sufficient evidence of divine favor. And Job enjoyed all these temporal blessings.
 3. But God loves the poor as well as the rich—he is no respecter of persons.
 4. Transgression of law will eventually bring punishment, but all suffering is not caused by antecedent sin.
 5. Although Job did not find comfort from the philosophy of his friends nor from his own theology, he did achieve victory by gaining a vision of God.
 6. Job gained spiritual insight. He came to abhor himself and trust in God in spite of the erroneous advice of his many friends.
 7. ELIPHAZ, the first of Job's friends, reminded him of his own philosophy: Only the wicked suffer, not the righteous. Or, he added, maybe the Lord is chastising you for your own good.
 8. BILDAD was even more depressing. God is not unjust—you and your children must be in error or you would not be thus afflicted. The Almighty destroys only the wicked.
 9. Job's reaction was one of despair—why was I ever born? Job craved a human God—one who could understand his plight.
 10. Then Jesus explained that he had come to provide just such a human understanding of mortal affliction—just the comfort that Job craved.
 11. ZOPHAR was no more comforting with his suggestion of the hidden purpose of affliction. Job could only exclaim; “Man, born of woman, is few of days and full of trouble.”
 12. Then begins the second round of melancholy advice. Job takes

consolation in the hope of a future life when these inequities will be rectified.

13. Faith wins over doubt in Job's struggles and he exclaims: "My Vindicator lives!"
14. Job was altogether right when he challenged the doctrine that God afflicts children in order to punish their parents.
15. Job knows that God is righteous, but he longs for assurance of his personal character. It is our mission to make this revelation to man.
16. God speaks to man, not out of the whirlwind, but by the still, small voice, saying, "This is the way; walk therein."
17. God dwells within you. He has become what you are that you may become what he is!
18. Then Jesus summed up his teaching:
The Father does not willingly afflict the children of men. Man suffers from:
 - The accidents of time.
 - The imperfections of evil.
 - An immature physical existence.
 - The inexorable consequences of sin.
 - The harvest of rebellion.
19. But man's miseries are not a personal visitation of divine judgment. Man is not afflicted at the behest of the evil one, and man can do much to lessen his sufferings.
20. The book of Job shows how many wrong ideas about God even good men may entertain. And then note how the afflicted job found the God of comfort in spite of all such erroneous teaching.

28. THE “FEAR OF THE LORD”

- A. TIME: A.D. 28
- B. PLACE: Gamala
- C. OCCASION: It was during the evening conference at Gamala that Philip asked Jesus: “Master, why is it that the Scriptures instruct us to ‘fear the Lord,’ while you would have us look to the Father... without fear?”
- D. REFERENCES: P. 1675-7
- E. SYLLABUS:
1. It was only through fear that early man could learn reverence. Jesus came to reveal the Father’s love and the Son’s affection.
 2. Said Jesus: I would deliver you from the bondage of slavish fear in the service of a jealous and wrathful King-God. I would instruct you in the Father-Son relationship of God and man.
 3. I would lead you into the joyful and sublime worship of a just, loving, and merciful Father-God.
 4. The “fear of the Lord” has evolved through the ages up from fear through anguish and dread, to awe and reverence. And now, I would lead you up, through realization and appreciation, to love.
 5. When you behold only the works of God, you are led to fear the Supreme; but when you grasp the personality and character of the living God, you are led to love such a good and perfect Father. And to effect just such changes is my mission.
 6. Children love their fathers because of the good gifts received from them, not in order to obtain such gifts. The goodness of God leads to repentance. His beneficence leads to service. His mercy leads to salvation, and the love of God leads to worship.
 7. Your forefathers 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.
 8. The power of God engenders fear, but the nobility of his personality begets reverence, love, and worship. An affectionate son does not fear even a mighty and noble father.
 9. I have come into this world to put:
Love in the place of fear.
Joy in the place of sorrow.
Confidence in the place of dread.
Loving service in the place of slavish bondage.

ence—to love.

13. You are told to “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—to love God and learn to do his will, for that is the highest privilege of the liberated sons of God.
14. Your fathers were taught to “fear God—the Almighty King.” I teach you, “Love God—the all-merciful Father.”
15. The kingdom of heaven is a divine family—there is no mighty king. The universally worshipped head of the brotherhood of man is my Father and your Father. I am his Son—you are his sons, therefore are we brethren.
16. Cease to fear God as a king—rather:
 Reverence him as a Creator.
 Honor him as your Father.
 Love him as a merciful defender.
 Worship him as the all-wise Father.
17. Hypocrisy and false humility grow out of your wrong ideas about God. Man may be a “worm of the dust” by nature, but when indwelt by my Father’s spirit, man becomes divine in destiny.
18. The divine spirit will return to the Father-source with the surviving soul of man. Humility is becoming, but there is divine dignity attached to all Paradise ascenders.
19. Humility before God is commendable, but false humility is unworthy of your salvation and destiny. Avoid the display of self-conscious and self-righteous superiority.
20. The prophet spoke wisely, saying: “Walk humbly with God” for the Father dwells “with him who is of a contrite mind and a humble spirit.” (Isa. 57:15)
21. The Father disdains pride, loathes hypocrisy, and abhors iniquity.
22. I have often used a little child as illustrative of the spirit which is essential to the entrance into the kingdom of heaven.
23. Jeremiah described many mortals when he said: “You are near God in the mouth but far from him in the heart.” (Jer. 12:2) Again: “The priests thereof teach for hire, and the prophets thereof divine for money.” (Micah 3:11)
24. You have been warned against those who “speak peace to their neighbors when mischief is in their hearts.” (Ps. 28:3)

PART IV — The Sermons of Jesus

Appreciative worship in the place of meaningless ceremonies.

10. But it is still true of those who sit in darkness that “the fear of the Lord is the beginning of wisdom.” But in the new light the sons of God are led to praise the Infinite for what he is rather than to fear him for what he does.
11. Young children are admonished to honor their parents, but when older they respect and love their parents for what they have done.
12. The father naturally loves his child, but the child must develop love for his father up through fear, dependence, and rever-

29. WHAT MUST I DO TO BE SAVED?

- A. TIME: A.D. 29
- B. PLACE: Shunem
- C. OCCASION: During the third preaching tour, at Shunem, after John's apostles had returned to Hebron, Jesus was teaching the group of young evangelists and the women's corps. Rachel asked Jesus: "Master, what shall we answer when women ask us, What shall I do to be saved?"
- D. REFERENCES: P. 1682-3
- E. SYLLABUS:
1. Answering the question, "What must I do to be saved," Jesus said:
 - Believe this gospel of the kingdom.
 - Accept divine forgiveness.
 - By faith recognize the indwelling spirit.
 - Know that you are a son of God.
 2. Next, Jesus quoted a number of Scriptures:
 - "In the Lord have I righteousness and strength." (Isa. 45:24)
 - "My righteousness is near; my salvation has gone forth, and my arms shall enfold my people." (Isa. 51:5)
 - "My soul shall be joyful in the love of my God, for he has clothed me with the garments of salvation and has covered me with the robe of his righteousness." (Isa. 61:10)
 - "His name shall be called the Lord our righteousness." (Jer. 23:6)
 - "Take away the filthy rags of self-righteousness and clothe my son with the robe of divine righteousness and eternal salvation." (Isa. 64:6)
 - "The just shall live by faith." (Hab. 2:4)
 3. Salvation is the gift of God but is revealed by his Sons. Faith makes you a partaker of the divine nature. By faith you are justified and advanced in the way of divine perfection, even as was Abraham.
 4. In summing up his teaching, Jesus said:
 - You cannot buy salvation—it is a gift.
 - You cannot earn righteousness.
 - You are not saved by a righteous life—you live such a life because you are saved.
 5. Belief of the gospel leads to repentance, for it is a revelation of

30. THE NAZARETH SERMON

- A. TIME: A.D. 29
- B. PLACE: Nazareth
- C. OCCASION: This was an episode of the third preaching tour. It was after his sermon that the so-called “Rejection of Jesus” occurred. The record gives little more than the Scriptures he read.
- D. REFERENCES: P. 1685-6 (Luke 4:16-30)
- E. SYLLABUS:
1. Jesus read as his lesson first from Deuteronomy and then Isaiah. (Deut. 30:11-14; Isa. 61:1,2)
 2. After reading these texts, Jesus said: “Today are these Scriptures fulfilled.” Then he launched forth into a fifteen-minute sermon on “The Sons and Daughters of God.”

9. But I have come to:
 Proclaim spiritual liberty.
 Teach eternal truth.
 Foster living faith.
10. Hunger not for the food which perishes, but seek that which nourishes eternal life. Take and eat the bread of life which the Son gives.
11. Would you perform the works of God—then believe him whom he has sent.
12. Pointing to the pot of manna on the lintel, Jesus said: Your fathers ate the bread of earth and are dead. You are offered the bread of eternal life.
13. If you ask for this bread of life, I will answer: “I am this bread of life.” He who comes to me shall not hunger—he who believes shall not thirst.
14. Those led of the Father shall come to me—and all who come shall be received. I have come not to do my will, but the will of Him who sent me.
15. It is the will of the Father that you believe on the Son and have eternal life. Yesterday I gave you bread for the body—today I offer you bread for your hungry souls.
16. As Jesus paused to look over the congregation, a Sanhedrist asked: Do you say you are the bread of life? Jesus answered. “You understood aright.” Said the Pharisee: But you are Jesus of Nazareth, son of Joseph the carpenter. We know your family. How can you stand here and say you came down from heaven?
17. There was confusion in the synagogue. Said Jesus: “Let us be patient; the truth never suffers from honest examination. I am all you say but more. The Father and I are one.”
18. Jesus here quoted Scripture:
 “You shall all be taught by God.” (Isa. 54:13)
 “Those whom the Father teaches will hear also his Son.”
19. Those who yield to the Father’s indwelling spirit will come to me. The Son has seen the Father, and those who believe the Son already have eternal life.
20. I am the bread of life—he who eats thereof shall never die in spirit. This living bread is the united nature of God and man—the Son one with the Father. This is my life-giving revelation to the world—my saving gift to all nations.
21. When dismissed, they would not depart. They crowded about Jesus asking questions and disputing among themselves until

31. THE EPOCHAL SERMON

A. TIME: A.D. 29

B. LACE: Capernaum

C. OCCASION: This was the focal episode of the Capernaum crisis. The day before 53 Jewish leaders had arrived from Jerusalem. It was after this sermon that Judas first entertained thoughts of deserting the cause. Remember, this sermon follows right upon the heels of feeding the five thousand. The Jerusalem leaders tried to persuade Jairus to prevent Jesus from speaking—but he replied: “I have granted this request, and I will not violate my word.”

D. REFERENCES: P. 1709-11 (Matt. 13:54-58; Mark 6:1-6)

E. SYLLABUS:

1. Jesus introduced his sermon by reading from the law. Deut. 28:47-53. Then he read from the Prophet Jeremiah: 26:4-15.
2. Then you read how they put Jeremiah in the dungeon and how he sank down in the mire to his armpits. And now what will you do with one who dares to proclaim the word of the Lord? Will you seek his death?
3. What do you seek as evidence of my mission? We have left you in your positions of power—we have made no hostile attack upon you.
4. We have preached the gospel to the poor; we have proclaimed liberty to fear-ridden captives.
5. I have come to reveal the Father and establish the spiritual brotherhood of the sons of God. My kingdom is not of this world.
6. And my Father has granted you the evidence of many material wonders and spiritual transformations.
7. What new sign do you seek? I declare you have enough to enable you to make your decision. As Joshua said: “Choose you this day whom you will serve.” (Josh. 24:15)
8. After the feeding of the multitude, some of you sought me—not for the bread of life, but for unearned bread to fill the belly. You look for a Messiah who will give you the loaves and fishes.

32. THE DISCOURSE ON TRUE RELIGION

- A. TIME: A.D. 29
- B. PLACE: On the way to Phoenicia (LUZ)
- C. OCCASION: While pausing for lunch, Peter asked Jesus to explain why they were fleeing from their enemies, but before Jesus could answer, Thomas interjected a question: “Master, I should really like to know just what is wrong with the religion of our enemies at Jerusalem. What is the real difference between their religion and ours?” Jesus elected to answer Thomas’ question, delivering one of the most remarkable addresses the apostles ever listened to.
- D. REFERENCES: P. 1728-30
- E. SYLLABUS:
1. The world’s religions have a double origin—natural and revelatory. There are three types of religion:
 - a. Primitive religion—fear of mystery and force.
 - b. Religions of advancing civilization. Religion of theology—tradition—established authority.
 - c. Religion of revelation. Insight into eternal realities—revelation of God. Religion of the spirit demonstrated in human experience.
 2. Jesus deplored—but did not belittle—the persistence of so much fear and superstition in the religion of mind as contrasted with the religion of the spirit.
 3. The natural religion of mind is upheld by ecclesiastical authority; the religion of the spirit is validated by human experience.
 4. Until mankind becomes more civilized, many will prefer the religions of authority rather than the religion of the spirit which requires the faith adventure of grappling with the rigorous realities of progressive human experience.
 5. Religions of authority present the easy way to escape fear and uncertainty. Such a religion requires only passive intellectual assent. For a long time, timid and fearful souls will prefer this type of religious consolation.
 6. But in thus choosing, these hesitant souls—
 - Compromise the sovereignty of personality.
 - Debase the dignity of self-respect.
 - Surrender the personal quest for truth.
 - Forego the exhilaration of the victory of faith over doubt.

PART IV — The Sermons of Jesus

Miss the supreme adventure of man seeking God—and finding him.

7. The religion of the spirit requires struggle, conflict, faith, love, loyalty, and progress. The religion of tradition is easy and avoids those faith voyages out upon the high seas of unexplored truth and undiscovered spiritual realities.
8. Thus, those who seek refuge in tradition miss the thrill of the faith adventures of the progressive human mind and the evolving human soul.
9. In Jerusalem, they have formulated the doctrines of other days into an established system of religious belief and authority. This is the religion of mind. We are about to proclaim a new and conflicting religion—the religion of the spirit.
10. Our religion of the spirit derives its authority from the fruits of the spirit which so certainly appear in the lives of its believers.
11. Jesus called the twenty-four by name and asked: Which one of you would prefer to take this easy path of conformity to an established and fossilized religion, rather than to suffer the difficulties and persecutions attendant upon proclaiming the new and better way of salvation?
12. Jesus exhorted them: Realize the satisfaction of discovering for yourselves the beauties of the realities of a living and personal experience in the eternal truths and supreme grandeurs of the kingdom of heaven.
13. And then Jesus asked them: Are you fearful, soft, and ease-seeking? Will you go back to the easy path of traditional authority? Are you afraid to trust your future in the hands of God? Or, will you go forward with me into an uncertain and troublous future proclaiming the new truths of the kingdom of heaven in the hearts of men?
14. All twenty-four rose to their feet—signifying their united response to this, one of the few emotional appeals Jesus ever made to them.
15. Then said Jesus: Go now apart by yourselves and find the unemotional answer to my questions.
16. And when they reassembled, with spirits uplifted and minds inspired, the Master said: “Let us resume our journey.”

generations have refused to hear.

11. Shame on those religious teachers who drag hungry souls back into the dim and distant past and leave them there. These teachers are frightened by every discovery of new truth.
12. Then Jesus quoted—"He will be kept in perfect peace whose mind is stayed on God." (Isa. 26:3) Such a truth-knowing human had found God—he was no mere believer in authoritative theology.
13. Stop always quoting the prophets and praising the heroes of Israel. You should aspire to become living prophets of the Most High and spiritual heroes of the coming kingdom.
14. To honor the God-knowing leaders of the past may be worth while, but why should you sacrifice the supreme experience of finding God for yourself?
15. Traditional religion must ever run true to the various social viewpoints—never can religious authority attain unification. Unity and brotherhood can be attained only by the religion of the spirit.
16. Racial minds differ, but all mankind is indwelt by the same divine spirit. The hope of brotherhood can only be realized when the religion of authority becomes overshadowed by the unifying religion of personal experience.
17. Religions of authority divide men and set them against each other; the religions of the spirit draw men together.
18. Religions of authority require uniformity—religions of the spirit require only unity of experience—uniformity of destiny.
19. Religions of the spirit allow for diversity of belief—requiring only uniformity of insight—spiritual feeling.
20. Religions of authority crystallize into lifeless creeds; religions of the spirit generate the joy of loving service and merciful ministrations.
21. But do not look with disdain upon the children of Abraham because they have fallen on these evil days of traditional barrenness. Our fore-fathers were devoted to the persistent search for God—and they found him as no other whole race of men ever did.
22. My Father marks this untiring struggle of Israel to find God. Untiring generations have not ceased to toil, sweat, groan, suf-

33. THE SECOND DISCOURSE ON RELIGION

A. TIME: A.D. 29

B. PLACE: On the way to Phoenicia

C. OCCASION: This talk on religion follows shortly after the noon-time discussion in answer to the question of Thomas.

D. REFERENCES: P. 1730-33

E. SYLLABUS:

1. You have come out from among those who crave security and prefer conformity; you have exchanged authoritative certainty for the spirit of adventurous and progressive faith. You dare to protest against the grueling bondage of institutional religion and to reject the religion of tradition.
2. True, God did speak through Moses, Elijah, Isaiah, Amos, and Hosea. But that was not the end of his revelation. My Father is no respecter of races or generations. The word of truth is not for any one age.
3. Don't call that divine which is wholly human, and don't reject truth because it comes not through the traditional oracles.
4. I call upon you to be born again—I have called you out of the darkness of authority and the lethargy of tradition into the transcendent light—making the supernal discovery of finding God for yourself, in yourself, and of yourself.
5. And so you pass from death to life; from the authority of tradition to the experience of knowing God.
6. Thus you go from darkness to light—from an inherited racial faith to a personal faith achieved by experience. You progress from the theology of your ancestors to a soul religion of eternal endowment.
7. The religion of mind ties you hopelessly to the past; the religion of the spirit beckons you on toward higher and holier ideals of eternal realities.
8. For the security of the religion of authority, you pay the price of losing your spiritual freedom and religious liberty.
9. The Father does not require you to believe things which are spiritually repugnant, unholy, and untruthful. You are not required to outrage your sense of mercy, justice, and truth. You are not slaves of outworn religious ceremonies.
10. The religion of the spirit frees you to follow truth wherever it leads—and maybe this spirit will tell us things which other

27. Those who are led of the spirit are:
 - Subordinated to truth.
 - Ennobled by love.
 - Dominated by mercy.
 - Restrained by fairness.
28. Cease to seek for God's word only in olden records of theologic authority. By the aid of the spirit you discern God's word regardless of whence it appears.
29. Reject not truth because it is bestowed through a human channel. In the mind many accept the theory of God, but fail to realize his spiritual presence in their hearts.
30. To feel the presence of God is more important than to know about the fact of God.
31. I have taught you that the spiritual simplicity of a child illustrates the easy-believing, fully-trusting attitude of kingdom believers.
32. When you find God in your own soul, presently you will discover him in other men's souls. You know so little of God because you have so little time for the contemplation of eternal realities.
33. While the mind is not the seat of the spiritual nature it is indeed the gateway thereto. Do not make the mistake of trying to prove to other men that you have found God.
34. But there are two proofs of the God-knowing soul:
 - a. The fruits of the spirit.
 - b. The fact that the believer risks everything in the assurance of survival after death—finding the God of eternity whose presence you have foretasted in time.
35. The Father ever responds to the faintest flicker of faith. The Father ever honors the most feeble and fearful attempts to reach out for him.
36. But you have been called out of darkness into the light—your faith shall dominate the combined attitudes of body, mind, and spirit.
37. You are my apostles. To you religion shall not become a theologic shelter to which you flee from the rugged realities of spiritual progress and idealistic adventure.
38. Your religion shall be a fact of experience showing that God has found you, idealized, ennobled, and spiritualized you, and that you have enlisted in the eternal adventure of finding the God

fer, and sorrow in order that they might find God.

23. Notwithstanding the falterings of Israel, from Moses to Amos, they did reveal to the whole world increasingly the true concept of the eternal God.
24. And all of this was to prepare the way for the still greater revelation of God—a mission which you are to share.
25. There is only one experience more thrilling than attempting to discover the will of God—and that is the supreme experience of trying to do that divine will.
26. Forget not that the will of God can be done in any earthly occupation. Some callings are not holy and others secular to those who are led of the spirit.

Leadership depends on natural ability, discretion, will power, and determination.

12. Spiritual destiny depends on faith, love, and devotion to truth—the wholehearted desire to find God and to be like him.
13. Don't be discouraged by the discovery that you are human. You may have evil tendencies, but that is not sin. The mistakes of time will be forgotten in eternity. Acquire a long-distance view of your destiny.
14. Do not judge a soul by its imperfections and unfortunate episodes, rather by its spiritual longings and true purposes.
15. Religion is the spiritual experience of evolving the immortal soul, but these energies are mighty forces in dealing with social and economic problems. Spiritual endowments make all levels of human living richer and more meaningful.
16. If you love only those who love you, your life will be mean and narrow. Human love may be reciprocal, but divine love is outgoing—it cannot be self-contained.
17. You must believe in the triumph of righteousness—undoubtedly of eternal salvation. Learn to escape the harassments of life while you refresh the soul, inspire the mind, and renew the spirit by worshipful communion.
18. God-knowing men are not discouraged by misfortune and disappointment. They are unperturbed by material upheavals. They possess an invigorating and constructive technique for confronting the vicissitudes of life.
19. Spiritual living increases self-respect—not self-admiration. You cannot respect yourself more than you love your neighbor—the one is the measure of the capacity for the other.
20. Become more skillful in alluring hungry souls into the spiritual kingdom by revealing the goodness of God.
21. Let your ideals be high enough to insure eternal salvation while your ideas are so practical as to make you a useful citizen. Render to Caesar the things which are material and to God the things which are spiritual.
22. The measure of the spiritual capacity is your faith in truth and your love for man. The measure of human character is your ability to resist the holding of grudges. Defeat is the true mirror in which you may honestly view your real self.
23. As you grow older in the affairs of the kingdom you will become more tactful in dealing with troublesome mortals and

34. DISCUSSION OF TEMPTATION

A. TIME: A.D. 29

B. PLACE: Tyre

C. OCCASION: While teaching at Tyre, one evening Nathaniel asked Jesus: “Master, why do we pray that God will lead us not into temptation when we well know from your revelation of the Father that he never does such things?”

D. REFERENCES: F. 1738-40

E. SYLLABUS:

1. Said Jesus: It is not strange that you ask such questions. Our fore-fathers saw God in almost everything that happened—all natural occurrences and in every unusual episode. They connected God with both good and evil.
2. They thought God softened the heart of Moses and hardened the heart of Pharaoh.
3. When man had a strong urge to something, he was wont to say: “The Lord spoke to me saying, do thus and so, or go here and there.”
4. Since men so often ran into temptation, it became their habit to say that God led them thither for testing or punishment. But you now know better.
5. You know men are led into temptation by selfishness and the impulses of their animal natures.
6. When you are thus tempted, redirect your energies of mind and body into higher channels—idealistic goals. Transform your temptation into an uplifting type of mortal ministry, thus avoiding the wasteful conflicts between the animal and spiritual natures.
7. I warn you against the folly of trying to supplant one desire by another and supposedly superior desire by the mere force of the human will.
8. Your victory consists in developing a love for the higher conduct which is then easily substituted for the lower. You are thus delivered from temptation through spiritual transformation.
9. You avoid deceptive suppression of mortal desires because the old and inferior is forgotten in the love of the new and superior. Beauty triumphs over ugliness.
10. There is a mighty energy in sincere spiritual affliction. Be not overcome by evil, but overcome evil with good.
11. Material success depends on ambition, judgment, and wisdom.

stubborn associates.

24. Tact is the fulcrum of social leverage; tolerance, the earmark of a great soul. If you have these charming gifts you will become alert and expert in avoiding social misunderstandings.
25. Much trouble is the portion of those who suffer from emotional maladjustment—those who refuse to grow up or to grow old gracefully.
26. Avoid unfairness in preaching the gospel—seek no unearned recognition. Love, you should freely receive and freely give, but in honor seek only that which belongs to you.
27. The God-conscious mortal is:
 - Certain of salvation.
 - Unafraid of life.
 - Honest and consistent.
 - Bravely enduring of unavoidable suffering.
 - Uncomplaining of inescapable hardship.
28. The true believer does not grow weary in well-doing when thwarted. Difficulty whets the ardor of truth lovers. Obstacles challenge the undaunted kingdom builder.

35. PETER'S CONFESSION

- A. TIME: A.D. 29
- B. PLACE: Caesarea-Philippi
- D. OCCASION: This occasion immediately followed a conference of believers at Magadan Park. Assembled here were the apostles, evangelists, the women's corps, one hundred believers, and many Pharisees and Sadducees. It was planned to begin at once the mission to the Decapolis.
- E. REFERENCES: P. 1744-7 (Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21)
- F. SYLLABUS:
1. Remarks at Magadan Park
 - a. Before the evening conference, Jesus held a public meeting and the Pharisees heckled him. They wanted a "sign." Jesus reminded them of signs of the weather, and asked: How is it you discern the face of the heavens but are unable to discern the signs of the times?
 - b. Then he added: Truth seekers already have a sign, but to an evilminded and hypocritical generation no sign shall be given.
 - c. In discussing the evening conference, Jesus said: Beware the leaven of the Pharisees and the Sadducees. Be not deceived by their show of learning and loyalty to the forms of religion.
 - d. It is not the fear of a dead religion that saves you, but rather faith and living experience in the spiritual realities of the kingdom.
 - e. Do not become blinded by prejudice and paralyzed by fear. Do not allow reverence for tradition to pervert your understanding.
 - f. It is not the purpose of true religion merely to bring peace, but rather to insure progress.
 - g. Peace and progress mean wholehearted love of truth—the ideals of eternal realities.
 - h. The issues of life and death are set before you—the sinful pleasures of time and the righteous realities of eternity.
 - i. Accept deliverance from fear and doubt—enter upon the new life of faith and hope.
 - j. And when you feel the urge to serve your fellows—do not stifle it.

- c. The apostles told Jesus that he was regarded as:
 - A prophet.
 - An extraordinary man.
 - In league with devils.
 - John the Baptist risen from the dead.
 - Compared with Moses, Elijah, Isaiah, and Jeremiah.
- d. Then Jesus stood up and asked: “But who say you that I am?” There was a moment of tense silence. Peter sprang to his feet, exclaiming: “You are the Deliverer, the Son of the living God.” And all eleven rose to their feet.
- e. Jesus beckoned them to be seated, saying: “This has been revealed to you by my Father. The hour has come when you should know the truth about me. But for the time being, I charge you to tell this to no man.”
- f. They resumed their journey to Caesarea-Philippi, arriving at the home of Celsus. They slept little that night. Assembled for their noon meal, when Jesus appeared, they all stood. But they saw that Jesus did not approve of this outward show of respect.
- g. At the end of the meal, Jesus asked: After a full day do you still hold to your decision regarding the identity of the Son of Man? The twelve all stood up and Peter said: “Yes, Master, we do.”
- h. Jesus then said: You are my chosen ambassadors. You know these things by the revelation of the Father—by the insight of the spirit which indwells you.
- i. Upon this foundation I will build the brotherhood of the kingdom. All the forces of evil and the hosts of sin shall not prevail against this human fraternity of the divine spirit.
- j. While the Father’s spirit will be the guide and mentor of all who enter this fellowship, to you and your successors I now deliver the keys of the outward kingdom—the authority over things temporal—the social and economic features of this association of men and women as fellows of the kingdom.
- k. And again he charged them, for the time being, that they should tell no man that he was the Son of God.

NOTE: The vital feature of Peter’s confession was the clear-cut recognition of the combined nature of Jesus—human and divine—Son of Man *and* Son of God.

2. Discussion at Caesarea-Philippi

This was the capital of Philip's domain and was a region of wondrous beauty with Mt. Hermon in full view. On the way, near the Waters of Merom, they paused for lunch.

- a. Suddenly, Jesus confronted the twelve with the first question he ever asked them concerning himself. He asked this question—"Who do men say that I am?"
- b. Jesus decided that the time had come to tell the apostles about his own nature and relation to the kingdom. Under the mulberry trees Jesus held one of the most momentous sessions of his association with the twelve.

36. TALKS WITH THE APOSTLES

- A. TIME: A.D. 29
- B. PLACE: In Celsus' garden at Caesarea-Philippi
- C. OCCASION: These talks with the apostles grew out of Peter's confession of Jesus' divinity. One occurred the next afternoon and the others after the experience of the mount of transfiguration, when they were again lodging with Celsus.
- D. REFERENCES: P. 1750; 1758-60 (Matt. 16:21-28; Mark 8:31-9:1)
- E. SYLLABUS:
1. If any man would have fellowship with us, let him assume the obligations of sonship and follow me. When I leave you, think not that the world will treat you better than it did me. If you love me—then be prepared to make the supreme sacrifice.
 2. I come not to call the righteous, but sinners. I come to minister and bestow my life as a gift for all. I have come to seek and to save those who are lost.
 3. I come forth from the Father, and if I be lifted up, I will draw all men to myself. Whoever believes this truth of the combined nature of the Son shall have life everlasting.
 4. Though I stand before you in this physical presence, I came forth from the Father. Before Abraham was, I am. But I will not meet the expectations of your fathers as they conceived the Messiah.
 5. My kingdom is not of this world. The foxes have holes and the birds have nests, but I have not where to lay my head.
 6. Nevertheless, the Father and I are one. Who has seen me has seen the Father. The Father never leaves me alone, even as I will never forsake you when you go forth to proclaim the gospel throughout the world.
 7. I have brought you apart with me that you may comprehend the glory, and grasp the grandeur of the life to which I have called you—the faith-adventure of the establishment of my Father's kingdom in the hearts of mankind.
 8. While Jesus was on the mountain, the apostles had failed to cure the epileptic boy. When he returned, Thomas asked Jesus to explain their failure and to learn something about what happened on the mountain.
 9. Said Jesus: While we were on the mountain seeking a larger knowledge of the Father's will, you fell into your old tendency to seek for yourselves preferred places in the kingdom, and

you cling to these concepts in spite of my reiterated declaration that my kingdom is not of this world.

10. No sooner does your faith grasp the identity of the Son of Man than your selfish desire for preferment creeps back upon you. Have I not told you that he who would be greatest in the kingdom must become the server of all?
11. Spiritual greatness consists in Godlike love—not in self-exaltation. You fail because your purpose was not pure, your motive not divine, your ideal not spiritual.
12. Your ambition was not altruistic. Your efforts were not based on love, and your motive was not the Father's will—and so you met failure.
13. Remember, you cannot time-shorten natural phenomena, except by the Father's will. You cannot do spiritual work without spiritual power. And you must have living faith.
14. Must you always have material manifestations in order to believe the spiritual realities of the kingdom?
15. Now, go to your rest. Tomorrow we return to Magadan. We must prepare for the final phase of my bestowal. The Son of Man will be put to death, but he shall rise again.
16. In answer to a question by Andrew, Jesus said: You confess that I am the Son of God, but I am not the Messiah who will sit upon a throne in Jerusalem. I will be rejected by the elders and the chief priests.
17. It was here that Peter said that these things would never happen to him. Jesus knew Peter meant well, but he rejected any suggestion that he depart from the Father's will, therefore he rebuked Peter, saying: "Get you behind me. You savor of the spirit of the adversary..."
18. Talking like this, you are not on my side, but on the side of the enemy. You are making your love for me a stumbling block.
19. After they had recovered from the shock of Jesus' stinging rebuke, the Master said: If any man would follow me, let him take up his daily responsibilities. Whosoever would selfishly save his life shall lose it, but whosoever loses his life for the sake of the gospel shall save it.
20. What does it profit a man to gain the whole world and lose his own soul? What would a man give in exchange for eternal life?
21. Be not ashamed of me in this sinful generation, for I will not be ashamed of you when in glory I appear before my Father.
22. But many of you now standing before me shall not taste death

37. SERMON ON FORGIVENESS

- A. TIME: A.D. 29
- B. PLACE: On the Decapolis tour at Hippos
- C. OCCASION: This was an evening discussion in answer to various questions asked by his disciples.
- D. REFERENCES: P. 1762-4 (Luke Chap. 15)
- E. SYLLABUS:
1. Jesus told the story of the good shepherd who leaves ninety and nine and goes forth to find the lost sheep. When he finds the lost sheep, he calls upon his neighbors to share his rejoicing.
 2. There is more joy in heaven over one sinner who repents than over ninety and nine who are righteous.
 3. It is not the will of God that any should go astray—much less perish. In the old religion God receives repentant sinners; in our gospel God goes forth to find them.
 4. God loves his children, therefore you should learn to love one another. The Father forgives your sins—you should forgive your brother.
 5. If your brother sins—go to him in person. If he hears you—then you have won your brother. If he rejects you—then take two or three with you. If he still refuses to hear you, then tell it to the congregation.
 6. If he refuses to hear the brotherhood, let them take such action as they see fit. You cannot sit in judgment on the soul, but you can maintain temporal order in the kingdom.
 7. You may not meddle with the issues of eternal life, but you shall regulate conduct as concerns the temporal welfare of the brotherhood.
 8. Whatsoever you shall decree on earth shall be recognized in heaven. You cannot determine the eternal fate of an individual, but you can legislate regarding the conduct of the group.
 9. Where two or three agree concerning these things—it shall be done, if your petition is not inconsistent with the Father's will.
 10. And all of this is true, for, where two or three believers are gathered together, there I am in the midst of them.
 11. Then asked Peter: "Lord, how often shall my brother sin against me, and I forgive him? Until seven times?" Answered Jesus: "Not only seven times but even to seventy times and seven."

12. Then Jesus told the story of the chief steward who owed the king ten thousand talents. When he pleaded for mercy and asked for time, the king forgave the whole debt.
13. Then this man came upon a subordinate steward who owed him a hundred denarii. When he asked for mercy, the chief steward threw him in prison until he should pay all.
14. When the king heard these things, he denounced the chief steward and threw him in jail until he should pay his debt.
15. So shall God show more abundant mercy to those who freely show mercy to their fellows.
16. How can you expect God to show consideration for your shortcomings when you are wont to chastise your brethren for being guilty of these same human frailties?
17. I say to you: “Freely you have received the good things of the Jesus: “Not only seven times but even to seventy times and seven.”

Jesus: “Not only seven times but even to seventy times and seven.” kingdom; therefore freely give to your fellows on earth.”

the burden of truth easy.

11. Hungry souls famish in the very presence of the bread of life. Men die searching for the God who lives within them.
12. Man seeks for treasures which lie within the immediate grasp of living faith. Faith is to religion what sails are to a ship. There is but one struggle—to fight the good fight of faith.
13. When you preach the gospel you teach friendship with God. This fellowship satisfies the longing of humankind.
14. Tell my children that I am not only tender of their frailties, but that I am also inexorable in dealing with sin and iniquity.
15. You shall not portray your teacher as a man of sorrows. Future generations should know the radiance of our joy, the bouyance of our good will, and the inspiration of our good humor.
16. Our religion is throbbing with new life and new meanings. Believers are constrained to rejoice evermore. Happiness is the part of those who are certain about God.
17. Don't lean upon the insecure props of false sympathy. You cannot develop strong characters out of self-pity. Do not crave the fellowship of misery.
18. Extend sympathy to the brave, but withhold overmuch pity from those cowardly souls who refuse to stand up before the trials of living.
19. Offer not consolation to those who lie down before their troubles without a struggle. Do not sympathize just to get sympathy in return.
20. When my children become self-conscious of the divine presence, such faith will—
 - Expand the mind.
 - Ennoble the soul.
 - Reinforce the personality.
 - Augment happiness.
 - Deepen spirit perception.
 - Enhance love.
21. Entering the kingdom will not afford immunity from the accidents of time or the catastrophes of nature. Faith will not keep you out of trouble, but it will insure that you will be unafraid when trouble does come.
22. I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them.

38. INSTRUCTION FOR TEACHERS AND BELIEVERS

- A. TIME: A.D. 29
- B. PLACE: Edrei
- C. OCCASION: During the Decapolis tour, Jesus spent a day and night with the group at Edrei. Thomas led this group and the evening discussion dealt with methods of teaching the gospel.
- D. REFERENCES: P. 1765-7
- E. SYLLABUS:
1. Respect the personality of man. A righteous cause cannot be promoted by force; spiritual victories are won only by spiritual power.
 2. We proscribe psychic force as well as physical force. Do not coerce men by overpowering arguments or by mental superiority. Don't crush the mind by weight of logic or overawe man by shrewd eloquence.
 3. Make your appeals to the indwelling divine spirit and not to human emotions. Do not appeal to fear, pity, or sentiment.
 4. Be fair; exercise self-control; exhibit due restraint. Show proper respect for personality. Remember: "...I stand at the door and knock, and if any man will open, I will come in."
 5. Do not destroy self-respect, even though too much may engender pride, conceit, and arrogance. Loss of self-respect may end in paralysis of the will.
 6. The gospel both restores and restrains self-respect. Do not only condemn wrong, but remember to commend the praiseworthy things in men's lives.
 7. I will stop at nothing to restore self-respect to those who have lost it.
 8. Do not wound self-respect in the timid and fearful. Avoid sarcasm and be not cynical. Idleness destroys self-respect.
 9. Do not try to frighten men into the kingdom. Strong feelings of emotion are not the leading of the spirit.
 10. Remember the fringe of conflict between the life in the flesh and the life of the spirit. Uncertainty characterizes transition between these two levels of living. The gospel yoke is light—

children. Such teachings are not the word of God.

9. The Scriptures always reflect the spiritual status of those who create them. Have you not noted that the concept of Yahweh grows in spiritual beauty from Samuel to Isaiah?
10. The Scriptures are intended for religious instruction; they are not the works of historians or philosophers.
11. It is an error to believe in the absolute perfection and infallibility of the Scriptures. The confusing misinterpretations of the Pharisees is deplorable.
12. Now will the leaders employ both the doctrine of inspiration and the authority of their misinterpretation to withstand the teachings of our new gospel.
13. The Father does not limit the revelation of truth to any one generation or to any one people. Many earnest souls are disheartened by these doctrines of the perfection of the Scriptures.
14. The authority of truth is the indwelling spirit of those who proclaim it—not the dead words of another generation.
15. Today, we make no record of our teaching. We would avoid dividing believers into sundry and separate groups, because of diversity of interpretations.
16. For the present, it is better that we live these truths while we shun the making of records.
17. Nothing which human nature has touched can ever be regarded as infallible. Truth coming through the human mind can be only partially divine. Only the Creator is infallible.
18. The Scriptures are not sealed books of mystery which only the wise can interpret. Revelation is sealed only by ignorance, bigotry, and intolerance.
19. The light of Scripture is dimmed by prejudice and superstition. Fear prevents hungry souls from accepting the light which the God-knowing men of other generations intensely longed to see.
20. Many of the teachers of today fully understand these limitations of Scripture—but they are moral cowards—they will not admit it. They prefer to withhold such truths from the people.
21. These false teachers employ the Scriptures to maintain the sanctity of traditionalism and their own religious authority.
22. But the Scriptures are the repository of the moral wisdom, religious inspiration, and the spiritual guidance of the God-

39. SCRIPTURAL AUTHORITY

- A. TIME: A.D. 29
- B. PLACE: This discussion occurred at Abila during the Decapolis tour.
- C. OCCASION: Nathaniel was bothered by certain of Jesus' statements respecting the authority and authenticity of the Hebrew scriptures. He asked Jesus: "Master, could you trust me to know the truth about the Scriptures? I observe that you teach us only a portion of the sacred writings—the best as I view it—and I infer that you reject the teachings of the rabbis to the effect that the words of the law are the very words of God..."
- D. REFERENCES: P. 1767-9
- E. SYLLABUS:
1. Jesus said he did not regard the Scriptures as did the rabbis. He consented to discuss the matter provided Nathaniel would not relay the things talked about to his brethren. Nathaniel promised.
 2. Only in recent times, long after Moses, were the Scriptures gathered together. While they contain the higher thoughts and longings of the Jewish people, they also contain much that is not truly representative of the Father in heaven.
 3. In formulating the gospel I must choose from the better teachings of the Scriptures.
 4. These writings are the work of holy men—and some not so holy. They reflect the enlightenment of the times of their origin. The last are better than the first.
 5. The Scriptures are human in origin, but they represent the best religious wisdom and spiritual truth to be found in all the world at this time.
 6. Many of the books were not written by the names they bear—but that does not detract from their value. The story of Jonah does not have to be a fact to illustrate the love of God for Nineveh.
 7. The Scriptures are sacred because they were written by God-knowing men who were searching for the highest concepts of truth, righteousness, and holiness.
 8. Never believe those records which portray God as directing his people to go forth to slay all their enemies—men, women, and

listeners interrupted to ask: “Teacher, how is it you can quote the Scriptures and teach the people so fluently when I am told that you are untaught in the learning of the rabbis?”

2. Jesus replied: “No man has taught me the truths which I declare to you. And this teaching is not mine but His who sent me.”
If you really desire to do the Father’s will, you shall know whether my teaching is from God.
3. Before you enter the new light, why don’t you follow the light you already have—Moses gave you a law—are you honestly trying to fulfill its demands? Moses said, “You shall not kill,” yet some of you would kill the Son of Man.
4. This led to wrangling among the crowd. Some said he was mad—others that he had a devil. But others said this was the prophet from Galilee.
5. Some said the authorities were afraid to lay hands on him. Others thought some of the leaders had come to believe in him.
6. Then one of his hearers asked: “Why do the rulers seek to kill you?” Said Jesus: Because they resent my teaching about the good news of the kingdom, the gospel that sets men free from the burdensome traditions of a formal religion of ceremonies. They are determined to uphold their religion at any cost.
7. On the Sabbath, they circumcise, but they would kill me because I cured a man of his afflictions on the Sabbath.
8. They know this glorious gospel will overthrow their traditional religion—and they will be deprived of their authority. I appeal to you to judge not by appearances—but to judge righteously.
9. Then another asked: Yes, Teacher, we look for the Messiah, but he will come in mystery—but we know all about you—we know your family. The deliverer will come in power to restore the throne of David. Do you really claim to be the Messiah?
10. Jesus replied: You claim to know me—I wish your claims were true, for then would you find abundant life in that knowledge. I am sent by the Father, and in refusing to hear me you are refusing to receive Him who sent me.
11. And the people said among themselves: “Even though this teacher is from Galilee, and even though he does not meet all of our expectations of the Messiah, we wonder if the deliverer, when he does come, will really do anything more wonderful than this Jesus of Nazareth has already done?”

40. THE FIRST TEMPLE TALK

- A. TIME: A.D. 29
- B. PLACE: This was Jesus' first temple talk given during his attendance upon the feast of tabernacles.
- C. OCCASION: The tension was high—the apostles knew that the Sanhedrin intended to do away with Jesus. The Jewish authorities were disconcerted by Jesus' boldness—they even surmised that he had been promised immunity by the Roman officials.
- D. REFERENCES: P. 1790-1 (John Chap. 7)
- E. SYLLABUS:
1. Jesus was discoursing on the "liberty of the new gospel and the joy of those who believe the good news," when one of his

41. SERMON ON THE LIGHT OF THE WORLD

A. TIME: A.D. 29

B. PLACE: The temple at Jerusalem

C. OCCASION: This discourse was delivered on the evening of the next day to the last of the feast of tabernacles. The scene was brilliantly illuminated by the lights of the candelabras and the torches.

D. REFERENCES: P. 1794-5 (John 8:12-30)

E. SYLLABUS:

1. I am the light of the world. He who follows me shall not walk in darkness but shall have the light of life.
2. You presume to sit in judgment on me, but never can the creature sit in judgment on the Creator. Even if I bear witness about myself—my testimony is everlastingly true.
3. I know whence I came, who I am, and whither I go. You know not these things. You judge by appearances—you know not the realities of the spirit.
4. I judge no man—not even my archenemy—but if I did, my judgment would be righteous. I judge only in association with my Father.
5. But even you allow that the witness of two persons may be accepted—well, then, I bear witness to these truths and so does my Father.
6. Yesterday you asked me concerning the whereabouts of my Father. Truly, if you had known me, you would also have known my Father.
7. I have told you that I am going away—that you will seek me in vain—for where I am going you cannot come. You prefer to sit in darkness, but I live in the eternal light of the Father of lights.
8. I am the light of life, and everyone who deliberately rejects this saving light shall die in his sins. Much more would I tell you, but you are unable to receive my words.
9. But my Father loves even his erring children. And all that the Father has told me I will proclaim to the world.
10. When the Son of Man is lifted up, you shall know me and realize that all I have done was shown me by the Father. And the Father is always with me, for I do always that which is pleasing in his sight.

42. DISCOURSE ON THE WATER OF LIFE

- A. TIME: A.D. 29
- B. PLACE: Jerusalem—the temple
- C. OCCASION: This talk was given in the temple on the last day, the great day, of the feast of tabernacles. The procession from the pool of Siloam was passing through the temple courts, just after the water and wine had been poured upon the altar.
- D. REFERENCES: P. 1795-6 (John 7:37-44)
- E. SYLLABUS:
1. If any man thirst, let him come to me and drink. I bring to this world the water of life.
 2. If you believe me you shall be filled with the spirit which this water represents.
 3. Says the Scripture: “Out of him shall flow rivers of living waters.” (Ca. 4:15) When I have finished my work, there will be poured out upon all flesh the living spirit of truth. Those receiving this spirit will never know spiritual thirst.
 4. Remember the Scripture: “Behold, as the waters are poured out upon the dry ground and spread over the parched soil, so will I give the spirit of holiness to be poured out upon your children for a blessing even to your children’s children.” (Isa. 35:7)
 5. Why will you try to water your souls with traditions poured from the broken pitchers of ceremonial service?
 6. That which you see going on is the way your fathers sought to symbolize the bestowal of the spirit upon the children of faith, but now comes the bestowal of the spirit of the Father and the Son upon the children of men.
 7. If you have faith, this bestowed spirit becomes the true teacher of the way that leads to everlasting life—the true water of life in the earthly kingdom and the Father’s Paradise.

3. Whoso commits sin is the bondservant of sin. The servant will not remain in the father's house, but the son will.
4. If, therefore, the Son shall make you free, you shall be free indeed.
5. Your leaders are blinded by prejudice, pride, and revenge. If you were the true children of Abraham, then would you do the works of Abraham.
6. You would destroy me because I have told you the truth as I have received it from God. Abraham did not reject the truth from God.
7. I fear some of you are determined to do the work of the evil one. If God were your Father, then would you love the truth which I reveal.
8. If you choose to walk in darkness you will hardly follow the truth which I reveal. The children of evil follow the ways of their father, the deceiver who became a stranger to the truth.
9. But when I come speaking and living the truth, many of you refuse to believe.
10. Which of you convicts me of sin? Why do you not believe? If you were of God, you would gladly hear the words of God.
11. Your teachers even say that I do my works by the power of the prince of devils. One near-by just whispers that I have a devil.
12. Even though you would dishonor me, I truly honor the Father. I seek not my glory, but the Father's. I do not judge you, for there is one who judges for me.
13. If you believe the gospel and keep this truth in your heart, you will never taste death. But one of you says this proves that I have a devil, because Abraham is dead.
14. You ask: Am I so much greater than Abraham and the prophets that I dare stand here and say that whoso keeps my words shall not taste death? Again, you ask: Who do you claim to be that you dare utter such blasphemies?
15. I answer—I do not glorify myself—I am glorified by my Father whom you call God. You may not know the Father, but I truly know him.
16. You know not God, but I have come to bring you together—to show you how to become truly the sons of God.
17. Even Abraham rejoiced to see my day, and by faith he saw it and was glad.

43. DISCOURSE ON SPIRITUAL FREEDOM

- A. TIME: A.D. 29
- B. PLACE: Jerusalem—in the temple
- C. OCCASION: On the afternoon of the last day of the feast of tabernacles—in Solomon's Porch.
- D. REFERENCES: P. 1796-7 (John 8:31-59)
- E. SYLLABUS:
1. You shall know the truth, and the truth shall make you free. If my words abide in you and you do the will of my Father, you are my disciples.
 2. You will say you are the children of Abraham—that you are not in bondage—therefore how can you be made free? But I refer to the liberties of the soul.

7. Jesus wanted to deliver him from the love of wealth. Jesus' disciples did not part with their property, but the apostles and the seventy did—eventually.
8. Then said Jesus to Peter and the apostles, you see how difficult it is for the rich to enter the kingdom.
9. Spiritual worship cannot be shared with material devotions; no man can serve two masters.
10. You say that it is easier for a camel to go through the eye of a needle than for the heathen to inherit eternal life. I tell you that it is as easy for the camel to go through the needle's eye as for the selfsatisfied rich to enter the kingdom.
11. Then exclaimed Peter—"Who then, Lord, can be saved?"
Answered Jesus: Those who put their trust in riches shall hardly enter upon eternal progress. But things impossible to man may not be beyond the reach of God. With God all things are possible.
12. When Peter asked if all believers should part with their wealth, Jesus said: No, Peter, only those who would become apostles. The Father requires that our affections be pure and undivided. You must part with whatever comes between you and the kingdom. If wealth does not invade the precincts of the soul, it is of no consequence.
13. You who have left everything to follow me shall receive manifold more in this world—perhaps with persecutions—in the world to come eternal life. Many who are first shall be last, while often the last shall be first.
14. My Father deals with you in accordance with your needs and in consideration for the welfare of a universe.
15. Then he told them the story of an employer who sent laborers to work in his vineyard, agreeing to pay them so much a day. During the day he sent out others at noon, three, and five o'clock.
16. At the end of the day, they all received the same full day's pay. Those who toiled all day complained when those who had worked only one hour received the same pay.
17. The employer disallowed their protests, saying, you should be satisfied with your wages—it is lawful for me to do what I will with my own. You should not begrudge my generosity. (See Matt. 20:1-16)

44. THE RICH YOUNG MAN AND OTHERS

A. TIME: A.D. 29

B. PLACE: At Magadan Park

C. OCCASION: This discussion occurred in connection with the ordination of the seventy. Abner, Andrew, and the chief of the evangelists constituted a committee of acceptance. When they did not agree on a candidate, that person was brought to Jesus. Jesus rejected no one, but several, after they talked with Jesus, no more desired to be messengers.

D. REFERENCES: P. 1801-4 (Matt. 19:16-20:16; Mark 10:17-31; Luke 18:18-30)

E. SYLLABUS:

1. One candidate for ordination wanted to go home to comfort an ailing father. To him Jesus said: "My son, the foxes have holes, and the birds of heaven have nests, but the Son of Man has nowhere to lay his head." You can remain a faithful disciple and return to your home, but the messengers have forsaken all to receive this ordination.
2. To another who desired to return home to comfort his family Jesus said: To be ordained, you must forsake all—you cannot have divided affections. If you put your hand to the plough, you cannot turn back.
3. Then Andrew brought young Matadormus to see Jesus. The Master talked with him—advising more thought about ordination. He returned the next morning, and told Jesus he had observed the commandments from his youth, but desired the assurances of eternal life.
4. Said Jesus: If you keep the commandments, you do well, but salvation is the reward of faith. In answer to the Master's question, Do you believe? the young man said: "Yes." Said Jesus: "Then are you indeed my disciple and a child of the kingdom."
5. Then said Matadormus, I am not content to be a disciple, I desire to be an ordained messenger. Jesus kissed him on the forehead, saying: Go sell all that you have and bestow the proceeds upon the poor, follow me, and you shall have treasure in heaven.
6. Matadormus' countenance fell—he had great riches. He went away sorrowful. This young Pharisee, a member of the Sanhedrin, thought wealth was a token of God's favor.

6. Let believers understand that the time has come for an open break with the Jerusalem leaders.
7. Teach that man's whole duty is summed up in this one commandment: Love God with all your heart and your neighbor as yourself.
(This they were to teach in place of the 613 rules of the Pharisees.)
8. Following Jesus' remarks, Peter preached the ordination sermon. He presented his admonitions under six heads:
 - a. Consecrated devotion.
 - b. True courage.
 - c. Faith and trust.
 - d. Zeal and initiative.
 - e. Kindness and courtesy.
 - f. Ministry to the sick.

THE RETURN OF THE SEVENTY

Upon the return of the seventy, Jesus, after listening to their experiences, made the following remarks:

1. It is not strange that the disobedient spirits should be subject to you, seeing that I beheld Satan falling as lightning from heaven. But you should rather rejoice that the Father and I will soon send forth our spirit and then these lost spirits will no more enter the minds of men.
2. Be glad you have power with men, but rather rejoice that you are going forward on an endless career of spiritual conquest.
3. That evening Jesus experienced one of those rare moments of emotional ecstasy and his unusual remarks are found on page 1807 par. 3-5.
4. The next day, being the Sabbath, Jesus went apart with the seventy and his remarks may be summarized as follows:
 - a. Why were you so surprised that your message had power? Did you not expect that the gospel would be effective?
 - b. I would not quench your rejoicing, but I would warn you against pride.
 - c. You teach that man is a son of God. Go on—and be not weary in well doing.
 - d. I am always near you and my call is: Come all you who labor and are heavy laden, and I will give you rest.
 - e. "Take my yoke upon you and learn of me, for I am true and loyal, and you shall find spiritual rest for your souls."

45. FAREWELL TO THE SEVENTY

- A. TIME: A.D. 29
- B. PLACE: The Magadan Camp
- C. OCCASION: This was just before the ordination of the seventy. This was the morning of the sending forth of the evangelists on their first mission. This is a summation of Jesus' final instruction.
- D. REFERENCES: P. 1804-8 (Luke 10: 17-23)
- E. SYLLABUS:
1. This gospel is for all the world—gentile as well as Jew.
 2. Minister to the sick—but do not expect miracles.
 3. Proclaim the spiritual brotherhood—not a material kingdom.
 4. Avoid overmuch social visiting and trivialities which might detract from preaching the gospel.
 5. On entering a city, select your headquarters, and abide there.

will not believe me. The works I do in my Father's name bear witness for me.

3. But you do not belong to my fold, therefore you do not believe. Truth attracts only those who hunger and thirst for righteousness.
4. My sheep hear my voice and they follow me, and I give them eternal life; they shall never perish.
5. My Father has given me these children and he is greater than all. None is able to pluck them out of my Father's hand. The Father and I are one.
(Some tried to stone him, but were restrained by believers.)
6. Then Jesus continued: Many loving works have I shown you from the Father—for which one of these works would you stone me?
7. Answered one of the Pharisees: For no good work would we stone you, but for blasphemy—you dare to make yourself equal with God.
8. You refuse to believe that I am sent by God. If I do the works of God, I would think, even if you do not believe in me, you would believe for the works' sake.
9. But I tell you that the Father is in me and I in the Father. As the Father dwells in me, so will I dwell within every one who believes this gospel.
10. And again they sought to stone him, but he slipped out to join

46. STORY OF THE GOOD SAMARITAN

- A. TIME: A.D. 29
- B. PLACE: At an inn in Jericho
- C. OCCASION: Jesus was on the way to Jerusalem with Nathaniel and Thomas. The three were stopping overnight at Jericho. During the evening a group was discussing many things, when a lawyer, seeking to entangle Jesus, asked him: Teacher, what must I do to inherit eternal life?
- D. REFERENCES: P. 1809-10 (Luke 10:25-37)
- E. SYLLABUS:
1. In answering the lawyer's question, Jesus said: "What is written in the law and the prophets; how do you read the Scriptures?"
 2. The lawyer shrewdly answered: To love the Lord with all your heart and your neighbor as yourself. Said Jesus: You have answered right.
 3. But the lawyer would make further effort to embarrass Jesus. He said: But, Teacher, just who is my neighbor?
 4. The lawyer hoped to entrap Jesus into contradicting the Jewish law which defined one's neighbor as "the children of one's people." Jesus discerned the lawyer's motive, and proceeded to tell him a story which would be appreciated by any Jericho audience.
 5. The story of the good Samaritan. (See page 1810 par. 1,2)

47. TEACHING IN SOLOMON'S PORCH

- A. TIME: A.D. 29
- B. PLACE: Jerusalem—in the temple
- C. OCCASION: This was during Jesus' attendance upon the feast of dedication. On this Sabbath he had healed Josiah, the blind man. The leaders were holding a session of the Sanhedrin—and during this meeting, Jesus was talking to the crowd in Solomon's Porch.
- D. REFERENCES: P. 1815-6 (John 10:22-42)
- E. SYLLABUS:
1. We have but little on record of this two hours of teaching. One asked: "How long will you hold us in suspense? If you are the Messiah why do you not plainly tell us?"
 2. Said Jesus: I have told you about myself and my Father, but you

shepherd. If you hunger and thirst for righteousness, when I speak to you, you will follow me.

8. Some of you are not of my fold; you know not my voice, and you will not follow me. And because you are false shepherds, my sheep know not your voice and will not follow you.
9. Jesus paused—but no one asked him a question. Then he went on to say: You who would be the undershepherds of my Father's flock must not only be worthy leaders, but you must also *feed* the flock with good food.
10. You are not worthy shepherds unless you lead your flocks into green pastures and beside still waters.
11. And now let me declare that I am both the door to the Father's sheepfold and the true shepherd of my Father's flocks.
12. If you seek to enter the fold without me you will fail—the sheep will not hear your voice. Every soul who enters upon the eternal way by the means I have ordained will go on to the eternal pastures of Paradise.
13. I am the true shepherd who is willing to lay down his life for the sheep. The thief breaks in to steal and to destroy; but I have come that you may have life and have it more abundantly.
14. When the sheep are in danger, the hireling flees, but the true shepherd will not flee when the wolf comes. He will protect the flock, and, if necessary, lay down his life for his sheep.
15. To you, friends and enemies, I declare that I am the true shepherd; I know my own and my own know me. I will not flee in the face of danger. I will do the Father's will—I will not forsake the flock.
16. But I have many other sheep not of this fold. These sheep also know my voice and follow me. I have promised my Father that I will bring them all into one fold—the brotherhood of the sons of God.
17. And then shall you all know the voice of one shepherd, the true shepherd, and shall all acknowledge the fatherhood of God.
18. This is why the Father loves me and has put all of his flocks in my keeping. He knows I will not falter—that if necessary I will lay down my life for the sheep.
19. But if I lay down my life, I will take it up again. No one can take away my life. I have the power to lay down my life and take it up again. I received this authority from the Father even before this world was.

48. SERMON ON THE GOOD SHEPHERD

- A. TIME: A.D. 29
- B. PLACE: The Pella camp
- C. OCCASION: About three hundred followed Jesus to the Pella camp when he left Jerusalem where he had attended the feast of dedication. Following a half-hour of informal discussion, Jesus spoke to a company of about one hundred.
- D. REFERENCES: P. 1818-9 (John 10:1-21)
- E. SYLLABUS:
1. Many of you are my disciples, some are my enemies, but I have much to tell you. I think best that I present my teaching in a parable. Let me tell you a story.
 2. Here before me are those who would be willing to die for me and this gospel—and no doubt some will so offer themselves up in the years to come. Here, also, are some who are slaves of tradition who follow their deluded leaders, and who would kill me.
 3. The life which I now live in the flesh shall judge both of you—the true shepherds and the false shepherds. If you were blind, you would have no sin, but you claim to see—you even profess to be teachers in Israel.
 4. The true shepherd gathers his sheep into the fold at night in times of danger. In the morning he enters the fold by the door—he calls and the sheep know his voice.
 5. Every shepherd who gains entrance by other means than the door is a thief and a robber.
 6. The true shepherd enters after the porter has opened the door. The sheep follow while he goes before them. But they will not thus follow a stranger.
 7. The sheep flee from a stranger because they know not his voice. You who are here gathered about me are like sheep without a

D. REFERENCES: P. 1819-20 (Luke Chap. 12)

E. SYLLABUS:

1. Beware of the leaven of the Pharisees which is hypocrisy, borne of prejudice and nurtured in traditional bondage, albeit some of them are honest—even my disciples.
2. Presently all of you will understand my teaching—when I have completed my mission on earth and in the flesh.
3. Soon the things which our enemies plan in secret will be brought to light. Fear not those who only have power to kill the body.
4. Fear none, in heaven or on earth, but rejoice in him who has power to deliver you from all unrighteousness and present you blameless before the judgment seat of a universe.
5. Five sparrows are sold for two pennies, but not one exists without the knowledge of the Father—the source of all life. To your guardian angels, even the very hairs of your head are numbered.
6. Then why should you live in fear of the trifles of daily living? Fear not, you are of much more value than many sparrows.
7. If you have courage to confess me before men today, you shall presently acknowledge me before the angels of heaven. But if you deny the truth, then will these guardian angels deny you.
8. Say what you will about me, and it shall be forgiven, but if you blaspheme against God, you will hardly find forgiveness. When you ascribe the doings of God to the forces of evil, you will hardly seek forgiveness.
9. When your enemies bring you before rulers and high authorities, be not concerned about how you shall answer their questions, for the indwelling spirit shall certainly teach you in that very hour what you should say.
10. How long will you tarry in the valley of indecision? Why do you halt between two opinions? Why should either Jew or gentile hesitate to accept the good news that he is a son of God?
11. How long will it take to persuade you joyfully to enter into your spiritual inheritance? I came to reveal the Father and to lead you to the Father. The first I have done, but the last I may not do without your consent.
12. The Father never compels men. The invitation has always been: Whosoever will let him come and freely partake of the water of life.

49. TRUST AND SPIRITUAL PREPAREDNESS

- A. TIME: A.D. 30
- B. PLACE: At the Pella camp
- C. OCCASION: On the Sabbath, Jan. 28, the audience numbered almost three thousand. Jesus preached this sermon after some preliminary remarks by Simon Peter.

sin to convert wealth into *treasures* which absorb interests and divert your affections from the spiritual pursuits of the kingdom.

10. There is no sin in having honest possessions, provided your *treasure* is in heaven, for where your treasure is there will be your heart also.
11. There is a great difference between the wealth of covetousness and the wealth held in stewardship. Many of you here are supported by the liberal persons who have given funds to your host, David Zebedee, for such purposes.
12. Wealth is unenduring. Love of riches obscures and destroys spiritual vision. There is danger that wealth will become your master, not your servant.
13. Jesus did not countenance improvidence, idleness, or indifference to providing the necessities for one's family, or dependence upon alms. But he did teach the subordination of the temporal to the spiritual.
14. Then came the young man again to ask Jesus about his inheritance. Said Jesus: Why do you neglect the bread of life in order to indulge your covetousness? Take your complaint to the court of the synagogue. Can't you see that I am concerned with your heavenly inheritance?
15. Have you not read the Scripture: "There is he who waxes rich by his wariness and much pinching, and this is the portion of his reward: Whereas he says, I have found rest and now shall be able to eat continually of my goods, yet he knows not what time shall bring upon him, and also that he must leave all these things to others when he dies."
16. Do you not know the commandment: "You shall not covet?" And again, "They have eaten and filled themselves and waxed fat, and then did they turn to other gods." Have you not read in the Psalms how "the Lord abhors the covetous"? (Note: These three quotations cannot be found.)
17. Have you not read "The little a righteous man has is better than the riches of many wicked"? (Ps. 37:16) "If riches increase, set not your heart upon them." (Ps. 62:10)
16. Have you not read in Jeremiah: "Let not the rich man glory in his riches"? (Jer. 9:23) Then said Ezekiel, "With their mouths they make a show of love, but their hearts are set upon their

50. DIVIDING THE INHERITANCE

A. TIME: A.D. 30

B. PLACE: The Pella camp

C. OCCASION: This discussion followed one of Jesus' Sabbath sermons at the Pella camp. While the apostles were baptizing believers, Jesus remained behind to answer questions. A young man besought Jesus that he would influence his brother in the matter of dividing the inheritance which had been left by their deceased father.

D. REFERENCES: P. 1821-3 (Luke 12:13-21)

E. SYLLABUS:

1. Jesus was mildly indignant that this material-minded youth should expect him to settle a business dispute with his brother. Said Jesus: Who made me a divider over you? Where did you get the idea that I give attention to the material affairs of this world?
2. Then addressing those about him, Jesus said: Keep yourselves free from covetousness; a man's life consists not in the abundance of his possessions. Happiness comes not from wealth nor joy from riches.
3. Wealth, in itself, is not a curse, but the love of riches may blind the soul to the spiritual realities of the kingdom on earth and the joys of eternal life in heaven.
4. Then Jesus told the story of the foolish rich man who said to himself, what shall I do with my riches? I will build greater storage barns, so that I can say to my soul, take your ease—eat, drink, and be merry—for you are rich and increased in goods.
5. But this rich man was foolish. In providing for his material requirements, he failed to lay up treasures in heaven for the salvation of his soul.
6. But he did not long enjoy his hoarded wealth. That night brigands broke into his house to kill him, after they had plundered and burned down his barns. This man had treasures on earth, but he was not rich toward God.
7. Jesus never meddled in the temporal affairs of his apostles or disciples.
8. Then a man asked him: Master, I know your apostles have all things in common like the Essenes, but would you have all of us do likewise? Is it a sin to possess honest wealth?
9. Said Jesus: It is not a sin to possess honorable wealth; but it is a

own selfish gain.” (Eze. 33:31)

17. As Jesus sent the young man away, he said: “My son, what shall it profit you if you gain the whole world and lose your own soul?”
18. When a bystander asked him how the wealthy would stand in the judgment, Jesus answered: “I have come to judge neither the rich nor the poor, but the lives men live will sit in judgment on all.”
19. Three questions will be asked those who acquire great wealth:

51. TALKS TO THE APOSTLES ON WEALTH

A. TIME: A.D. 30

B. PLACE: The Pella camp

C. OCCASION: This was a talk with the apostles the evening of the day on which the young man wanted Jesus to constrain his brother to divide their inheritance. Andrew asked: "Master, while we were baptizing the believers, you spoke many words to the lingering multitude which we did not hear. Would you be willing to repeat these words for our benefit?"

D. REFERENCES: P. 1823-4 (Luke 12:22-34)

E. SYLLABUS:

1. Yes, Andrew, but my words to you, my apostles, must differ somewhat from what I said to the multitude. You are ambassadors of the kingdom. You have forsaken all to follow me.
2. You know from experience that the Father will not forsake you. You should not be anxious about the things of the temporal life—what you shall eat or what you shall wear.
3. The welfare of the soul is more than food and drink; the progress of the spirit is far above the need of raiment.
4. Consider the ravens—they neither sow nor reap, they have no barns, yet the Father provides for them. How much more of value are you than many birds.
5. Anxiety and fretting can do nothing to supply your material needs. Anxiety cannot add to your stature. Why are you concerned with such problems?
6. Consider the lilies, how they grow; they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these. If God so clothes the grass of the field, how much more shall he clothe you, O you of little faith:
7. When you devote yourselves to the gospel, be not doubtful concerning the support of yourselves or your families. If you give your lives to the gospel, you shall live by the gospel.
8. Believing disciples must earn their own bread and contribute to the gospel. But if you are anxious about your bread, wherein are you different from the natives of the world?
9. The Father and I know you have need of these things. Dedicate yourselves to the work and all of your needs shall be supplied.

10. Seek the greater things, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included. The shadow is certain to follow the substance.
11. If you have faith you will not stumble in fear. It is the Father's good pleasure to give you this kingdom. Lay up treasure where no thief can despoil, and where no moth can destroy. Where your treasure is, there will your heart be also.
12. After I go to the Father, you will be grievously tried. Be on watch against fear and doubt. Gird up the loins of your minds and keep your lamps burning.
13. Be like men watching for their master's return from the marriage feast, that you may quickly open to him. Then will you receive the master's blessing.
14. There is a crisis just ahead in your lives, so it behooves you to watch and be ready.
15. I well know that no man would suffer his house to be broken into if he knew what hour the thief would come. Be you also on watch, for in an hour you least suspect and in a manner you think not, shall the Son of Man depart.

52. THE STRAIGHT AND NARROW WAY

A. TIME: A.D. 30

B. PLACE: Gerasa

C. OCCASION: This discussion occurred at Gerasa during the last visit to northern Perea. A believing Pharisee asked Jesus: “Lord, will there be few or many really saved?”

D. REFERENCES: P. 1828-9 (Luke 13:22-30)

E. SYLLABUS:

1. You have been taught that only the children of Abraham and the gentiles of adoption can hope for salvation. Since only Caleb and Joshua entered the promised land, so only comparatively few shall get to heaven.
2. You have a saying among you: The way leading to eternal life is straight and narrow, and the door thereof is also narrow, so that which leads to destruction is broad, the entrance is wide, and many choose to go this way.
3. This proverb is not without its meaning. But I declare that salvation is a matter of your personal choosing.
4. The door of salvation is wide enough to admit all who sincerely seek to enter, for I am that door. Every child who seeks the Father, by faith, shall find the Father through the Son.
5. There is a danger to those who postpone entrance to the kingdom because of pleasure-seeking and selfishness. Later on, when the kingdom is revealed in glory, they would find entrance. But I must then say to all such selfish ones—I know not whence you are.
6. You refused the proffers of mercy—the heavenly citizenship. You rejected the invitation to come while the door was open. You refused salvation, and now the door is shut.
7. Salvation is not for those who are unwilling to pay the price of wholehearted dedication to doing my Father’s will.
8. When in spirit and soul you have turned your backs upon the Father’s kingdom, it is useless in mind and body to knock upon the door, saying: “Lord, open to us, we would also be great in the kingdom.”
9. To all such—I must declare that you are not of my fold—you do not belong among those who have fought the good fight of

faith.

10. And when you say, did we not eat and drink with you, and did you not teach in our city, then must I declare that you are spiritual strangers—you are not ministers of my Father's mercy.
11. And when I declare that I do not know you, then shall the judge of all the earth say: Depart from us all you who have taken delight in the works of iniquity.
12. But fear not; every one who sincerely desires eternal life shall certainly find such everlasting salvation. Those who refuse salvation today will some time see the triumph of the kingdom.
13. True believers will take the kingdom in spiritual power and by the persistent assaults of living faith. And many who are first shall be last, and those who are last will many times be first.
14. And this, my friends, is the new and strange version of the old and familiar proverb of the straight and narrow way.
15. Slowly the apostles are learning the meaning of Jesus' declaration: Unless you are born again—born of the spirit—you cannot enter the kingdom.
16. But to all who are honest of heart, it remains eternally true: Behold, I stand at the doors of men's hearts and knock, and if any man will open to me, I will come in and sup with him and will feed him with the bread of life; we shall be one in spirit and purpose—we shall be brethren in the long search for the Paradise Father.
17. And so, whether few or many be saved depends on how many will heed the invitation: "I am the door, and I am the new and living way, and whosoever wills may enter to embark on the

53. TEACHING ABOUT ACCIDENTS

- A. TIME: A.D. 30
- B. PLACE: During the northern Perea mission, on the way to Philadelphia
- C. OCCASION: While most Palestinians ate only two meals a day, Jesus and the apostles, when on a journey, often had a midday lunch. And it was at such a noontime meal that Thomas asked Jesus: Master, from your remarks this morning, I would like to ask if spiritual beings are concerned in the production of strange and extraordinary events in the material world. Are angels and other spirit beings able to prevent accidents?
- D. REFERENCES: P. 1830-1 (Luke 13:1-9)
- E. SYLLABUS:
1. Have you not observed my life—how I refuse to employ spiritual forces for my sustenance? We live by the same means whereby all men exist. You see spirit forces in the material world only by the will of the Father and the sometime healing of his afflicted children.
 2. All too long have your fathers believed that prosperity was the token of divine approval; that adversity was the proof of God's displeasure. All such notions are but superstitions.
 3. Do you not notice that greater numbers of the poor joyfully receive our gospel? If riches evidence divine favor, why do the rich so often refuse to believe the good news?
 4. The rain falls on the just and the unjust; the sun likewise shines on the righteous and the unrighteous. You know about the Galileans whose blood Pilate shed, but they were in no manner sinners above their fellows.
 5. You know about eighteen men upon whom the tower of Siloam fell; these men were not offenders above their brethren. These folks were simply innocent victims of the accidents of time.
 6. There are three groups of events which may occur in your lives:
 - a. You may share in those normal happenings which are a part of the life which is lived on earth.
 - b. You may fall victim to one of the accidents of nature.
 - c. You may reap the harvest of your direct efforts to comply with the natural laws governing the world.
 7. Then he told the story about a man who planted a tree in his yard. After three years, when it bore no fruit, he asked the

to discover the thoughts of your heart and observe the deeds of the flesh that they may report these things to the Father in heaven.

6. The Father really has no need of such service—seeing that his spirit lives within you. But these angels do keep one part of the universe in touch with other parts.
7. Angels while functioning in the service of the Father and his Sons are also assigned to the service of the human races.
8. When we call these seraphim ministering spirits, we are not speaking in figurative language nor poetic strains.
9. Angels are enlisted in the work of saving men. Have I not told you of the seraphic joy when even one soul elects to forsake sin and begin the search for God?

more year while I fertilize it. And then, by the laws of nature, they were rewarded with an abundant yield.

8. Sickness and health are matters of material cause and effect. Health is not the smile of heaven, neither is affliction the frown of God.
9. The Father's children have equal capacity for the reception of material blessings, therefore does God bestow things physical upon men without discrimination.
10. In the bestowal of spiritual gifts, God is limited by man's capacity for receiving such endowments. Although the Father is no respecter of persons, in the bestowal of spirit gifts, God is limited by man's faith and his willingness to do the Father's will.

54. THE TALK ABOUT ANGELS

- A. TIME: A.D. 30
- B. PLACE: On the road from Jericho to Bethany
- C. OCCASION: On the way from Jericho to Bethany (for the resurrection of Lazarus) as they journeyed up the hills, Nathaniel asked Jesus: "Seeing that the high priest is a Sadducee, and since the Sadducees do not believe in angels, what shall we teach the people regarding the heavenly ministers?"
- D. REFERENCES: P. 1840-1
- E. SYLLABUS:
 1. Angels are an order of creation entirely different from material mortal creatures. In the Scriptures angels are not called Sons of God; neither are they the spirits of departed human beings.
 2. Angels are a direct creation and they do not reproduce themselves. As man progresses in the journey to Paradise, he does traverse a state of being analogous to that of angels, but mortal man never becomes an angel.
 3. Angels never die—they are immortal unless they become involved in sin and rebellion, as some did in the Lucifer upheaval. Angels are pure and holy, but they are not all-wise nor all-powerful.
 4. If your eyes could be opened, you would see angels ascending and descending. By means of angels we keep in touch with other worlds. I have many times told you that I have sheep not of this fold.
 5. Angels are not spies of the spirit world who watch over you

10. And I also told you of the joy in the *presence of the angels* over one sinner who repents—and this means that there are other and higher orders of celestial beings who are also interested in man's salvation.
11. And these angels are also concerned in the release of man's spirit from the tabernacles of the flesh when his soul is to be escorted to the heavenly mansions.
12. Angels are the heavenly guides of the soul of man during that uncharted period which intervenes between death in the flesh and the new life in spirit abodes.

55. THE ANSWER TO PRAYER

A. TIME: A.D. 30

B. PLACE: On the way from Bethany to Pella

C. OCCASION: After the resurrection of Lazarus, on the way to Pella, the apostles asked many questions which Jesus answered, except those pertaining to the details of the resurrection of the dead. They were much concerned with the answer to prayer. They recalled Jesus' remark at Philadelphia, on hearing of Lazarus's illness—when he said: "This sickness is not really to the death."

D. REFERENCES: P. 1848-9

E. SYLLABUS:

1. Prayer is the reach of the finite mind in an effort to approach the Infinite. Prayer must, perforce, be limited by the knowledge, wisdom, and attributes of the finite; likewise must the answer be conditioned by the vision, aims, ideals, and prerogatives of the Infinite.
2. You can never observe an unbroken continuity of material phenomena between the making of a prayer and the reception of the full spiritual answer thereto.
3. When a prayer is apparently unanswered, such a delay often betokens a better answer—albeit, one which for good reasons is greatly delayed. (When Jesus said that Lazarus's sickness was not to death, he had already been dead eleven hours.)
4. No sincere prayer is denied an answer except when the superior viewpoint of the spiritual world has devised a better answer—an answer which meets the petition of the spirit of man as contrasted with the prayer of the mere mind of man.
5. A prayer of time may be so indited by the spirit and expressed in faith, that its all-encompassing petition can be answered only in eternity.
6. A finite petition may be so fraught with the grasp of the Infinite that an answer must be long postponed to await the creation of adequate capacity for receptivity. Maybe an answer can be received only on Paradise.
7. The answers to the prayer of a mortal mind are often of such a nature that they can be received and recognized only after that praying mind has attained the immortal state.

8. The prayer of a God-knowing person may be so distorted by ignorance and so deformed by superstition that the answer thereto would be highly undesirable.
9. Such confused prayers are so translated by the intervening spirit, that when the answer arrives, the petitioner wholly fails to recognize it as the answer to his prayer.
10. All true prayers are addressed to spiritual beings, and all such petitions must be answered in spiritual terms—spiritual realities. Spirit beings cannot bestow material answers.
11. Material beings can pray effectively only when they “pray in the spirit.” No prayer can hope for an answer unless it is born of the spirit and nurtured by faith.
12. Your faith implies that you have in advance granted your prayer hearers the full right to answer your petitions in accordance with supreme wisdom and divine love.
13. Always the child has a right to petition the parent; always must the parent determine the answer to the immature in accordance with mature wisdom.
14. Accordingly, the answers to the prayers of immaturity may be delayed, modified, segregated, transcended, or postponed to a subsequent stage of spiritual ascension.
15. Do not hesitate to pray the prayers of spirit longing; doubt not that you shall receive an answer. These answers will be on deposit, awaiting your attainment of future levels of spiritual existence—on this world or on others.
16. All spirit-born petitions are certain of an answer. Ask and you shall receive.
17. But you should remember that you are time-space creatures. You must ever reckon with the time-space factor in the full reception of the answers to your manifold prayers.

56. JESUS' CONCEPT OF THE KINGDOM

A. TIME: A.D. 30

B. PLACE: At the Pella camp

C. OCCASION: This was the Master's last sermon at the Pella camp. This was among the notable addresses of his public ministry. This was an effort to clarify the confusion existing in the minds of his followers respecting the true nature of the heavenly kingdom. Concerning the kingdom, Jesus' last word always was: "The kingdom is within you."

D. REFERENCES: P. 1859-64

E. SYLLABUS:

1. The concept of the kingdom was based on the truth of the fatherhood of God and the fact of the brotherhood of man.
2. This teaching would liberate man from the age-long bondage of animal fear and enrich human living with spiritual liberty.
3. The gospel imparts new courage and augmented spiritual power. Such liberated souls can dare to hope for eternal life.
4. The gospel carries new confidence and consolation for even the poor.
5. It is a new standard of moral values, a new ethical yardstick for measuring human conduct—the ideal of a new order of society.
6. It teaches the pre-eminence of the spiritual as compared with the material—it glorifies spirit realities and exalts superhuman ideals.
7. Spiritual attainment becomes the goal of living. Human life has a new endowment of moral value and divine dignity.
8. Man's mortal striving acquired new meanings—even eternal rewards.
9. Human salvation is the revelation of a far-reaching divine purpose—the endless service of the salvaged sons of God.
10. There are two phases of the kingdom:
 - a. In this world—the supreme desire to do the will of God.
 - b. In the next world—the perfected estate wherein the will of God is done more divinely.
11. The conditions for entering the kingdom— Faith, sincerity,

truth hunger;

As a child receives sonship as a gift.

Do the Father's will without questioning.

Full trust in the Father's wisdom.

Freedom from prejudice and preconception.

Open mindedness of the unspoiled child.

Hunger and thirst for righteousness.

The motive to find God and be like him.

12. In this sermon and during the discussions of that evening, Jesus presented five phases of the doctrine of the kingdom.
 - a. The social brotherhood of believers.
 - b. The invisible spiritual brotherhood of believers.
 - c. The improved spiritual living of the next age of man.
 - d. The kingdom in its fullness—the spiritual age of light and life.
13. Jesus in summing up his instruction placed emphasis on the following five points:
 - a. Pre-eminence of the individual.
 - b. The will as the determining factor in man's experience.
 - c. Fellowship with God the Father.
 - d. Satisfactions of the service of man.
 - e. The transcendency of the spiritual over the material in human personality.

57. TUESDAY MORNING IN THE TEMPLE

A. TIME: A.D. 30

B. PLACE: The Jerusalem temple

C. OCCASION: Jesus was stopping at the home of Simon—near Bethany. This morning Jesus advised Lazarus to flee to Philadelphia; said good-bye to Simon; gave parting advice to the women's corps; and greeted each of the apostles with a personal salutation. Before going to the temple, James and Peter engaged the Master in a discussion of forgiveness. When he began teaching in the temple, he was confronted with a series of questions designed to entrap or compromise him.

D. REFERENCES: P. 1898-1900 (Matt. 22:15-40; Mark 12:13-34; Luke 20:20-40)

E. SYLLABUS:

1. In saying good morning to the apostles, he voiced an appropriate greeting to each:

Andrew: Be not dismayed by the events just ahead. Keep a firm hold on your brethren and see that they do not find you downcast.

Peter: Put not your trust in the arm of flesh nor weapons of steel. Establish yourself on the spiritual foundations of the eternal rocks.

James: Falter not because of outward appearances. Remain firm in your faith, and you shall soon know of the reality of that which you believe.

John: Be gentle; love even your enemies; be tolerant. And remember that I have trusted you with many things.

Nathaniel: Judge not by appearances; remain firm in your faith when all appears to vanish; be true to your commission as an ambassador of the kingdom.

Philip: Be unmoved by the events now impending. Remain unshaken, even when you cannot see the way. Be loyal to your oath of consecration.

Matthew: Forget not the mercy that received you into the kingdom. Let no man cheat you of your eternal reward. As you have withstood the inclinations of the mortal nature be willing to be steadfast.

Thomas: No matter how difficult it may be, just now you must walk by faith and not by sight. Doubt not that I am able to

table.

4. It is inalienable in God's perfection of knowledge that God would forgive. Divine justice is so eternally fair that it unfailingly embodies understanding mercy.
5. If you understand your fellows you will love them. If you really love your brother—you have already forgiven him.
6. The child often feels estranged—but the loving parent does not create such a separation. Sin is an experience of creature consciousness; it is not a part of God's consciousness.
7. Your unwillingness to forgive is the measure of your immaturity—your lack of adult sympathy, understanding, and love.
8. The parent who holds grudges is ignorant of the true inner longings of the child. Love is founded on understanding, nurtured by unselfish service, and perfected in wisdom.

THE TEMPLE TALK

1. At a meeting of the Sanhedrin Monday evening, several groups had been instructed to attend Jesus' temple talks and endeavor to entrap and embarrass him.
2. The first question came from a group of students. "Master, we know you are a righteous teacher, and we know that you proclaim the ways of truth, ...our difficulty is this: Is it lawful to give tribute to Caesar...?"
3. Jesus perceived their hypocrisy and said: "Show me the tribute money and I will answer you." When they handed him a denarius, he looked at it and said: "Whose image and superscription does this coin bear?"
4. And when they answered, "Caesar's," Jesus said, "Render to Caesar the things that are Caesar's and to God the things that are God's."
5. Next came the question about the man with six brothers dying with no children and how the six brothers successively married his widow. They wanted to know whose wife she would be in the resurrection.
6. All this was unlikely and such a law was a dead letter in that day. Nevertheless, Jesus replied: You err in not knowing the Scripture nor the living power of God.
7. Those who attain the worlds to come neither marry nor are given in marriage—they are more like the angels of heaven.
8. They are resurrected into the progress of eternal life. They are the children of light—the sons of God.
9. Even Moses at the burning bush heard God declare that he was

finish the work I have begun, and that I shall eventually see all of my ambassadors in the kingdom beyond.

Alpheus Twins: Do not allow the things which you do not understand to crush you. Be true to the affections of your hearts and put not your trust in either great men or the changing attitude of the people. Stand by your brethren.

Simon Zelotes: Simon, you may be crushed by disappointment, but your spirit shall rise above all that may come upon you. What you have failed to learn from me, my spirit will teach you. Seek the true realities of the spirit and cease to be attracted by unreal and material shadows.

—Judas: Judas, I have loved you and have prayed that you would love your brethren. Be not weary in well doing; and I would warn you to beware the slippery paths of flattery and the poison darts of ridicule.

PETER'S QUESTION ON FORGIVENESS

James claims that you teach that the Father forgives us even before we ask him, and I maintain that repentance and confession must precede forgiveness. Jesus answered:

1. You err because you do not understand the loving relations between the creature and the Creator. You fail to grasp the sympathy which the wise parent entertains for his immature and sometimes erring child.
2. It is doubtful if affectionate parents ever have to forgive the child. A part of the father lives in the child—insuring understanding.
3. For the earthly child, the heavenly Father possesses infinity and divinity of sympathy and understanding—forgiveness is inevi-

58. THE GREAT COMMANDMENT

- A. TIME: A.D. 30
- B. PLACE: The temple in Jerusalem
- C. OCCASION: It is still Tuesday morning in the temple. The Pharisees and Sadducees are still asking Jesus entangling questions. After the question regarding the resurrection the Sadducees kept silent—the Pharisees took over.
- D. REFERENCES: P. 1901-2 (Matt. 22:34-40)
- E. SYLLABUS:
1. Said one of his auditors: Master, I am a lawyer, and I would like to ask you which is the greatest commandment? Answered Jesus: There is but one commandment: You shall love the Lord your God with all your heart, soul, mind, and strength.
 2. Jesus went on—The second commandment is like the first: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets.
 3. When the lawyer saw that Jesus had answered wisely and in accordance with Jewish religion, he thought best to commend him, saying, of a truth, Master, you have well said.
 4. Jesus looked down upon the lawyer, saying, “My friend, I perceive that you are not far from the kingdom of God.”
 5. That very night this lawyer went out to the Gethsemane camp, professed faith, and was baptized.
 6. When no more questions were forthcoming, Jesus asked the Pharisees a question. What do you think of the Deliverer? Whose son is he? After a pause, one answered: “The Messiah is the son of David.”
 7. Said Jesus: If the Deliverer is the son of David, how is it that David says, “The Lord said to my Lord, sit on my right hand until I make your enemies the footstool of your feet.” If David calls him Lord, how then can he be his son? (Ps. 110:1)
 8. They asked no more questions. They later changed this Psalm so as to make it refer to Abraham instead of the Messiah.

59. THE INQUIRING GREEKS

- A. TIME: A.D. 30
- B. PLACE: Jerusalem, around noon on this Tuesday
- C. OCCASION: While Philip was around buying supplies for the new camp at Gethsemane, he was accosted by a delegation of Alexandrian Greeks who asked to see Jesus. Philip was perplexed by this unexpected episode. He decided to look for Andrew. Then Andrew and Philip led the Greeks to the home of Joseph where Jesus and the apostles were stopping.
- D. REFERENCES: P. 1902-4 (John 12:20-36)
- E. SYLLABUS:
1. The Father sent me to reveal His loving-kindness to the children of men. But the children of Abraham and their leaders are about to reject me.
 2. In rejecting me, they reject Him who sent me. I have told this people about sonship with joy, liberty, and life more abundant in the spirit. And my Father has done many wonderful works among these fear-ridden souls.
 3. Truly, Isaiah referred to this people: "Lord, who has believed our teachings? And to whom has the Lord been revealed?" (Isa. 53:1) Truly have the leaders of my people deliberately blinded their eyes that they see not, and hardened their hearts lest they believe and be saved.
 4. All these years have I sought to heal their unbelief and save them. Some have responded, for in this room are a score of men who were once members of the Sanhedrin.
 5. I am constrained to show forbearance, for I still fear for the safety of some of you who are so near me.
 6. Here are Jews and gentiles in about equal numbers. This may be the first and the last of such a group that I can instruct in the gospel before I go to the Father.
(These Greeks had been in conference, at the home of Nicodemus, the evening before and throughout the night. Thirty elected to enter the kingdom. As Jesus stood before these Greeks, he perceived the end of one dispensation and the beginning of another.)
 7. In believing this gospel, you believe not only in me, but also in Him who sent me. I am the light of the world, and whosoever believes this teaching shall no longer abide in darkness.

world are words of divine truth, everlasting mercy, and eternal life.

11. To Jew and gentile I declare the hour has about come when the Son of Man will be glorified. Unless a grain of wheat falls into the earth and dies, it abides alone. But if it dies in good soil, it springs up and bears much fruit.
12. He who selfishly loves his life stands in danger of losing it; but he who is willing to lay down his life for the sake of the gospel shall enjoy more abundant existence on earth and in heaven, life eternal.
13. I am troubled, for I know my hour is approaching. My people are determined to spurn the kingdom. I rejoice to see these gentiles inquiring for the way of light.
14. My heart aches for my people. When I look ahead, I cannot ask the Father to save me from this awful hour, for it was for this very purpose that I came into this world.
15. Rather will I say: Father, glorify your name; your will be done. (Then the Personalized Adjuster spoke—"I have glorified my name in your bestowals many times, and I will glorify it once more.")
16. While those with Jesus heard no voice, they concluded that an angel had spoken to him.
17. Said Jesus: All this has happened not for my sake but for yours. I know of a certainty that the Father will receive me and accept my mission, but it is needful that you be encouraged and be made ready for the fiery trial which is just ahead.
18. Be assured that victory shall crown our united efforts to enlighten the world and liberate mankind.
19. The old order is bringing itself to judgment; the Prince of this world I have cast down; all men shall be liberated by the spirit which I shall pour out upon all flesh.
20. I, if I be lifted up in your lives, will draw all men to myself and into the fellowship of my Father.
21. You have thought that the Deliverer would remain on earth, but I declare that the Son of Man will be rejected and that he will go back to the Father. Only a little while will I be with you.
22. Walk while you have the light. He who walks in darkness knows not where he goes. If you walk in the light you shall indeed become the liberated sons of God.
23. And now, all of you, come with me while we return to the temple to speak farewell words to the benighted rulers of Israel.

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8. If you gentiles will hear me you shall forthwith enter into the joyous liberty of sonship with God.
9. I do not judge the Jews who reject me. I came not to judge but to save. But all who reject the truth will be judged.
10. And the words which the Father directed me to speak to the

John.

9. As long as there is a chance that the Jews will seek salvation, God will keep his hands of mercy outstretched.
10. But when you finally reject my Father's mercy, this nation shall speedily come to an inglorious end.
11. This people was called to become the light of the world—to show forth the spiritual glory of a God-knowing race.
12. But you are so departing from such a destiny that you are rejecting the gift of God to all men and for all ages.
13. And when you do once reject this revelation of God to man, the kingdom of heaven shall be given to other peoples—who will receive it with joy and gladness.
14. I solemnly warn you that you are about to lose your position in the world as the standard-bearers of eternal truth and custodians of the divine law.
15. I am offering you your last chance to come forward and repent—to seek God with all your hearts—sincerely, like little children, by faith enter the kingdom.
16. My Father has long worked for your salvation—then I came to show you the way. Many have believed, but you who should be the first to see these things have steadfastly refused to accept the revelation of truth—God revealed in man and man uplifted to God.
17. My apostles stand here in silence, but soon you shall hear their voices ringing out with the call to salvation—the urge to unite with the kingdom as sons of the living God.
18. And now I call you all to witness that I have once more offered Israel and her rulers deliverance and salvation. But you behold how the Father's mercy is slighted and His messenger rejected.
19. Nevertheless, I admonish you that these rulers sit in Moses' seat; therefore, until the Most Highs overthrow this nation, I bid you co-operate with these elders in Israel.
20. You are not required to join them in their plans to destroy the Son of Man, but in everything related to the peace of Israel you are to be subject to them.
21. This is the sin of your rulers: They say that which is good, but they do it not. They bind heavy burdens on you, but they will not help you bear these burdens. They oppress you with ceremonies and enslave you with traditions.
22. The rulers delight in doing their good works so that they will be seen of men. They demand the chief places in the syna-

60. THE LAST TEMPLE DISCOURSE

A. TIME: A.D. 30

B. PLACE: The Jerusalem temple.

C. OCCASION: Shortly after two o'clock this Tuesday afternoon, Jesus, accompanied by eleven apostles, Joseph of Arimathea, the thirty Greeks, and other disciples, arrived at the temple and began the delivery of his last address in the courts of the sacred edifice. This was his last appeal to the Jewish people and the final indictment of his enemies. The money changers had been driven out of the temple. All was quiet. No one asked him a question.

D. REFERENCES: P. 1905-8 (Matt. Chap. 23)

E. SYLLABUS:

1. This long time have I been with you, going up and down in the land proclaiming the Father's love for the children of men. Many have seen the light and, by faith, have entered the kingdom of heaven.
2. In connection with this teaching, the Father has done many wonderful works—even to the resurrection of the dead. Many sick and afflicted have been made whole, but all of this has not opened the eyes of those who refuse to see the light.
3. In every manner consistent with my Father's will, we have done our utmost to live at peace with our brethren—to conform with the laws of Moses.
4. We have persistently sought peace—but the leaders of Israel will not have it. By rejecting the light of heaven they are aligning themselves on the side of error and darkness.
5. There cannot be peace between light and darkness, between life and death, between truth and error.
6. Many have already entered into the joy and liberty of sonship, and you will bear witness that I have offered this same sonship to the whole Jewish nation—even to those who seek my destruction.
7. Even now would my Father receive these blinded teachers and hypocritical leaders if they would only accept his mercy. It is not too late to accept the gospel and welcome the Son of Man.
8. Generation after generation have we sent the prophets to teach and warn this people. They have killed these heaven-sent teachers and now your willful priests and stubborn rulers would destroy the Son of Man as Herod brought about the death of

- filth of extortion, excesses, and deception. You are spiritually blind.
33. You wicked reprobates: You make the outward performances of your religion to conform to the letter of your interpretation of Moses' law while your souls are steeped in iniquity and filled with murder.
 34. Woe upon all of you who reject truth and spurn mercy. Many are like whited sepulchres, outwardly appearing beautiful but within full of dead men's bones.
 35. Rejecting the counsel of God—you outwardly appear to be holy and righteous, but inwardly your hearts are filled with hypocrisy and iniquity.
 36. Woe upon you, false guides of a nation: You build a monument to the martyred prophets, while you plot to destroy Him of whom they spoke.
 37. You are only proving that you are the wicked sons of those who slew the prophets. Go on, and fill up the cup of your condemnation to the full:
 38. Woe upon you, children of evil: John did truly call you the offspring of vipers. How can you escape the judgment John pronounced upon you?
 39. But even now I offer you mercy and forgiveness—the loving hand of eternal friendship.
 40. My Father sent you the prophets—some you killed. Then came John proclaiming the Son of Man. And now you make ready to shed more innocent blood.
 41. Do you not comprehend that a terrible day of reckoning will come—an accounting for the way you have rejected, persecuted, and destroyed the messengers of heaven?
 42. And if you are determined to go on in your evil ways, this accounting may be required of this very generation.
 43. O Jerusalem and the children of Abraham, you who have stoned the prophets and killed the teachers, even now would I gather your children together as a hen gathers her chicks under her wings, but you will not.
 44. And now I take leave of you. You have heard my message and have made your decision. You have chosen to reject the gift of God. My work for you is done. Your house is left to you desolate.

- gogues. They want to be called rabbi. At the same time they despoil widows and take profit from the temple services. They make long prayers and give alms to be seen.
23. While you honor your rulers and reverence your teachers, call no man Father. Do not lord it over your brethren. If you would be great in the kingdom, become the server of all.
 24. If you exalt yourself, you will be humbled. If you are humble, you shall be exalted. Seek not self-glorification—but the glory of God. Subordinate your will to the will of the Father.
 25. I bear no malice toward the chief priests and rulers who seek my destruction; I have no ill will for the scribes and Pharisees who reject my teachings.
 26. Woe upon you, scribes and Pharisees, hypocrites! You would shut the doors of heaven against men because they happen to be unlearned in your teachings. You refuse to enter the kingdom and at the same time you would prevent others entering.
 27. You encompass land and sea to make one proselyte, and then you make him twofold worse than he was.
 28. Woe upon you, who lay hold on the property of the poor and demand heavy dues from those who would worship God. If you refuse to show mercy, how shall you hope for mercy.
 29. Woe upon you, false teachers and blind guides. What can we expect when the blind lead the blind?
 30. Woe upon you who are dishonest when you take an oath. If you swear by the temple, you can break your oath. But if you swear by the gold in the temple, you must keep your word. Which is the greater—the gold in the temple or the temple which supposedly sanctifies the gold?
 31. Woe upon you, hypocrites who tithe mint and anise while you disregard the weightier matters of the law—faith, mercy, and judgment. Blind guides and dumb teachers who strain out the gnat and swallow the camel.
 32. Woe upon you, scribes, Pharisees, and hypocrites: You are scrupulous to cleanse the outside of the cup, but within remains the

there.

10. Then Peter asked: We know all things will pass away when the new heavens and the new earth appear, but how shall we know when you will return to bring all this about?
11. Said Jesus: You ever err since you always try to attach the new teaching to the old. You seem determined to misunderstand me. Nevertheless, I will try to enlighten you.
12. Why do you still look for the Son of Man to sit upon the throne of David? Have I not told you all these years that my kingdom is not of this world?
13. This which you now look down upon is coming to an end, but this will be the beginning of the gospel going to all the world.
14. And when the kingdom comes to full fruition, be assured that the Father will vest you with an enlarged revelation of truth.
15. There came Adam, then Melchizedek, and in these days the Son of Man. And so will my Father continue to show forth his love to this dark and evil world.
16. After the Father has invested me with all power and authority, I will continue to follow your fortunes and guide you by the presence of my spirit which shall presently be poured out upon all flesh.
17. And I promise that I will sometime return to this world where I have lived this life in the flesh.
18. Soon I must leave you to take up the work the Father has intrusted to my hands. But be of good courage, for I will sometimes return. Meantime, my Spirit of Truth shall comfort and guide you.
19. You behold me now in weakness and in the flesh, but when I return, it shall be with power and in the spirit. The eye of flesh beholds the Son of Man, but only the eye of the spirit will behold me glorified by the Father and appearing in my own name.
20. But the times of the reappearing of the Son of Man are known only on Paradise; not even the angels of heaven know these things.
21. But when this gospel shall have been proclaimed to all the world—in the fullness of the age—the Father will send another dispensational bestowal, or the Son of Man will return to adjudge the age.
22. But concerning the travail of Jerusalem—even this generation will not pass until my words are fulfilled. But concerning my return, no one in heaven or on earth may presume to speak.

61. THE DESTRUCTION OF JERUSALEM

A. TIME: A.D. 30

B. PLACE: Mount of Olives

C. OCCASION: Tuesday afternoon, as they left the temple Matthew called attention to the massive stones of the temple, and Jesus said: “In the days soon to come there shall not be left one stone upon another.” On the way to the Gethsemane camp, they passed on the western slope of Olivet, saw the temple glorified in the rays of the setting sun, and watched while the lights of the city appeared.

They sat down and while the Master was talking to them, Nathaniel asked: “Tell us, Master, how shall we know when these events are about to come to pass?”

D. REFERENCES: P. 1912-6 (Matt. Chap. 24 to 25:26; Mark 13:1-37; Luke 21:5-46)

E. SYLLABUS:

1. In answer to Nathaniel’s question Jesus said: I will tell you about the times when justice shall swiftly descend on this city of our fathers. After I leave you—take heed that you are not deceived, for many will try to lead you astray.
2. Be not disturbed by wars and rumors of wars—famines and earthquakes. You will be persecuted and thrown out of the synagogues; you will be imprisoned and some of you killed.
3. When they bring you up before judges, be not anxious as to what you should say, for the spirit will teach you in that very hour what you shall answer your adversaries.
4. In these days of travail, even your kinsfolk will deliver you up to prison and death. For a time, you may be hated by all men for my sake, but I will not forsake you.
5. Be patient: Doubt not that the gospel will triumph over all enemies and, eventually, be proclaimed to all nations.
6. Then Andrew inquired: But, Master, if the Holy City and the temple are to be destroyed, when should we forsake Jerusalem?
7. Said Jesus: You may remain throughout the bitter persecutions, but when the Roman armies encompass Jerusalem, you should flee to the mountains. Tarry not to save anything.
8. This people will be led captive and Jerusalem shall be trodden by the gentiles.
9. Be not deceived by false teachers, saying here is the Deliverer or

- the presence of judgment—facing the facts of a new dispensation.
26. What a whole world must face at the literal end of an age, you individually must face when you reach the end of your natural life.
 27. Later on, that evening, about the campfire, Thomas asked:
Since you are to return to finish the work of the kingdom, what should be our attitude while you are away on the Father's business?
 28. Said Jesus: And even you, Thomas, fail to comprehend what I have been saying. All this time I have taught you that the kingdom is spiritual, individual, a faith-experience—and by faith. What more shall I say?
 29. If you are God-knowing and your life is hid in the eternal surety of the kingdom, what does it matter if:
The nations fall.
Empires crash.
The Jews perish.
The age of the world ends.
Temporal upheavals happen.
Terrestrial cataclysms occur.
All things visible crash.
 30. Even if all this happens, it cannot affect you when your life, the gift of the Son, is eternally secure in the Father.
 31. Having lived the temporal life by faith—yielding the fruits of loving service for your fellows—you can look forward with confidence to the next step in the eternal career.
 32. Each generation should carry on their work, in view of the possible return of the Son of Man, just as each individual believer carries forward his lifework in view of inevitable and ever impending natural death.
 33. When, by faith, you have established your sonship with God, nothing else matters as regards the surety of your survival.
 34. Make no mistake: This survival faith is a living faith—increasingly manifesting the fruits of the divine spirit.
 35. Being sons of the kingdom will not save you in the face of knowing and persistent rejection of the truths essential to progressive spiritual attainment.
 36. Even you who have been with me in the Father's business on earth, can even now desert if you love not the Father's service

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23. But you should be wise regarding the ripening of an age—alert to discern the signs of the times. You know when the fig tree puts forth leaves that summer is near.
24. When the world passes through the long winter of material-mindedness you should discern the coming of the springtime of a spiritual dispensation—and that the summertime of a new visitation draws near.
25. Do you not perceive that when each of you is called to lay down his life and pass through the portal of death, you stand in

12. Sonship should make you better citizens and better rulers of the secular government. Sincerity in one sphere of life should favor response to duty in another sphere.
13. If civil rulers become religious dictators, you will suffer persecution. But the manner in which you suffer and die will eventually enlighten the world.
14. This gospel will bring about divorcement of politics and religion—intellectual freedom and religious liberty.
15. Under persecutions, the kingdom will prosper, but you will be in grave danger, subsequently, when all men speak well of you, when men in high places nominally accept the gospel.
16. Learn to be faithful even in times of peace and prosperity. You should not require trouble to save your ease-drifting souls.
17. You are commissioned to preach the gospel—let nothing divert you from this one duty. Let all mankind benefit from your spiritual ministry, intellectual communion, and uplifting social service.
18. But these humanitarian labors are not to take the place of the gospel. These mighty ministrations are but the by-product of the still more mighty transformations which the Spirit has made in the hearts of the faith-sons of the kingdom.
19. Do not employ civil power to promote religion. Persuade men, but never compel them. Whatsoever that you would that men do to you, do even so to them.
20. When believers serve the civil government, their service should be enhanced by the spiritual enlightenment of their religion. If the believer is not a superior civil servant as compared to the unbeliever, there is something wrong with his spiritual life.
21. Consciousness of sonship with God should quicken the entire life service of every man, woman, and child who possesses such a mighty stimulus to all the inherent powers of a human personality.
22. You are not to be passive mystics or colorless ascetics; you should not become dreamers and drifters, supinely trusting in a fictitious Providence to provide the necessities of life.
23. Be gentle with erring mortals, patient with ignorant men, forbearing under provocation; but also be valiant in defense of righteousness, mighty in the promulgation of truth, and aggressive in the preaching of the gospel.

62. DISCOURSE ON SONSHIP AND CITIZENSHIP

A. TIME: A. D. 30

B. PLACE: The Gethsemane camp

C. OCCASION: This Thursday's forenoon talk was given to a chosen group of both Jews and gentiles. It was really his farewell address to the combined company of the apostles and his leading disciples. The twelve were all present, except Judas. He talked for almost two hours to this group of fifty believers and answered a score of questions. This record is a summary of this discussion.

D. REFERENCES: P. 1929-32

E. SYLLABUS:

1. Kingdoms of this world may employ force to maintain order. The heavenly kingdom of spiritual brotherhood may be promoted only by the power of the spirit.
2. This does not nullify the right of believers to enforce discipline upon unruly members.
3. There is nothing incompatible between sonship in the spiritual kingdom and citizenship in the secular government. It is the believer's duty to render to Caesar the things which are Caesar's and to God the things which are God's.
4. There is no conflict between the obligations of the material and the spiritual—unless Caesar presumes to usurp the worship prerogatives of God.
5. You shall not render worship to earthly rulers; and you shall not employ the powers of earthly governments to further the work of the spiritual kingdom.
6. Sonship should make you the ideal citizen—love for your fellows and the absence of hate.
7. But the worldly minded will never know of your light and truth unless you draw near them in unselfish social service.
8. You face a triple responsibility—service to God and man—and special devotion to the brotherhood of believers.
9. The fruits of the spirit—loving service—are a mighty social lever to uplift the races of darkness. The Spirit of Truth will become your power fulcrum.
10. In your dealings with civil rulers—display wisdom and exhibit sagacity. By discretion expertly iron out the trifles of misunderstanding.
11. Seek to live peaceably with all men. Be as wise as serpents but as harmless as doves.

24. This gospel of living truth is like the leaven, the mustard seed—and it is also like the seed of living beings extending from generation to generation.
25. I have made to you a living revelation, and it should bear spiritual fruits in successive generations of believers.
26. From generation to generation the gospel should show increasing vitality and exhibit greater spiritual power. You must not allow this gospel to become merely a sacred memory, a mere tradition about me and the times in which we now live.
27. we have made no direct attack upon the persons or upon the authority of those who sit in Moses' seat; we only offered them light which they so rigorously rejected.
28. We only denounced their disloyalty to the truths which they profess to teach and safeguard. We clashed with them only when they opposed the preaching of the gospel.
29. Even now we do not assail them, but they seek our destruction. You are to preach the good news—not to attack the old ways.
30. Give the Spirit of Truth a chance to do its work. Avoid controversy unless they force it upon you. But do not hesitate to defend the truth which has sanctified you.
31. Throughout the vicissitudes of life, remember always to love one another. Do not strive with men—even with unbelievers. Show mercy to those who abuse you.
32. Prove yourselves loyal citizens, upright artisans, praiseworthy neighbors, devoted kinsmen, understanding parents, and sincere believers in the brotherhood of the kingdom.
33. And my spirit shall be with you, even to the end of the world.

63. THE LAST SUPPER

- A. TIME: A. D. 30
- B. PLACE: Jerusalem—in the upper chamber of the home of John Mark's parents
- C. OCCASION: Jesus, knowing that he would not be able to celebrate the Passover with his apostles on Friday, planned to have this special meal with them on this Thursday evening.
- D. REFERENCES: P. 1933-4; 1938-43 (Matt. 26:17-30; Mark 14:12-26)
- E. SYLLABUS:
1. On the way to the last supper, they tarried on the western brow of Mount Olivet, while Jesus entered upon an intimate discussion of their work on earth after his departure. He again referred to the destruction of Jerusalem and admonished them to avoid all foolish notions about defending him when his enemies should come upon them. He referred to the “many abodes” in his Father’s universe. He promised that, after much tribulation, they would sit down with him in the spirit kingdom on high. (See Urantia Book, page 1934)
 2. When the apostles first entered the upper chamber, there was much confusion while they sought to get for themselves seats of honor at the table.
 3. After the taking of the first cup of the Passover ceremony, Jesus made ready to enact the parable of washing the apostles’ feet.
 4. After being seated, Jesus said: I wanted to eat with you once more before I suffer. I arranged for this supper tonight because tomorrow we are all in the hands of the Father. I will not again eat with you until we sit down in the kingdom over there.
 5. Jesus then went over to where reposed the water, basins, and towels, and after girding himself with a towel, went over by Peter, and kneeling down, made ready to wash his feet. They all stood in breathless amazement.
 6. At first, Peter refused to allow the Master to wash his feet. Then said Jesus: If I do not wash your feet, you will have no part with me in that which I am about to perform.
 7. Then answered Peter: Then, Master, wash not my feet only, but also my hands and my head.
 8. In washing Peter’s feet Jesus said: He who is already clean needs

19. I tell you these things only because you should be strengthened for the temptations and trials which are just ahead. Then Jesus leaned over to Judas and said: What you have decided to do, do quickly.
20. Then they brought Jesus the third cup of wine—the “cup of blessing.” He arose, saying: Take this cup, all of you, and drink it. This shall be the cup of my remembrance. This is the cup of blessing of a new dispensation of grace and truth. This shall be to you the emblem of the bestowal of the divine Spirit of Truth.
21. And I will not again drink this cup with you until I drink it in new form with you in the Father’s eternal kingdom.
22. The Master was now instituting a new remembrance supper as a symbol of the new dispensation wherein the enslaved individual emerges from the bondage of ceremonialism and selfishness into the spiritual joy of the brotherhood and fellowship of the liberated faith sons of the living God.
23. Next, Jesus took the bread and after giving thanks and breaking it, directed them to pass it around, saying: Take this bread of remembrance and eat it. I have told you that I am the bread of life. And this bread is the united life of the Father and the Son in one gift. The word of the Father, as revealed in the Son, is indeed the bread of life.
24. When you do these things, recall the life I have lived on earth among you and rejoice that I am to continue to live on earth with you and to serve through you.
25. Contend not among yourselves as to who shall be greatest. Be you all as brethren.
26. This mighty occasion took place in the upper chamber of a friend. There was nothing sacred or ceremonial about either the supper or the building. The remembrance supper was established without ecclesiastical sanction.
27. Said Jesus in conclusion: As often as you do this, do it in remembrance of me. And when you do remember me, first look back upon my life in the flesh, recall that I was once with you, and then, by faith, discern that you shall all some time sup with me in the Father’s eternal kingdom.
28. This is the new Passover which I leave with you, even the memory of my bestowal life, the word of eternal truth, of my

only to have his feet washed. You who sit with me tonight are clean—but not all. I perform this service as a parable to illustrate a new commandment which I will presently give you.

9. When he had finished washing their feet—Jesus said: Do you really understand what I have done? You call me Master, and I have washed your feet—why was it that you were unwilling to wash one another's feet? The servant is not greater than his master. But why are you so slow to learn the secret of greatness in the spiritual kingdom?
10. When I came here tonight you not only proudly refused to wash one another's feet, but you must also fall to disputing among yourselves as to who should have the places of honor at my table.
11. There are no places of preferment at my table. I love each of you as I do the others. He who would be great among you, let him become as the younger; he who would be chief, let him become one who serves.
12. You observe that I am among you as one who serves. And you should be willing to become fellow servants with me in doing the Father's will.
13. During the meal Jesus, looking them over, said: Knowing that the forces of evil have conspired to bring about the death of the Son of Man, I determined to eat this supper with you since I will not be with you by this time tomorrow night.
14. While my hour has come, it was not required that one of you should betray me into the hands of my enemies. Looking at one another, they all inquired: Is it I?
15. I must go to the Father, but there was no reason why one of you should become a traitor. This is the coming to fruit of the concealed evil in the heart of one who failed to love truth with his whole soul.
16. How deceitful is the intellectual pride that precedes the spiritual downfall. My friend of many years, who even now eats my bread, will be willing to betray me.
17. And when Judas asked, Is it I? Jesus handed the bread to Judas, saying: You have said. It was so natural to serve the one sitting on the left of the host, the apostles failed to comprehend that Judas was the betrayer.
18. Said Jesus: I sorrow that this evil should happen and hoped up to this hour that the power of truth would triumph over evil. But such victories are not won without the faith of the sincere love of the truth.

12. Jesus called his apostles sons of God and brethren—now he calls them friends.
13. Jesus now stands up saying: I am the true vine, and my Father is the husbandman. I am the vine and you are the branches.
14. The Father requires that you bear much fruit, therefore is the vine pruned. If the branch bears no fruit, the Father will take it away.
15. The Father will cleanse every fruitful branch that it may bear more fruit. You are already clean by the word I have spoken.
16. The branch dies if it is separated from the vine. You must abide in me, and I in you.
17. As I am the vine, so are you the living branches. You cannot yield the fruits of loving service unless you abide in me.
18. If you maintain this living spiritual connection you will bear much spirit fruit.
19. If my spirit infuses you—you can ask what you will with the assurance that the Father will grant our petition.
20. Herein is the Father glorified: That the vine has many living branches, and that every vine bears much fruit.
21. And when the world sees these fruit-bearing branches—my friends loving one another, even as I have loved them—all men will know that you are my disciples.
22. As the Father has loved me, so have I loved you. Live in my love even as I live in the Father's love.
23. After discussing the remarks on the vine and the branches, the Master continued: When I leave you, be not discouraged by the enmity of the the world. Faint-hearted believers may even turn against you.
24. If the world hates you, recall that it also hated me. You are not of this world, therefore does the world refuse to love you.
25. While you are in this world, your lives are not to be worldlike. I have called you out of the world—even to represent the spirit of another world.
26. Always remember that the servant is not greater than his master. If they persecute me, they will also persecute you. And all this they do because they believe not in me nor in Him who sent me.
27. When you suffer for the gospel—remember that I suffered before you. Some of your enemies are ignorant—but not all. Some have knowingly rejected saving light—they have no excuse for their sin.

64. THE NEW COMMANDMENT

- A. TIME: A. D. 30
- B. PLACE: Jerusalem—following the Last Supper at the Mark home
- C. OCCASION: Following the Last Supper, Jesus recounted their preaching tour and advised them to make provision for proper support in their future work. He then told them that he must return to the Father but that they were to carry on the gospel work.
- D. REFERENCES: P. 1944-7 (John 15:1-27)
- E. SYLLABUS:
1. Said Jesus: When I enacted for you a parable indicating how you should be willing to serve one another, I said I desired to give you a new commandment. I would do this now as I am about to leave you.
 2. You all know the commandment which directs you to love one another—to love your neighbor as yourself. But I am not wholly satisfied with even that sincere devotion.
 3. I give you this new commandment: That you love one another even as I have loved you. And by this will all men know that you are my disciples.
 4. This new commandment puts no new burden on your souls. Rather it brings new joy by the bestowal of added affection upon your fellows.
 5. This is your supreme measure of true affection—for greater love can no man have than to lay down his life for his friends.
 6. You are my friends. You call me Master, but I have never called you servants. I have chosen you and ordained that you go forth to yield the fruit of loving service to your fellows.
 7. You shall experience the fullness of divine joy, if you shall love one another even as I have loved you.
 8. If you would share the Master's joy, you must share his love—share his service. This will not deliver you from trouble in this world—but it does create a new world.
 9. It is loyalty—not sacrifice that I demand. Sacrifice suggests the absence of that affection which would have made such a service a supreme joy.
 10. Duty suggests that you are servant minded—you thus miss the mighty thrill of doing your service as a friend and for a friend.
 11. The impulse of friendship transcends all convictions of duty. And service for a friend can never be called a sacrifice.

28. What have I done that the rulers should hate me? I have only offered them salvation. But have you not read in the Scripture: “And they hated me without a cause”?
29. But I will not long leave you alone in the world—I will soon send you a spirit helper—to comfort and teach you the way of truth.
30. Let not your hearts be troubled. You believe in God; believe also in me. Even though I leave you, I will not be far from you.
31. In my Father’s universe there are many spheres. I go to these worlds of light—and sometime you also shall ascend thereto.
32. If I go before you to the Father, I will surely send for you. Mean-time, I shall be present with you in spirit even while you tarry on this world.
33. Though you cannot go with me to the Father just now, you shall certainly follow me in the ages to come.
34. As Jesus sat down, Thomas said: Master, we do not know where you are going but we will follow you if you will show us the way. Jesus answered: Thomas, I am the way, the truth, and the life. No man goes to the Father except through me.
35. This was all too deep for many of them. Said Philip: Master, show us the Father, and everything will be made plain. Said Jesus: Philip, have I been so long with you and even now you do not know me? He who has seen me has seen the Father.
36. I speak the Father’s words, do the Father’s will, and perform

65. THE PROMISED HELPER

- A. TIME: A. D. 30
- B. PLACE: Jerusalem—after the Last Supper in the Mark home
- C. OCCASION: This was one of the talks given after the Last Supper. This was a part of the farewell discourse.
- D. REFERENCES: P. 1948-54 (John 14:16-31; Chaps. 15 and 16)
- E. SYLLABUS:
1. After I have gone to the Father, after I have received the final sovereignty of my domain, according to my promise, I will send you another Teacher—I will pour out my Spirit of Truth upon all flesh.
 2. You already have the spirit of my Father in your hearts—then you shall also have this new gift of the spirit of living truth.
 3. Unbelievers may not want to listen to this Spirit of Truth, but the sons of light will receive him gladly. And you shall know this spirit as you have known me.
 4. You perceive that I am not going to leave you alone and without guidance. Today I can be with you only in person—in times to come I can be with you and all other men wherever you may be.
 5. So you see, it is better that I go away—that I leave you in the flesh so that I may the better and the more fully be with you in the spirit.
 6. In a few hours the world will see me no more. You will know me because I will send my spirit to live within you. I have kept the Father's word and you will keep my word. And this spirit will comfort you and eventually lead you into all truth.
 7. I tell you these things to prepare you for the trials which are just ahead. You will be indwelt by both the Father and the Son, and this spirit friend will bring to your remembrance everything I have taught you.
 8. At this point Judas Alpheus asked one of the few questions he ever addressed to Jesus: Master, you have always lived among us as a friend. How shall we know you when you manifest yourself only by this spirit?
 9. Smiling, Jesus said: I am going back to the Father. In a little while I will send you my spirit—just like me except for this material body. This teacher of truth will live in you.
 10. In these ways both the Father and I will dwell within you. And you shall learn to love one another as we both have loved you.

11. After many questions had been asked, Jesus continued: I am trying to prepare you for what is coming upon us. They will put you out of the synagogue and some of you they will kill.
12. They refuse to know the Father by rejecting me, and when they reject you, they refuse to receive me.
13. I am talking plainly to you because you are confronted with trouble. A man's foes may be those of his own household.
14. While the gospel brings great peace to the soul, it does not bring peace on earth until men are willing to do the Father's will.
15. It is strange that none of you ask me why I am leaving you. As I have told you, it is profitable that I go away—so that the new teacher can come. He will help you to judge between sin and righteousness.
16. There is much to say, but you cannot stand any more just now. This Spirit of Truth will guide you through the many abodes in my Father's universe.
17. This spirit will not speak of himself, but will declare that which the Father has revealed to the Son; and will show you things to come.
18. Everything which the Father has in this domain is now mine; wherefore did I say that the new teacher would take of that which is mine and reveal it to you.
19. I am about to leave you for a little while. When you see me again, I will be on the way to the Father so that even then you will not see me for long.
20. The apostles were much confused. They did not comprehend what he intended by these remarks about "a little while," etc.
21. Said Jesus: Why are you so confused? I have plainly told you that the Son of Man must die, but that I will rise again. Why can you not understand these things?
22. A woman may be sorrowful in her travail, but presently she is joyful with her child. So you will be sorrowful at first, but later your sorrow will be turned to joy.
23. There is going to come to you a new revelation of salvation which no man can ever take away from you.
24. Hitherto you have made all your requests in my Father's name. After you see me again, you may also ask in my name, and I will hear you.
25. I have had to teach you in parables because you were only children in the spirit. But the time will come when I can talk to you more fully about the Father and his kingdom.

PART IV — The Sermons of Jesus

26. The Father desires to be more fully revealed to you. I have shown you the Father, but when you are perfected in spirit growth, you shall see the Father himself.
27. After a pause, Jesus again addressed them: In the flesh, I can only be one among you; but when delivered from this investment of mortal nature, I can become a spiritual incarnation in the souls of all true believers.
28. And so will I be the better prepared to guide you through this life as I also will guide you through the many abodes in the future life of the heaven of heavens.
29. Your future life is not an endless rest of idleness and selfish ease but rather a ceaseless progression in grace, truth, and glory.
30. You will go on from glory to glory until you finally attain the divine state wherein you are spiritually perfected even as the Father is perfect.
31. If you would follow after me, strive to do the Father's will—rather than trying to imitate my natural life in the flesh.
32. All will not receive the new teacher as their guide, but to those who do, this Spirit of Truth will become in them a well of living water springing up into eternal life.
33. As I am about to leave you, I would speak words of comfort. My peace I leave with you. I give each of you all you will receive.
34. Let not your heart be troubled—neither be afraid. I have overcome the world, and through me you shall triumph by faith. I may be killed, but I will come back before I go to my Father.
35. I love you with a great affection. I would not leave you—but it is the Father's will—my hour has come. Remember, I will surely send you the new teacher.
36. Do not doubt even after you are scattered abroad by persecution and cast down by many sorrows. But you will not be alone, even as I am never alone—always we have the Father with us.
37. I tell you all these things that you may have peace—and have it more abundantly. In this world you shall have tribulation, but be of good cheer, I have triumphed over the world and I show you the way to eternal joy and everlasting service.

desire that we draw apart by ourselves while we pray to our Father in heaven for strength to sustain us in this hour and henceforth in all the work we must do in his name.

They knelt in a circle about Jesus as they had done on the day of their ordination; and then, standing there in the midst of them glorified in the mellow moonlight, he offered the last group prayer.

D. REFERENCES: P. 1963-5 (John Chap. 17)

E. SYLLABUS: No effort will be made to condense this extraordinary prayer. Reference should be made to the text.

PART IV — The Sermons of Jesus

66. FAREWELL PERSONAL ADMONITIONS

- A. TIME: A.D. 30
- B. PLACE: Jerusalem—upper chamber of the Mark home
- C. OCCASION: This was the concluding part of the after supper remarks of the Master.
- D. REFERENCES: P. 1955-62
- E. SYLLABUS: These farewell remarks do not lend themselves to any sort of condensation. It will, therefore, be best to refer directly to the text.

67. THE LAST GROUP PRAYER

- A. TIME: A.D. 30
- B. PLACE: Mt. Olivet—on a large, flat rock, a short distance from the Gethsemane camp
- C. OCCASION: A few moments after arriving at camp, Jesus said: My friends and brethren, my time with you is now very short, and I

Remember, we should all submit ourselves to the will of the Father in heaven.

3. Jesus called David Zebedee and said: Send me your most fleet and trustworthy messenger. David brought Jacob—and Jesus said to him: In all haste go to Abner at Philadelphia and say: The Master sends greetings of peace to you and says that the hour has come when he will be delivered into the hands of his enemies, who will put him to death, but that he will rise from the dead and appear to you shortly, before he goes to the Father. After rehearsing this message, Jesus said to Jacob: Fear not what any man may do to you, Jacob, for this night an unseen messenger will run by your side.
4. Turning to the chief of the visiting Greeks, Jesus said: My brother, be not disturbed by what is about to take place since I have forewarned you. The Son of Man will be put to death at the instigation of his enemies, the chief priests and the rulers of the Jews, but I will rise to be with you a short time before I go to the Father. And when you have seen all this come to pass, glorify God and strengthen your brethren.
5. Said Jesus to Andrew as he left his side that night: Andrew, do what you can to keep your brethren together until I come again to you after I have drunk this cup. Strengthen your brethren, seeing that I have already told you all. Peace be with you.
6. Before David went to his self-imposed task of outpost duty, he bade farewell to Jesus, saying: Master, I have had great joy in my service with you. My brothers are your apostles, but I have delighted to do the lesser things as they should be done, and I shall miss you with all my heart when you are gone.
7. Said Jesus to David: David, my son, others have done that which they were directed to do, but this service have you done of your own heart, and I have not been unmindful of your devotion. You, too, shall some day serve with me in the eternal kingdom.
8. As they prepared to go on watch, David said to Jesus: You know, Master, I sent for your family, and I have word by a messenger that they are tonight in Jericho. They will be here early tomorrow forenoon since it would be dangerous for them to come up the bloody way by night.
And Jesus said: Let it be so, David.

68. LAST HOUR BEFORE THE BETRAYAL

- A. TIME: A. D. 30
- B. PLACE: At the Gethsemane camp.
- C. OCCASION: These are some of the exchanges which took place between Jesus and some of his associates on his last evening with them, and just before they retired for the night.
- D. REFERENCES: P. 1966-7
- E. SYLLABUS:
1. When David Zebedee and John Mark informed Jesus that Judas intended to betray him, Jesus said: My friends, nothing can happen to the Son of Man unless the Father in heaven so wills. Let not your hearts be troubled; all things will work together for the glory of God and the salvation of men.
 2. Then Jesus addressed his last words to the eleven: My friends, go to your rest. Prepare yourselves for the work of tomorrow.

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AS COMPARED WITH THE FOUR GOSPELS

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THE LIFE OF JESUS AS COMPARED WITH
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INTRODUCTION

PAPER 120. The Bestowal of Michael on Urantia.

This paper is not found in the New Testament.

PAPER 121. The Times of Michael's Bestowal.

While this paper is not in the New Testament, there is to be noted in this connection:

1. The prologue to John's Gospel which is not found in the Urantia Papers. John 1:1-18.
2. The preface to Luke's Gospel which is not found in the Urantia Papers. Luke 1:1-4.
3. The two genealogies of Jesus which are not found in the Urantia Papers. Matt. 1:1-17. Luke 3:23-38.

L. INFANCY AND CHILDHOOD OF JESUS

PAPER 122. Birth and Infancy of Jesus.

Intro. Choosing Palestine—Joseph and Mary. Not in New Testament.

Sec. 1. Joseph and Mary. Not in New Testament.

Sec. 2. Gabriel Appears to Elizabeth. Luke 1:5-25.

a. Mary visits Elizabeth. Luke 1:39-56.

b. John's birth, March 25, 7 B.C. Luke 1:57-80.

Sec. 3. Gabriel's Announcement to Mary. Luke 1:26-38.

Sec. 4. Joseph's Dream. Matt. 1:18-25.

Sec. 5. Jesus' Earth Parents. Not in New Testament.

Sec. 6. The Home at Nazareth. Not in New Testament.

Sec. 7. The Trip to Bethlehem. Luke 2:1-5.

Sec. 8. The Birth of Jesus. Luke 2:6,7.

a. The angels and the shepherds. Luke 2:8-20.

b. The wise men. Matt. 2:1-8.

c. The star of Bethlehem. Matt. 2:9-12.

(Note: Luke 2:21, dealing with circumcision, is not in the Urantia Papers.)

Sec. 9. The Presentation in the Temple. Luke 2:22-39.

Sec. 10. Herod Acts. (Elight to Egypt) Matt. 2:13-23.

PAPER 123. The Early Childhood of Jesus.

Intro. Two years in Alexandria. Leave for Bethlehem in August 4 B.C.

Go to Nazareth in October. Not in New Testament.

Sec. 1. Back in Nazareth. Matt. 2:23. Luke 2:39,40.

Birth of James April 2, 3 B.C. Not in New Testament.

Sec. 2. The Fifth Year (2 B.C.) Not in New Testament.

a. Thought adjuster arrives. February 11, 2 B.C.

b. Discussion of Hebrew child culture.

Sec. 3. Events of the Sixth Year (1 B.C.) Not in New Testament.

a. Education—asks nature questions.

b. John the Baptist's visit—summer 1 B.C.

Infancy and Childhood of Jesus

- c. Becomes interested in Hebrew history.
- d. Trouble with his prayers.
- e. Joseph becomes a contractor.
- f. Develops emotional control.
- g. Studies nature.

Sec. 4. The Seventh Year (A.D. 1). Not in New Testament.

- a. Play life.
- b. July accident—discussion.

Sec. 5. School Days in Nazareth. Not in New Testament.

- a. Starts to school at seven.
- b. Description of school life.
- c. Meets wide range of strangers.
- d. Bright student—masters three languages.
- e. Nazareth one of 24 priest centers.
- f. Jesus' social status.

Sec. 6. His Eighth Year (A.D. 2). Not in New Testament.

- a. Visits uncle's farm in June.
- b. Becomes interested in mathematics.
- c. Simon born April 14, A.D. 2.
- d. Nahor of Jerusalem visits them.

PAPER 124. The Later Childhood of Jesus.

Intro. Contrast of Galilee with Alexandria. Not in New Testament.

Sec. 1. Jesus' Ninth Year (A.D. 3).

- a. Mention of a minor illness.
- b. School life—picture of teacher on floor.
- c. Giving up drawing and modeling.
- d. Martha born September 13.
- e. Study of climate—weather.
- f. Makes trips with his father.

Sec. 2. The Tenth Year (A.D. 4). Not in New Testament.

- a. Becomes conscious of his mission.
- b. Enters advanced school.
- c. Jacob—the stone mason's son.
- d. Leader of youth—likes older people.
- e. Thinking about a vocation.

Sec. 3. The Eleventh Year (A.D. 5). Not in New Testament.

- a. Spends much time at caravan shop.

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- b. Jude born June 24.
- c. Studies Hebrew scriptures.
- d. Trip to Scythopolis—the annual games.
- e. Only time he saw his father angry.

Sec. 4. The Twelfth Year (A.D. 6). Not in New Testament.

- a. Begins regular carpenter work.
- b. Hard for parents to understand.
- c. Pursues music. Teaches home school.
- d. Parents differ concerning his mission.
- e. The parchment on the doorpost.

Sec. 5. His Thirteenth Year (A.D. 7). Luke 2:41-51.

(Aside from this passage in Luke, the story of this year is not in the New Testament.)

- a. Amos born January 9.
- b. Becomes assured of his destiny.
- c. Graduates March 20.
- d. Talk about study at Jerusalem.

Sec. 6. The Journey to Jerusalem. Not in New Testament.

- a. Goes to the Passover.
- b. Reviews history going down the Jordan.
- c. Rest at Bethany—meets Simon and three children.
- d. Stops in Jerusalem with mother's relatives.
- e. Impressed by temple, but repulsed by slaughter.
- f. Messenger appears—reminding him of his mission.

PAPER 125. Jesus at Jerusalem.

Intro. Not in New Testament.

- a. Intrigued by the temple.
- b. Disappointed by perfunctory services.
- c. God cannot love us less than earthly father.

Sec. 1. Jesus Views the Temple. Not in New Testament.

- a. Shocked by lack of reverence.
- b. Sickened by slaughter.
- c. Joseph explains the major feasts.

Sec. 2. Jesus and the Passover. Not in New Testament.

- a. Five Families celebrate Passover at Bethany.
- b. Jesus thinks of bloodless Passover.
- c. All disturbed—but little sleep.
- d. Lazarus shows Jesus around.

Infancy and Childhood of Jesus

- e. Jesus goes to Bethany Wednesday night.
- f. Make arrangements for Jesus to return in two years.
- g. Enjoys meeting youth of the empire.

Sec. 3. Departure of Joseph and Mary. Luke 2:41-44.

How Jesus was left behind.

Sec. 4. First and Second Days in the Temple. Not in New Testament.

- a. Listens at temple. Spends night at Bethany.
- b. Next morning—weeps on Olivet.
- c. Parents return to Jerusalem. Luke 2:45.
- d. Jesus begins to ask questions. Ridiculed.
- e. Returns to Bethany for night. Meditates in garden.

Sec. 5. The Third Day in the Temple. Not in New Testament.

- a. Asks questions and participates in debates.
- b. Parents are searching for him.

Sec. 6. The Fourth Day in the Temple. Luke 2:46-51.

- a. Returns to the temple discussions.
- b. Parents find and rebuke him.
- c. Jesus' judicious reply.
- d. Return to Nazareth. Jesus' promises.
- e. Joseph and Mary puzzled.

II. ADOLESCENCE AND EARLY MANHOOD OF JESUS

PAPER 126. The Two Crucial Years. (14 and 15)

Intro. Not in New Testament.

- a. Consciousness of divinity and destiny.
- b. Increased interest in Jewish people.

Sec. 1. His Fourteenth Year (A.D. 8). Not in New Testament.

- a. Works in wood, canvas, and leather.
- b. Climbs hill and reviews history.
- c. Continues advanced course of reading.
- d. Parents in a quandary.

Sec. 2. The Death of Joseph. Not in New Testament.

- a. Accidentally killed at Sepphoris.
- b. Jesus becomes head of the family.
- c. Entertains with the harp.

Sec. 3. The Fifteenth Year (A.D. 9). Not in New Testament.

- a. Sells a Nazareth house.
- b. Ruth born April 17.
- c. Formulates first family prayer.
- d. Much confused thinking.
- e. Finds “Son of Man” in Book of Enoch.
- f. Ponders what his mission would be.
- g. Mother increasingly alarmed.

Sec. 4. First Sermon in the Synagogue. Not in New Testament.

- a. Fifteenth birthday qualifies him for synagogue.
- b. Delivers first sermon.

Sec. 5. The Financial Struggle. Not in New Testament.

- a. Standard of living declines.
- b. Declining work. Taxes difficult.
- c. Herod rejects claim for money due Joseph.
- d. Rents garden plot.

PAPER 127. The Adolescent Years

Intro. Conscious of pre-existence. Property going—struggle increases.
Not in New Testament.

Sec. 1. The Sixteenth Year (A.D. 10). Not in New Testament.

- a. The adolescent Jesus.
- b. A fully mature individual.

Adolescence and Early Manhood of Jesus

- c. More difficult to understand.
- d. Sells another house.
- e. Contemplates his future work.
- f. A real father to his family.

Sec. 2. The Seventeenth Year (A.D. 11). Not in New Testament.

- a. Dilemma of Zealots' organisation.
- b. Attitude splits Nazareth youth.
- c. First evasion of frankness.
- d. Cites family responsibility as excuse.
- e. James graduates and goes to work.

Sec. 3. The Eighteenth Year (A.D. 12). Not in New Testament.

- a. Property (except home) all gone.
- b. Takes James to Passover.
- c. Celebrate at Bethany. Simon of Bethany dead.
- d. James received into the commonwealth.
- e. "My hour has not yet come."
- f. Gets back old family repair shop.
- g. Reads in the synagogue.
- h. Elizabeth and John visit Nazareth.
- i. Amos dies December 3.

Sec. 4. The Nineteenth Year (A.D. 13). Not in New Testament.

- a. Getting along better with his mother.
- b. Positive teaching vs. negative.
- c. Nonresistance and the children.
- d. Liberalizing Sabbath observance.
- e. Jude starts to school.

Sec. 5. Rebecca, the Daughter of Ezra. Not in New Testament.

- a. Rebecca falls in love.
- b. How Jesus manages the affair.

Sec. 6. His Twentieth Year (A.D. 14). Not in New Testament.

- a. Continuation of Rebecca's story.
- b. Goes up to the Passover.
- c. Bloodless Passover at Bethany.
- d. Mary talks with him about marriage.
- e. Gets equity in Capernaum property.
- f. Becomes fully a man.

PAPER 128. Jesus' Early Manhood.

Intro. Twofold purpose of the bestowal. Not in New Testament.

Sec. 1. The Twenty-first Year (A.D. 15). Not in New Testament.

- a. Recognizes his dual nature.
- b. Combines knowledge and experience into wisdom.
- c. Increased realization of divinity.
- d. Never objected to his titles.
- e. The universe suspense.
- f. Takes Joseph to the Passover.

Sec. 2. The Twenty-second Year (A.D. 16). Not in New Testament.

- a. Adolescent troubles of siblings.
- b. Simon graduates.
- c. Blacksmith at Sepphoris.
- d. Installs James as head of family.
- e. Six months at Sepphoris.
- f. Prepares for withdrawal from family.

Sec. 3. The Twenty-third Year (A.D. 17). Not in New Testament.

- a. Four now working—economic pressure relaxed.
- b. Takes Simon to Passover.
- c. Offer to go to Damascus—import trade.
- d. Meets Stephen at Jerusalem.
- e. Mary's concern over Jesus.

Sec. 4. The Damascus Episode. Not in New Testament.

- a. Four months in Damascus.
- b. The proposed Damascus school.
- c. Why he detached life episodes.

Sec. 5. The Twenty-fourth Year (A.D. 18). Not in New Testament.

- a. First freedom from family responsibilities.
- b. Rejection of the Alexandrian proposals.
- c. An uneventful six months.
- d. James tells of love for Esta.
- e. Miriam loves Jacob.

Sec. 6. The Twenty-fifth Year (A.D. 19). Not in New Testament.

- a. Superb specimen of manhood.
- b. Takes Jude to Passover.
- c. Jude gets arrested.
- d. How Jesus manages the case.
- e. Children play at repair shop.

Adolescence and Early Manhood of Jesus

Sec. 7. The Twenty-sixth Year (A.D. 20). Not in New Testament.

- a. Contemplates his mission.
- b. Family running smoothly.
- c. Enjoys leisure—trains James and Joseph.
- d. Jude runs away.
- e. Double wedding—James and Miriam.
- f. Joseph becomes head of family.
- g. Gives shop to James—prepares to leave.

PAPER 129. The Later Adult Life of Jesus.

Intro. Detaches himself from his family. Not in New Testament.

Sec. 1. The Twenty-seventh Year (A.D. 21). Not in New Testament.

- a. In January Jesus leaves home.
- b. Visits cities and goes to Capernaum.
- c. Becomes a boatbuilder.
- d. Works for Zebedee one year.
- e. Lives and works at Bethsaida.
- f. Whole family admires Jesus.
- g. Sends money home.
- h. Taxed as “skilled craftsman.”
- i. Enjoys synagogue library.
- j. Conducts meetings at home and shop.

Sec. 2. The Twenty-eighth Year (A.D. 22). Not in New Testament.

- a. In March Jesus leaves Capernaum.
- b. Goes to Jerusalem for Passover.
- c. Puts John Zebedee in charge of his family.
- d. They buy a house in Jesus’ name.
- e. Visits in Jerusalem two months.
- f. Calls on Annas—inspects schools.
- g. Meets Gonod and goes to Rome.

Sec. 3. The Twenty-ninth Year (A.D. 23). Not in New Testament.

- a. Spends this year in Mediterranean tour.
- b. Known as Damascus scribe.
- c. As Jewish tutor at Corinth.
- d. Only Zebedee knew facts of this trip.
- e. Bestowal on Urantia—for the universe.
- f. Purpose of trip: to know men.
- g. Makes great advances in character.

Sec. 4. The Human Jesus. Not in New Testament.

- a. Period of his personal ministry.
- b. Perfects prayer life—understands men.
- c. An inspiration—not an example.

Trip to Rome and Transition Years

III. TRIP TO ROME AND THE TRANSITION YEARS

PAPER 130. On the Way to Rome.

Intro. Rome tour covers most of two years. Not in New Testament.

- a. Description of the trip.
- b. Spends half of day with Ganid and Gonod.

Sec. 1. At Joppa—Discourse on Jonah. Not in New Testament.

- a. Gadhah asks about Jonah.
- b. Jesus' discussion of Jonah.
- c. Discusses good and evil.

Sec. 2. At Caesarea. Not in New Testament.

- a. Tarry because of broken steering paddle.
- b. Instructs Chinese merchant.
- c. Anaxand tells Jesus his troubles.
- d. Ganid intrigued by Jesus' personal work.
- e. Tells Ganid about animal psychology.

Sec. 3. At Alexandria. Not in New Testament.

- a. Get settled. The library and city.
- b. Ganid collects data on world religions.
- c. Arranges translations at Rome.
- d. Gonod meets Alexander—brother of Philo.

Sec. 4. Discourse on Reality. Not in New Testament.

- a. Discusses Plato with library professor.
- b. One of his scientific dissertations.
- c. Special talk to Ganid.

Sec. 5. On the Island of Crete. Not in New Testament.

- a. They go to Crete to play.
- b. First talk with Gonod on religion.
- c. Drunken man attacks slave girl.

Sec. 6. The Young Man Who Was Afraid. Not in New Testament.

- a. How Jesus did personal work.
- b. Message to the downcast lad.

Sec. 7. At Carthage—Discourse on Time and Space. Not in New Testament.

- a. Talks with Mithraic priest.
- b. Seven concepts of space conditioned by time.

Sec. 8. On the Way to Naples and Rome. Not in New Testament.

- a. Stop at Malta. Claudus—suicide.
- b. Week at Syracuse—helps Ezra.
- c. Stop at Naples.
- d. By Capua to Rome.

PAPER 131. The World's Religions.

Intro. Not in New Testament.

Sec. 1. Cynicism.

Sec. 2. Judaism.

Sec. 3. Buddhism.

Sec. 4. Hinduism.

Sec. 5. Zoroastrianism.

Sec. 6. Suduanism (Jainism).

Sec. 7. Shinto.

Sec. 8. Taoism.

Sec. 9. Confucianism.

Sec. 10. "Our Religion."

PAPER 132. The Sojourn at Rome.

Intro. Not in New Testament.

- a. Meets leaders of Stoics, Cynics, and Mithraics.
- b. Paves way for later missionaries.
- c. Three factors in spread of Christianity.

Sec. 1. True Values. Not in New Testament.

Talk with Angamon—Stoic leader.

Trip to Rome and Transition Years

Sec. 2. Good and Evil. Not in New Testament.

Talk with Mardus—Cynic leader.

Sec. 3. Truth and Faith. Not in New Testament.

Talk with Nabon—Mithraic leader.

Sec. 4. Personal Ministry. Not in New Testament.

a. Ministers to over five hundred.

b. To soldier, forum speaker, and man falsely accused.

Sec. 5. Counseling the Rich Man. Not in New Testament.

a. Ten factors in wealth.

b. Discussion of riches.

Sec. 6. Social Ministry. Not in New Testament.

The widow with five children.

Sec. 7. Trips about Rome. Not in New Testament.

a. Five trips about Rome.

b. In Switzerland—talks religion with Gonod.

c. Ganid proposes to make new religion.

PAPER 133. The Return from Rome.

Intro. Not in New Testament.

Discusses India's caste system.

Sec. 1. Mercy and Justice. Not in New Testament.

a. Bully attacks youth. Discussion.

b. For days they talk it over.

c. Why persons did not attack Jesus.

Sec. 2. Embarking at Tarentum. Not in New Testament.

a. Man attacking his wife.

b. Pleasant sail to Nicopolis.

Sec. 3. At Corinth. Not in New Testament.

a. Contact with synagogue.

b. Meeting with Crispus.

c. Paul, Silas, and Timothy later meet these people.

d. Jesus shuns public baths.

e. Episode of the two courtesans.

f. Martha and the two women.

Sec. 4. Personal Work in Corinth. Not in New Testament.

The miller, centurion, Mithraist, Epicurean, contractor, judge, innkeeper, Chinese merchant, traveler, runaway lad, and condemned criminal.

Sec. 5. At Athens—Discourse on Science. Not in New Testament.

- a. Visit to university.
- b. Discussion with Greek philosopher.

Sec. 6. At Ephesus—Discourse on the Soul. Not in New Testament.

Talks with homesick Phoenician and Greek philosopher.

Sec. 7. The Sojourn at Cyprus—Discourse on Mind. Not in New Testament.

- a. Rest for two weeks.
- b. Ganid's illness—Jesus nurses him.
- c. Animal and human minds.

Sec. 8. At Antioch. Not in New Testament.

Jesus grows more sober.

Sec. 9. In Mesopotamia. Not in New Testament.

- a. Visit to Ur.
- b. Farewell to the Indians.
- c. End of mission of Joshua the teacher.

PAPER 134. The Transition Years.

Intro. Not in New Testament.

Jesus reconciled to Palestine.

Sec. 1. The Thirtieth Year (A.D. 24). Not in New Testament.

- a. Left Indians at Charax—December A.D. 23.
- b. Returned to Nazareth.
- c. Family thought he had been at Alexandria.
- d. Visits family several weeks.
- e. Jude and Simon get married.
- f. Caravan conductor falls sick.

Sec. 2. The Caravan Trip to the Caspian. Not in New Testament.

- a. Trip takes full year.
- b. Stops at Lake Urmia on return.

Trip to Rome and Transition Years

Sec. 3. The Urmia Lectures. Not in New Testament.

- a. Cymboyton and religious forum.
- b. Disagreement of angels of churches and angels of progress regarding Urantia revelation.

Sec. 4. Sovereignty—Divine and Human. Not in New Testament.

Jesus' discussions.

Sec. 5. Political Sovereignty. Not in New Testament.

Restatement by revelators.

Sec. 6. Law, Liberty, and Sovereignty. Not in New Testament.

- a. Continued discussion.
- b. Death of Cymboyton—and the forum.

Sec. 7. The Thirty-first Year (A.D. 25). Not in New Testament.

- a. Visits Capernaum, Tyre, and Antioch.
- b. Goes to many cities on way to Beersheba.
- c. Sojourns on Mount Hermon.

Sec. 8. The Sojourn on Mount Hermon. Not in New Testament.

- a. In August engages Tiglath.
- b. Six weeks on Mount Hermon.
- c. Confronts his universe enemies.
- d. Technically completes his bestowal.

Sec. 9. The Time of Waiting. Not in New Testament.

- a. Meets his family in Capernaum.
- b. Starts to Feast of Tabernacles with John Zebedee.
- c. Stops at Bethany.
- d. Returns alone. Works at boatshop.
- e. John the Baptist at Pella.

PAPER 135. John the Baptist.

Intro. Birth of John. Luke 1:57-80.

Visits Jesus in June, 1 B.C.

Sec. 1. John Becomes a Nazarite. Not in New Testament.

Sec. 2. The Death of Zacharias. Not in New Testament.

- a. He dies in July, A.D. 12.
- b. In September John and mother visit Nazareth.

THE LIFE OF JESUS AS COMPARED WITH THE FOUR GOSPELS

- c. Goes to Hebron when John was 20.
- d. Becomes shepherd near Engedi.
- e. Grows fond of Abner.

Sec. 3. The Life of a Shepherd. Not in New Testament.

- a. Ezda, the orphan lad.
- b. Keeps posted on world affairs.
- c. Studies Daniel.

Sec. 4. The Death of Elizabeth. Not in New Testament.

- a. She dies August 17, A.D. 22.
- b. Attends funeral. Gives flocks to Abner.
- c. Enters Engedi. Studies Bible.
- d. Captivated by Elijah.

Sec. 5. The Kingdom of God. Not in New Testament.

- a. The kingdom in Old Testament.
- b. Hebrew views.

Sec. 6. John Begins to Preach. Matt. 3:1-12. Mark 1:1-6. Luke 3:1-15.

- a. Opposite Jericho—March, A.D. 25.
- b. At Bethany ford—four months.
- c. Priests inquire if he is Messiah. John 1:19-28.

Sec. 7. John Journeys North.

- a. At Adam. Matt. 3:11. Mark 1:7,8. Luke 3:16-18.
- b. Expands his teaching.

Sec. 8. Meeting of Jesus and John. Matt. 3:13-17. Mark 1:9-11. Luke 3:21-22.

- a. John reaches Pella in December, A.D. 25.
- b. James, John, and Jude plan to see John.
- c. Just before noon, Sunday, January 13, A.D. 26, Jesus lays down his tools, saying: "My hour has come."
- d. Next day presents himself for baptism at noon, January 14, A.D. 26.
- e. John tells him of Gabriel's visit to his mother.

Sec. 9. Forty Days of Preaching.

- a. New deputation of priests. John 1:19-28.
- b. Jesus returns February 23.
- c. John proclaims him "Son of God." John 1:29-34.
- d. +Next morning separate for good.

Trip to Rome and Transition Years

Sec. 10. John Journeys South. Not in New Testament.

- a. March 3 John starts south.
- b. Stays several weeks at Adam.
- c. By June back at Bethany ford.
- d. Herod alarmed. Arrests John June 12.

Sec. 11. John in Prison. Matt. 14:1-4.

- a. John's disciples report to him. John 3:25-36.
- b. John sends word to Jesus. This was his last message. Matt. 11:2-30. Luke 7:18-35. (Also in Paper 144)

Sec. 12. Death of John the Baptist. Matt. 14:5-12. Mark 6:14-29. Luke 9:7-9.

- a. In prison at Machaerus.
- b. The birthday feast.
- c. Herodias has her daughter dance.
- d. Herod's rash oath. John is beheaded.
- e. Disciples bury John.

IV. BAPTISM AND THE TWELVE APOSTLES

PAPER 136. Baptism and the Forty Days.

Intro. Not in New Testament.

Difference in messages of John and Jesus.

Sec. 1. Concepts of the Expected Messiah. Not in New Testament.

- a. Servant of the Lord. Son of Man. Son of God.
- b. Restoration of David's throne.
- c. National sin and Roman rule.

Sec. 2. The Baptism of Jesus. Matt. 3:13-17. Mark 1:9-11. Luke 3:21-22.

- a. Jesus attains pinnacle of development.
- b. Instead of fusing, his Adjuster is personalized.
- c. The Adjuster speaks.
- d. Jesus is 31-1/2 years old.
- e. End of purely human life of Jesus.

Sec. 3. The Forty Days. Matt. 4:1-11. Mark 1:12,13. Luke 4:1-13.

- a. The great temptation had been on Mount Hermon earlier.
- b. Meets Gabriel and the Constellation Father.
- c. Completion of sovereignty.

Sec. 4. Plans for Public Work. Not in New Testament.

- a. Reviews Immanuel's instructions.
- b. Fasted only two days.
- c. Two ways—his and the Father's.
- d. Time of the great decisions.

Sec. 5. The First Great Decision. Not in New Testament.

- a. Not to utilize superhuman powers.
- b. Assigns command of all spiritual hosts to his Personalized Adjuster.
- c. Adjuster warns him concerning time.

Sec. 6. The Second Decision. Matt. 4:2-4. Luke 4:3,4.

- a. No miraculous satisfaction of his personal needs.
- b. Refusal of self-defense.
- c. No wonder-working mission.

Sec. 7. The Third Decision. Matt. 4:5-7. Luke 4:9-12.

To respect natural laws in his personal life.

Baptism and the Twelve Apostles

Sec. 8. The Fourth Decision. Matt. 4:8-10. Luke 4:5-8.

- a. Refusal of superhuman methods of gaining attention.
- b. No political power.
- c. He was a first century mortal.

Sec. 9. The Fifth Decision. Not in New Testament.

- a. Would appear as the Prince of Peace.
- b. No material tests for spiritual problems.

Sec. 10. The Sixth Decision. Not in New Testament.

In all matters be subject to the Father's will.

PAPER 137. Tarrying Time in Galilee.

Intro. Not in New Testament.

Rejoins John Saturday, February 23, A.D. 26.

Sec. 1. Choosing the First Four Apostles. John 1:35-42. Matt. 4:18-22.
Mark 1:16-20. Luke 5:1-11.

- a. Andrew leaves John the Baptist for Jesus.
- b. He brings Peter to Jesus.
- c. James and John looking for Jesus.

Sec. 2. Choosing Philip and Nathaniel. John 1:43-51.

- a. Jesus leaves John. February 24, A.D. 26.
- b. Calls Philip, then Nathaniel.
- c. Lodges with Joseph in Jesus' old home.

Sec. 3. The Visit to Capernaum. Not in New Testament.

- a. Stops with Zebedee.
- b. Sends apostles on to Cana.
- c. Next day all go to Cana—wedding.
- d. Mary is overjoyed.

Sec. 4. The Wedding at Cana. John 2:1-11.

- a. Story of the water and the wine.
- b. Not a miracle.

Sec. 5. Back in Capernaum. Matt. 4:13-16. Luke 4:31. John 2:12.

- a. Jesus and the six leave Cana next day.
- b. Serious talks with the six.
- c. Jude believes on Jesus.

Sec. 6. The Events of a Sabbath Day. Not in New Testament.

- a. First public appearance March 2.
- b. Preaches in synagogue.
- c. Visits with James and Jude—and the apostles.

Sec. 7. Four Months of Training. Not in New Testament.

- a. James (brother) sits in on the teaching.
- b. Delay hard on them—especially Peter.
- c. The Pharisees, Sadducees, Essenes, Zealots, Herodians, and Nazarites.

Sec. 8. Sermon on the Kingdom. Not in New Testament.

- a. Last day at carpenter bench. June 18.
- b. Preparing for the preaching tour.
- c. Preaches on “The Kingdom.” June 22.

PAPER 138. Training the Kingdom’s Messengers.

Intro. Not in New Testament.

- a. Tells apostles about his plans.
- b. Aloofness of his family.

Sec. 1. Final Instructions. Not in New Testament.

- a. June 23 gives final instructions.
- b. First tour—one of peonal work.
- c. Tells them about 12 apostles.
- d. Tour lasts two weeks.

Sec. 2. Choosing the Six. Not in New Testament.

NOMINATIONS

1. Matthew Levi—by Andrew.
2. Thomas Didymus—by Philip.
3. James Alpheus—by James Zebedee.
4. Judas Alpheus—by John Zebedee.
5. Simon Zelotes—by Peter.
6. Judas Iscariot—by Nathaniel.

Sec. 3. The Call of Matthew and Simon. Matt. 9:9-13. Mark 2:13-17. Luke 5:27-32.

- a. Lunch with Matthew. Call Simon.
- b. The evening banquet.
- c. Lodge with Matthew.

Baptism and the Twelve Apostles

Sec. 4. The Call of the Twins. Not in New Testament.

Call the Alpheus twins at Kheresa.

Sec. 5. The Call of Thomas and Judas. Not in New Testament.

All return to the Zebedee home.

Sec. 6. The Week of Intensive Training. Not in New Testament.

- a. Six old apostles train six new.
- b. Establish midweek holiday.

Sec. 7. Another Disappointment. Not in New Testament.

- a. Peter restless to start.
- b. Jesus asks about money—families.
- c. Sends them back to fish—two weeks.

Sec. 8. First Work of the Twelve. Not in New Testament.

- a. What to preach—and what not.
- b. Jesus teaching in public by parables.
- c. Teaches apostles by questions and answers.

Sec. 9. Five Months of Testing. Not in New Testament.

His family (except Ruth) desert him.

Sec. 10. Organization of the Twelve. Not in New Testament.

- a. Each assigned a job.
- b. Ordained January 12, A.D. 27.

PAPER 139. The Twelve Apostles.

Not in New Testament, except as in Matt. 10:2-4. Mark 3:13-19. Luke 6:12-16.

PAPER 140. The Ordination of the Twelve.

Intro. Not in New Testament.

Sunday noon, January 12, A.D. 27.

Sec. 1. Preliminary Instruction. Not in New Testament.

The message of the kingdom.

Sec. 2. The Ordination. Not in New Testament.

Sec. 3. The Ordination Sermon. (Sermon on the Mount) Matt. Chapters 5-7.

Luke 6:20-49. So-called "Sermon on the Mount" is not the gospel of Jesus.

Sec. 4. You Are the Salt of the Earth.

- a. You are the light of the world.
- b. By their fruits you shall know them.

Sec. 5. Fatherly and Brotherly Love.

Review of the ordination charge.

Sec. 6. The Evening of the Ordination. Not in New Testament.

- a. Talk in the garden.
- b. The commandments. Matt. 5:21-48; 6:1-34; 7:1-29.
- c. The apostles ask questions.
- d. Jesus sends them to bed.

Sec. 7. The Week following the Ordination. Not in New Testament.

- a. Thomas requests delay.
- b. Crowds begin to assemble.
- c. The gospel.
- d. Peter and James: "We are ready."

Sec. 8. Thursday Afternoon on the Lake. Not in New Testament.

What each apostle gained from the following discussions:

- a. Doing the Father's will.
- b. Political attitude.
- c. Social attitude.
- d. Economic attitude.
- e. Personal religion.

Sec. 9. The Day of Consecration. Not in New Testament.

- a. Next Sabbath go back to mount of ordination.
- b. Jesus reviews ordination sermon.

Sec. 10. The Evening after the Consecration. Not in New Testament.

- a. Apostles ask many questions.

Beginning the Public Work

V. BEGINNING THE PUBLIC WORK

PAPER 141. Beginning the Public Work.

Intro. Not in New Testament.

Jesus weeps over family neglect.

Sec. 1. Leaving Galilee. Not in New Testament.

a. Two weeks' stop at Pella.

b. Jesus did not preach.

Sec. 2. God's Law and the Father's Will. Not in New Testament.

More about the kingdom.

Sec. 3. The Sojourn at Amathus. Not in New Testament.

a. Preach and do personal work.

b. Andrew gets apostles organized.

c. Unfortunate pictures of Jesus.

Sec. 4. Teaching about the Father. Not in New Testament.

Different kinds of human illness.

Sec. 5. Spiritual Unity. Not in New Testament.

Jesus' discourse to the twelve on unity.

Sec. 6. Last Week at Amathus. Not in New Testament.

a. Teherma—the Persian.

b. Simon Zelotes—lesson.

Sec. 7. At Bethany beyond Jordan. John 3:22-24 (?)

a. Teaching for four weeks.

b. Expands the gospel teaching.

Sec. 8. Working in Jericho. Not in New Testament.

Sec. 9. Departing for Jerusalem. Not in New Testament.

a. John's disciples remain at Bethany.

b. Jesus and the twelve go to Jerusalem.

c. April 6 all are at Jerusalem, first time.

PAPER 142. The Passover at Jerusalem.

Intro. Not in New Testament.

Jesus calls on Annas.

Sec. 1. Teaching in the Temple. Not in New Testament.

Burden of their messages.

Sec. 2. God's Wrath. Not in New Testament.

a. Secret meeting at home of Flavius.

b. Jacob's question.

Sec. 3. The Concept of God. Not in New Testament.

a. Growth of the God idea.

1. Yahweh.

2. The Most High.

3. El Shaddai.

4. Elohim.

5. The Supreme Yahweh.

6. The Father in Heaven.

b. The apostles are shocked.

c. The first ten commandments.

Sec. 4. Flavius and Greek Culture. Not in New Testament.

Surprised at Jesus' interest in art.

Sec. 5. Discourse on Assurance. Not in New Testament.

Sec. 6. The Visit with Nicodemus. John 2:23-3:21.

a. At the home of Flavius.

b. The new birth.

Sec. 7. The Lesson on the Family. Not in New Testament.

a. Wednesday at Bethany.

b. Seven foundations of the family.

Sec. 8. In Southern Judea. Not in New Testament.

a. Hostility drives them south.

b. Jesus and Abner visit Engedi.

Beginning the Public Work

PAPER 143. Going through Samaria.

Intro. Not in New Testament.

Preaching through Samaria.

Sec. 1. Preaching at Archelais. Not in New Testament.

- a. Headquarters here.
- b. Greeks ridicule their teaching.

Sec. 2. Lesson on Self-mastery. Not in New Testament.

Expanded teaching.

Sec. 3. Diversion and Relaxation. Not in New Testament.

- a. Tension develops.
- b. Take a vacation.

Sec. 4. The Jews and the Samaritans. Not in New Testament.

History and antagonisms.

Sec. 5. The Woman of Sychar. John 4:4-26.

- a. Jesus waiting at the well.
- b. Talks with Nalda.
- c. The apostles arrive.
- d. Nalda returns to the city.
- e. She tells story to John next day.

Sec. 6. The Samaritan Revival. John 4:27-42.

- a. Preach two days in Sychar.
- b. Establish camp on Mount Gerizim.
- c. Remain until end of August.

Sec. 7. Teachings about Prayer and Worship. Not in New Testament.

PAPER 144. At Gilboa and in the Decapolis.

Intro. Not in New Testament.

September and October retirement at Gilboa camp.

Sec. 1. The Gilboa Encampment. Not in New Testament.

Three reasons for the retirement:

1. Better understanding of the kingdom.
2. Allow opposition to subside.
3. Await fate of John the Baptist.

Sec. 2. The Discourse on Prayer. Luke 11:1-13.

- a. Lend me three loaves.
- b. Father and child.
- c. The unjust judge. Luke 18:1-8.

Sec. 3. The Believer's Prayer. Matt. 6:9-13. Luke 11:2-4.

Sec. 4. More about Prayer. Not in New Testament.

Sec. 5. Other Forms of Prayer. Not in New Testament.

Prayers from other worlds.

Sec. 6. Conference with John's Apostles. Not in New Testament.

- a. Conference lasted three weeks.
- b. Abner and his apostles present.
- c. Jesus left them for two weeks.
- d. They agree on many problems.

Sec. 7. In the Decapolis Cities. Not in New Testament.

- a. November and December in the Greek cities.
- b. John's apostles baptized; Jesus' apostles taught.

Sec. 8. In Camp near Pella.

Last message from John. Matt. 11:2-30. Luke 7:18-35. (This is also noted in Paper 135.)

Sec. 9. Death of John the Baptist. Matt. 14:1-12. Mark 6:14-29. Luke 9:7-9.

- a. John died January 10, A.D. 28.
- b. January 13 Jesus and the twelve go to Capernaum.

PAPER 145. Four Eventful Days at Capernaum.

Intro. Matt. 4:12-17. Mark 1:14,15. Luke 4:14,15. John 4:43-45.

- a. Headquarters: Zebedee's home.
- b. Visit with his sister Ruth.

Sec. 1. The Draught of Fishes. Luke 5:1-11.

This was not a miracle.

Sec. 2. Afternoon at the Synagogue.

- a. Religion as a personal experience.
- b. Heals an epileptic. Mark 1:21-28. Luke 4:31-37.
- c. Healing of Peter's mother-in-law. Matt. 8:14,15. Mark 1:29-31. Luke 4:38,39.

Beginning the Public Work

Sec. 3. The Healing at Sundown. Matt. 8:16,17. Mark 1:32-34. Luke 4:40,41.

The story of the sundown healing.

Sec. 4. The Evening After. Not in New Testament.

The withdrawal of Jesus.

Sec. 5. Early Sunday Morning. Not in New Testament.

James and Jude miss seeing Jesus.

VI. THE THREE PREACHING TOURS

PAPER 146. First Preaching Tour of Galilee.

Intro. Matt. 4:23. Mark 1:35-39. Luke 4:42-44.

- a. Begins January 18, A.D. 28.
- b. Told to stay away from Nazareth.

Sec. 1. Preaching at Rimmon. Not in New Testament.

Sec. 2. At Jotapata. Not in New Testament.

Discourse on prayer.

Sec. 3. The Stop at Ramah. Not in New Testament.

Secret of assurance.

Sec. 4. The Gospel at Iron.

Healing the leper. Matt. 8:1-4. Mark 1:40-45. Luke 5:12-16.

Sec. 5. Back in Cana.

The nobleman's son. John 4:46-54.

Sec. 6. Nain and the Widow's Son. Luke 7:11-17.

Sec. 7. At Endor. Not in New Testament.

PAPER 147. The Interlude Visit to Jerusalem.

Intro. Not in New Testament.

Sec. 1. The Centurion's Servant. Matt. 8:5-13. Luke 7:1-10.

Sec. 2. The Journey to Jerusalem. Not in New Testament.

Bloodless Passover at Bethany.

Sec. 3. At the Pool of Bethesda. John Chapter 5.

Sec. 4. The Rule of Living. Not in New Testament.

Nathaniel and the golden rule.

Sec. 5. Visiting Simon the Pharisee. Luke 7:36-50.

Talk on the relative status with God.

The Three Preaching Tours

Sec. 6. Returning to Capernaum.

Plucking grain on Sabbath. Matt. 12:1-8. Mark 2:23-28. Luke 6:1-5.

Sec. 7. Back in Capernaum.

Resumes teaching the apostles. Matt. 9:14-17. Mark 2:18-22. Luke 5:33-38.

Sec. 8. The Feast of Spiritual Goodness. Not in New Testament.

PAPER 148. Training Evangelists at Bethsaida.

Intro. Not in New Testament.

- a. May 3 to October 3, A.D. 28.
- b. Peter was in charge.
- c. David ran a large tent city.

Sec. 1. A New School of the Prophets. Not in New Testament.

More than 100 trained.

Sec. 2. The Bethsaida Hospital. Not in New Testament.

Elman in charge.

Sec. 3. The Father's Business. Not in New Testament.

Jesus has many solitary seasons.

Sec. 4. Evil, Sin, and Iniquity. Not in New Testament.

The nature of man.

Sec. 5. The Purpose of Affliction. Not in New Testament.

Sec. 6. The Misunderstanding of Suffering. Not in New Testament.

- a. Discourse on Job.
- b. Eliphaz talks to Job.
- c. Bildad exhorts Job.
- d. Zophar gives advice.
- e. The second session begins.

Sec. 7. The Man with the Withered Hand. Matt. 12:9-14. Mark 3:1-6. Luke 6:6-11.

First miracle by challenge of his enemies.

Sec. 8. Last Week at Bethsaida. Not in New Testament.

Kirmeth—trance medium from Bagdad.

Sec. 9. Healing the Paralytic. Matt. 9:1-8. Mark 2:1-12. Luke 5:17-26.

- a. Letting him down through the roof.
- b. Messengers arrive to bid six spies return.
- c. Three are baptized.

PAPER 149. The Second Preaching Tour.

Intro. Not in New Testament.

- a. Starts October 3, A. D. 28. Ends December 30.
- b. James gives charge to new evangelists.
- c. James and John remain with Jesus.
- d. David Zebedee—headquarters at father's home.

Sec. 1. The Widespread Fame of Jesus. Matt. 4:23-25; 12:15-21. Mark 3:7-12. Luke 6:17-19.

- a. Unintended healing phenomenon.
- b. Explanation of many miracles.

Sec. 2. Attitude of the People. Not in New Testament.

- a. Two mistakes of early Christianity.
- b. Attitude toward women.
- c. His attractive personality.

Sec. 3. Hostility of the Religious Leaders. Not in New Testament.

Conversions alarm leaders.

Sec. 4. Progress of the Preaching Tour. Not in New Testament.

Sec. 5. Lesson regarding Contentment. Not in New Testament.

Sec. 6. The "Fear of the Lord." Not in New Testament.

Sec. 7. Returning to Bethsaida. Not in New Testament.

PAPER 150. The Third Preaching Tour.

Intro. Matt. 9:35. Mark 6:6.

- a. January 16, A.D. 29. Abner, from Hebron, in counsel.
- b. Anointing the sick.
- c. January 18, 75 evangelists join them.
- d. Evangelists go out in groups of five.
- e. Jesus and the twelve together most of the time.

The Three Preaching Tours

Sec. 1. The Women's Evangelistic Corps. Luke 8:1-3.

Ten selected women—later two more.

Sec. 2. The Stop at Magdala. Not in New Testament.

Women's corps in action.

Sec. 3. Sabbath at Tiberias. Not in New Testament.

Discourse on superstition.

Sec. 4. Sending the Apostles Out Two and Two. Matt. 9:36-11:1. Mark 6:7-13. Luke 9:1-6; 12:2-9.

The two sparrows. Matt. 10:29-31. Luke 12:6,7.

Sec. 5. What Must I Do to be Saved? Not in New Testament.

Sec. 6. The Evening Lessons. Not in New Testament.

Sec. 7. The Sojourn at Nazareth. Not in New Testament.

Sec. 8. The Sabbath Service. Matt. 13:54-58. Mark 6:1-6. Luke 4:16-30.

Sec. 9. The Nazareth Rejection. See references for Sec. 8.

(The Bible lists two Nazareth rejections. The first rejection is told in Luke 4:16-30 and follows the Urantia story very closely. The second rejection is told in Matt. 13:54-58 and Mark 6:1-6, and is very abbreviated. Luke's story is correct, but he placed it so early in Jesus' career as to make it seem like another episode. It really belongs in the third preaching tour.)

VII. CAPERNAUM CRISIS AND PHOENICIA

PAPER 151. Tarrying and Teaching by the Seaside.

Intro. Not in New Testament.

Mission of adversity.

Sec. 1. The Parable of the Sower. Matt. 13:1-17. Mark 4:1-12. Luke 8:4-10.

Sec. 2. Interpretation of the Parable. Matt. 13:18-23. Mark 4:13-20. Luke 8:11-15.

Sec. 3. More about Parables. Mark 4:21-25. Luke 8:16-18.

Sec. 4. More Parables by the Sea. Matt. 13:24-53. Mark 4:26-32. Luke 13:18-21.

- a. Good seed in the field.
- b. Mustard seed. Leaven.
- c. Hidden treasure.
- d. Pearls. Sweep net.

Sec. 5. The Visit to Kheresa. Matt. 8:18,23-27. Mark 4:35-41. Luke 8:22-25.

The tempest.

Sec. 6. The Kheresa Lunatic. Matt. 8:28-34. Mark 5:1-20. Luke 8:26-39.

- a. The herd of swine.
- b. Amos wanted to go with Jesus.

Paper 152. Events Leading Up to the Capernaum Crisis.

Intro. Going to Jairus's daughter. Matt. 9:1,18,19. Mark 5:21-24 . Luke 8:40-42.

The woman with hemorrhage. Matt. 9:20-22. Mark 5:25-34. Luke 8:43-48.

Sec. 1. At Jairus's House. Matt. 9:23-26. Mark 5:35-43. Luke 8:49-56.

Two blind men and dumb boy. Matt. 9:27-34.

Sec. 2. Feeding the Five Thousand. Matt. 14:13-21. Mark 6:30-44. Luke 9:10-17. John 6:1-13.

(Feeding the four thousand is not in the Urantia Book.)

Capernaum Crisis and Phoenicia

Sec. 3. The King-making Episode. John 6:14,15.

Sec. 4. Simon Peter's Night Vision. Matt. 14:22-33. Mark 6:45-52. John 6:16-21.

Sec. 5. Back in Bethsaida. Not in New Testament.

Sec. 6. At Gennesaret. Matt. 14:34-36. Mark 6:53-55.

Sec. 7. At Jerusalem. Not in New Testament.

a. Started April 3.

b. Left Jerusalem April 24.

PAPER 153. The Crisis at Capernaum.

Intro. Not in New Testament.

Sec. 1. The Setting of the Stage. Not in New Testament.

Sec. 2. The Epochal Sermon. John 6:22-51.

The bread of life.

Sec. 3. The After Meeting.

Flesh and blood. John 6:52-71.

Eating with unwashed hands. Matt. 15:1-20. Mark 7:1-23.

Sec. 4. Last Words in the Synagogue.

Healing the distraught youth. Matt. 12:22-45. Mark 3:20-30.

Luke 11:14-23.

Sec. 5. The Saturday Evening. Not in New Testament.

PAPER 154. Last Days at Capernaum.

Intro. Not in New Testament.

a. Pharisees in council with Herod.

b. Chuza sets Herod straight.

Sec. 1. A Week of Counsel. Not in New Testament.

Sec. 2. A Week of Rest. Not in New Testament.

Sec. 3. The Second Tiberias Conference. Not in New Testament.

Sec. 4. Saturday Night in Capernaum. Not in New Testament.

“What shall we do with Jesus?”

THE LIFE OF JESUS AS COMPARED WITH THE FOUR GOSPELS

Sec. 5. The Eventful Sunday Morning. Not in New Testament.

Sec. 6. Jesus' Family Arrives. Matt. 12:46-50. Mark 3:31-35. Luke 8:19-21.

Sec. 7. The Hasty Flight. Not in New Testament.

PAPER 155. Fleeing through Northern Galilee.

Intro. Not in New Testament.

Sec. 1. Why Do the Heathen Rage? Not in New Testament.

Sec. 2. The Evangelists in Chorazin. Not in New Testament.

Sec. 3. At Caesarea-Philippi. Not in New Testament.

Sec. 4. On the Way to Phoenicia. Not in New Testament.

Sec. 5. The Discourse on True Religion. Not in New Testament.

Sec. 6. The Second Discourse on Religion. Not in New Testament.

PAPER 156. The Sojourn at Tyre and Sidon.

Intro. Not in New Testament.

Sec. 1. The Syrian Woman. Matt. 15:21-28. Mark 7:24-30.

Sec. 2. Teaching in Sidon. Not in New Testament.

Spiritual progression.

Sec. 3. The Journey up the Coast. Not in New Testament.

Sec. 4. At Tyre. Not in New Testament.

Sec. 5. Jesus' Teaching at Tyre. Not in New Testament.

Sec. 6. The Return from Phoenicia. Not in New Testament.

Mount of Transfiguration Events

VIII. MOUNT OF TRANSEFIGURATION EVENTS

PAPER 157. At Caesarea-Philippi.

Intro. Not in New Testament.

Visit with his family frustrated.

Sec. 1. The Temple-tax Collector. Matt. 17:24-27.

Story of the fish and the shekel.

Sec. 2. At Bethsaida-Julias.

Pharisees seek a sign. Matt. 15:39-16:12. Mark 8:10-21.

Sec. 3. Peter's Confession. Matt. 16:13-17. Mark 8:27-30. Luke 9:18-21.

Sec. 4. The Talk about the Kingdom. Matt. 16:18-20.

Sec. 5. The New Concept. Not in New Testament.

Sec. 6. The Next Afternoon. Scattered New Testament references.

Enters fourth stage of life.

Sec. 7. Andrew's Conference. Not in New Testament.

Tells fears about Judas.

PAPER 158. The Mount of Transfiguration.

Intro. Not in New Testament.

August 12, A.D. 29. Takes Peter, James, and John.

Sec. 1. The Transfiguration. Matt. 17:1-8. Mark 9:2-8. Luke 9:28-36.

Sec. 2. Coming Down the Mountain. Matt. 17:9-13. Mark 9:9-13.

Sec. 3. Meaning of the Transfiguration. Not in New Testament.

Sec. 4. The Epileptic Boy. Matt. 17:14-20. Mark 9:14-29. Luke 9:37-43.

Sec. 5. Jesus Heals the Boy. See references for Sec. 4.

Sec. 6. In Celsus' Garden. Not in New Testament.

Who shall be greatest?

Sec. 7. Peter's Protest. Matt. 16:21-28. Mark 8:31-9:1. Luke 9:22-27.

THE LIFE OF JESUS AS COMPARED WITH THE FOUR GOSPELS

Sec. 8. At Peter's House. Matt. 18:1-10. Mark 9:33-37; 42-47. Luke 9:46-48.

Causing little ones to stumble. Luke 17:1,2.

PAPER 159. The Decapolis Tour.

Intro. Mark 7:31.

Sec. 1. The Sermon on Forgiveness.

- a. The lost sheep. Matt. 18:12-14. Luke 15:3-7.
- b. When your brother sins against you. Matt. 18:15-20.
- c. Ungrateful steward. Matt. 18:21-35.

Sec. 2. The Strange Preacher. Mark 9:38-41. Luke 9:49,50.

Sec. 3. Instruction for Teachers and Believers. Not in New Testament.

Sec. 4. The Talk with Nathaniel. Not in New Testament.

Concerning the Scriptures.

Sec. 5. The Positive Nature of Jesus' Religion. Not in New Testament.

Sec. 6. The Return to Magadan. Not in New Testament.

Rodan and the Seventy

IX. RODAN AND THE SEVENTY

PAPER 160. Rodan of Alexandria.

Intro. This paper is not in the New Testament.

Sec. 1. Rodan's Greek Philosophy.

Sec. 2. The Art of Living.

Sec. 3. The Lures of Maturity.

Sec. 4. The Balance of Maturity.

Sec. 5. The Religion of the Ideal.

PAPER 161. Further Discussions with Rodan.

Intro. This paper is not in the New Testament.

Sec. 1. The Personality of God.

Sec. 2. The Divine Nature of Jesus.

Sec. 3. Jesus' Human and Divine Minds.

PAPER 162. At the Feast of Tabernacles.

Intro. Calling fire down from heaven. Luke 9:51-5

Sec. 1. The Dangers of the Visit to Jerusalem. Not in New Testament.

Sec. 2. The First Temple Talk. John 7:1-36.

Sec. 3. The Woman Taken in Adultery. John 7:53-8:11.

Sec. 4. The Feast of Tabernacles. Not in New Testament.

Sec. 5. Sermon on the Light of the World. John 8:12-30.

Sec. 6. Discourse on the Water of Life. John 7:37-44.

Sec. 7. The Discourse on Spiritual Freedom. John 8:31-59.

Sec. 8. The Visit with Martha and Mary. Luke 10:38-42.

Sec. 9. At Bethlehem with Abner. Not in New Testament.

(Possibly confused with John 11:47-54.)

PAPER 163. Ordination of the Seventy at Magadan.

Intro. Not in New Testament.

Abner and fifty arrive from Bethlehem.

Sec. 1. Ordination of the Seventy. Luke 10:1-12, 16.

Sec. 2. The Rich Young Man and Others. Matt. 19:16-22. Mark 10:17-22. Luke 18:18-23.

Sec. 3. The Discussion about Wealth. Matt. 19:23-30; 20:1-16. Mark 10:23-31. Luke 18:24-30.

Sec. 4. Farewell to the Seventy. Not in New Testament.

Sec. 5. Moving the Camp to Pella. Not in New Testament.

Sec. 6. The Return of the Seventy. Luke 10:17-24; 10:13-15.

Sec. 7. Preparation for the Last Mission. Not in New Testament.

PAPER 164. At the Feast of Dedication.

Intro. Not in New Testament.

Sec. 1. Story of the Good Samaritan. Luke 10:25-37.

Sec. 2. At Jerusalem. Not in New Testament.

Sec. 3. Healing the Blind Beggar. John Chapter 9.

Sec. 4. Josiah before the Sanhedrin. See reference for Sec. 3.

Sec. 5. Teaching in Solomon's Porch. John 10:22-42.

The Perean Mission

X. THE PEREAN MISSION

PAPER 165. The Perean Mission Begins.

Intro. Not in New Testament.

Sec. 1. At the Pella Camp. Not in New Testament.

Sec. 2. Sermon on the Good Shepherd. John 10:1-21.

Sec. 3. Sabbath Sermon at Pella. Luke 12:1-12.

Trust in God.

Sec. 4. Dividing the Inheritance. Luke 12:13-15.

a. The foolish rich man. Luke 12:16-21.

b. Discussion of wealth.

Sec. 5. Talks to the Apostles on Wealth. Luke 12:22-40.

Sec. 6. Answer to Peter's Question. Luke 12:41-53.

PAPER 166. Last Visit to Northern Perea.

Intro. Not in New Testament.

Sec. 1. The Pharisees at Ragaba. Matt. 23:1-27. Luke 11:37-54.

Sec. 2. The Ten Lepers. Luke 17:11-19.

Sec. 3. Sermon at Gerasa. Luke 13:22-30.

Sec. 4. Teaching about Accidents. Luke 13:1-9.

Sec. 5. The Congregation at Philadelphia. Not in New Testament.

PAPER 167. The Visit to Philadelphia.

Intro. Not in New Testament.

Sec. 1. Breakfast with the Pharisees. Luke 14:1-14.

Sec. 2. Parable of the Great Supper. Luke 14:15-24.

Sec. 3. The Woman with the Spirit of Infirmity. Luke 13:10-17.

Sec. 4. The Message from Bethany. John 11:1-16.

THE LIFE OF JESUS AS COMPARED WITH THE FOUR GOSPELS

Sec. 5. On the Way to Bethany.

- a. Publican and Pharisee. Luke 18:9-14.
- b. At Jericho—marriage and divorce. Matt. 19:3-12. Mark 10:2-12.

Sec. 6. Blessing the Little Children. Matt. 19:13-15. Mark 10:13-16. Luke 18:15-17.

Sec. 7. Talk about Angels. Not in New Testament.

PAPER 168. The Resurrection of Lazarus.

Intro. Arriving at Bethany. John 11:17-33.

Sec. 1. At the Tomb of Lazarus. John 11:34-40.

Sec. 2. The Resurrection of Lazarus. John 11:41-46.

Sec. 3. Meeting of the Sanhedrin. John 11:47-54.

Sec. 4. The Answer to Prayer. Not in New Testament.

Sec. 5. What Became of Lazarus. Not in New Testament.

PAPER 169. Last Teaching at Pella.

Intro. Not in New Testament.

Sec. 1. Parable of the Lost Son.

- a. The lost sheep. Luke 15:1-7.
- b. Ten pieces of silver. Luke 15:8-10.
- c. The lost son. Luke 15:11-32.

Sec. 2. Parable of the Shrewd Steward. Luke 16:1-13.

Sec. 3. The Rich Man and the Beggar. Luke 16:19-31.

Sec. 4. The Father and His Kingdom. Not in New Testament.

PAPER 170. The Kingdom of Heaven.

Intro. Not in New Testament.

Sec. 1. Concepts of the Kingdom of Heaven. Not in New Testament.

Sec. 2. Jesus' Concept of the Kingdom. Not in New Testament.

Sec. 3. In Relation to Righteousness. Not in New Testament.

Sec. 4. Jesus' Teaching about the Kingdom. Not in New Testament.

Sec. 5. Later Ideas of the Kingdom. Not in New Testament.

Last Visit to Jerusalem

XL. LAST VISIT TO JERUSALEM

PAPER 171. On the Way to Jerusalem.

Intro. Comments on “The Kingdom of Heaven.”

Ambition of James and John. Matt. 20:20-28. Mark 10:35-45.

Sec. 1. The Departure from Pella. Not in New Testament.

Sec. 2. On Counting the Cost. Luke 14:25-35.

Sec. 3. The Perean Tour. Not in New Testament.

Sec. 4. Teaching at Livias.

a. Predicts his death. Matt. 20:17-19. Mark 10:32-34. Luke 18:31-34. (Compare with a former prediction. Matt. 17:22,23. Mark 9:30-32. Luke 9:43-45.)

b. Warning against Herod. Luke 13:31-35.

Sec. 5. The Blind Man at Jericho. Matt. 20:29-34. Mark 10:46-52. Luke 18:35-43.

Sec. 6. The Visit to Zaccheus. Luke 19:1-10.

Sec. 7. “As Jesus Passed By.” Not in New Testament.

Sec. 8. Parable of the Pounds. Luke 19:11-28.

PAPER 172. Going into Jerusalem.

Intro. Not in New Testament.

Sec. 1. Sabbath at Bethany. Matt. 26:6-13. Mark 14:3-9. John 11:55-12:11.

Mary anoints Jesus.

Sec. 2. Sunday Morning with the Apostles. Not in New Testament.

Sec. 3. The Start for Jerusalem. Matt. 21:1-11. Mark 11:1-10. Luke 19:29-44. John 12:12-19.

Sec. 4. Visiting about the Temple. Mark 12:41-44. Luke 21:1-4.

Sec. 5. The Apostles’ Attitude. Not in New Testament.

PAPER 173. Monday in Jerusalem.

Intro. Not in New Testament.

Judas is confused.

THE LIFE OF JESUS AS COMPARED WITH THE FOUR GOSPELS

Sec. 1. Cleansing the Temple. Matt. 21:12-17. Mark 11:15-19. Luke 19:45-48. John 2:13-17.

(The Bible lists two cleansings of the temple. The story in John agrees with the Urantia Book, but John has placed it so early in Jesus' career that Bible authorities call it a separate episode from the one reported by Matthew, Mark, and Luke, who have placed it in the proper time segment—the last week of Jesus' life.)

Sec. 2. Challenging the Master's Authority. Matt. 21:23-27. Mark 11:27-33. Luke 20:1-8.

John's baptism.

Sec. 3. Parable of the Two Sons. Matt. 21:28-32.

Sec. 4. Parable of the Absent Landlord. Matt. 21:33-46. Mark 12:1-12. Luke 20:9-19.

Sec. 5. Parable of the Marriage Feast. Matt. 22:1-14.

“Destroy this temple” (his body). John 2:18-22.

PAPER 174. Tuesday Morning in the Temple.

Intro. Individual greetings. Not in New Testament.

Sec. 1. Divine Forgiveness. Not in New Testament.

Sec. 2. Questions by the Jewish Rulers. Matt. 22:15-22. Mark 12:13-17. Luke 20:20-26.

Tribute to Caesar.

Sec. 3. The Sadducees and the Resurrection. Matt. 22:23-33. Mark 12:18-27. Luke 20:27-40.

Sec. 4. The Great Commandment. Matt. 22:34-46. Mark 12:28-37. Luke 20:41-44.

Sec. 5. The Inquiring Greeks. John 12:20-36.

PAPER 175. The Last Temple Discourse.

Intro. Not in New Testament.

Sec. 1. The Discourse. Matt. Chapter 23. Mark 12:38-40. Luke 20:45-47.

Sec. 2. Status of Individual Jews. Not in New Testament.

Last Visit to Jerusalem

Sec. 3. The Fateful Sanhedrin Meeting. Not in New Testament.

Sec. 4. The Situation in Jerusalem. Not in New Testament.

PAPER 176. Tuesday Evening on Mount Olivet.

Intro. Destruction of the temple. Matt. 24:1,2. Mark 13:1,2. Luke 21:5,6.

Sec. 1. The Destruction of Jerusalem. Matt. 24:3-28. Mark 13:3-23. Luke 21:7-24.

Sec. 2. The Master's Second Coming. Matt. 24:29-44. Mark 13:24-37. Luke 21:25-36.

Sec. 3. Later Discussion at the Camp.

Parable of the talents. Matt. 25:14-30.

Sec. 4. The Return of Michael. Not in New Testament.

PAPER 177. Wednesday, the Rest Day.

Intro. Not in New Testament.

Sec. 1. One Day Alone with God. Not in New Testament.

Sec. 2. Early Home Life. Not in New Testament.

Sec. 3. The Day at Camp. Not in New Testament.

Sec. 4. Judas and the Chief Priests. Matt. 26:1-5, 14-16. Mark 14:1,2,10,11. Luke 22:1-6.

Sec. 5. The Last Social Hour. Not in New Testament.

PAPER 178. Last Day at the Camp.

Intro. Not in New Testament.

Sec. 1. Discourse on Sonship and Citizenship. Not in New Testament.

Sec. 2. After the Noontime Meal. Matt. 26:17-19. Mark 14:12-16. Luke 22:7-13.

Sec. 3. On the Way to the Supper. Not in New Testament.

XII. THE LAST SUPPER

PAPER 179. The Last Supper.

Intro. Not in New Testament.

Sec. 1. The Desire for Preference. Not in New Testament.

Sec. 2. Beginning the Supper. Matt. 26:20. Mark 14:17. Luke 22:14-18.

Sec. 3. Washing the Apostles' Feet. John 13:1-20. Luke 22:24-30.

Sec. 4. Last Words to the Betrayer. Matt. 26:21-25. Mark 14:18-21.
Luke 22:21-23. John 13:21-30.

Sec. 5. Establishing the Remembrance Supper. Matt. 26:26-30. Mark
14:22-26. Luke 22:19,20.

PAPER 180. The Farewell Discourse.

Intro. Luke 22:35,36. John 13:31-33.

Sec. 1. The New Commandment. John 13:34,35.

The remaining sections of this discourse are found in John
14:1-16:28.

Sec. 2. The Vine and the Branches.

Sec. 3. Enmity of the World.

Sec. 4. The Promised Helper.

Sec. 5. The Spirit of Truth.

Sec. 6. The Necessity for Leaving.

PAPER 181. Final Admonitions and Warnings.

Intro. Not in New Testament.

Sec. 1. Last Words of Comfort. John 16:29-33.

Sec. 2. Farewell Personal Admonitions. Not in New Testament, except
the prediction of Peter's denial as follows: Matt. 26:31-35. Mark 14:27-
31. Luke 22:31-34. John 13:36-38.

The Last Supper/The Betrayal and Arrest of Jesus

XIII. THE BETRAYAL AND TRIALS

PAPER 182. In Gethsemane.

Intro. Not in New Testament.

Sec. 1. The Last Group Prayer. John Chapter 17.

Sec. 2. Last Hour before the Betrayal. Not in New Testament.

a. Message to Abner.

b. David and John Mark on guard.

Sec. 3. Alone in Gethsemane. Matt. 26:36-46. Mark 14:32-42. Luke 22:39-46. John 18:1.

PAPER 183. The Betrayal and Arrest of Jesus.

Intro. Not in New Testament.

Sec. 1. The Father's Will. Not in New Testament.

Sec. 2. Judas in the City. Not in New Testament.

Sec. 3. The Master's Arrest. Matt. 26:47-56. Mark 14:43-52. Luke 22:47-53. John 18:1-12.

Sec. 4. Discussion at the Olive Press. Not in New Testament.

Sec. 5. On the Way to the High Priest's Palace. Not in New Testament.

PAPER 184. Before the Sanhedrin Court.

Intro. Not in New Testament.

Sec. 1. Examination by Annas. John 18:12-14; 19-24.

Sec. 2. Peter in the Courtyard. Matt. 26:58, 69-75. Mark 14:53,54; 66-72. Luke 22:54-62. John 18:15-18;25-27.

Sec. 3. Before the Court of Sanhedrists. Matt. 26:59-66. Mark 14:55-64. Luke 22:54.

Sec. 4. The Hour of Humiliation. Matt. 26:67,68. Mark 14:65. Luke 22:63-65.

Sec. 5. The Second Meeting of the Court. Mark 15:1. Luke 22:66-71.

PAPER 185. The Trial before Pilate.

Intro. Not in New Testament.

Sec. 1. Pontius Pilate. Not in New Testament.

Sec. 2. Jesus Appears before Pilate. Matt. 27:1,2;11-14. Mark 15:1-5.
Luke 23:1-3. John 18:28-32.

Sec. 3. The Private Examination by Pilate. Luke 23:4-7. John 18:33-38.

Sec. 4. Jesus before Herod. Luke 23:8-12.

Sec. 5. Jesus Returns to Pilate. Matt. 27:15-23. Mark 15:6-15. Luke
23:13-23. John 18:39,40.

Sec. 6. Pilate's Last Appeal. Matt. 27:27-31. Mark 15:16-19. John 19:1-
8.

Sec. 7. Pilate's Last Interview. John 19:9-15.

Sec. 8. Pilate's Tragic Surrender. Matt. 27:24-26. Luke 23:24,25. John
19:16.

PAPER 186. Just before the Crucifixion.

Intro. Not in New Testament.

Sec. 1. The End of Judas Iscariot. Matt. 27:3-10.

Sec. 2. The Master's Attitude. Not in New Testament.

Sec. 3. The Dependable David Zebedee. Not in New Testament.

Sec. 4. Preparation for the Crucifixion. Matt. 27:31. Mark 15:20.

Sec. 5. Jesus' Death in Relation to the Passover. Not in New Testament.

Crucifixion and Resurrection

XIV. CRUCIFIXION AND RESURRECTION

PAPER 187. The Crucifixion.

Intro. Not in New Testament.

Sec. 1. On the Way to Golgotha. Matt. 27:32. Mark 15:21. Luke 23:26-32. John 19:17.

Sec. 2. The Crucifixion. Matt. 27:33-38. Mark 15:22-27. Luke 23:33,34. John 19:18-24.

Sec. 3. Those Who Saw the Crucifixion. Matt. 27:39-44,55,56. Mark 15:29-32,40,41. Luke 23:35-38. John 19:25.

Sec. 4. The Thief on the Cross. Luke 23:39-43.

John put in charge of Jesus' mother. John 19:26,27.

Sec. 5. Last Hour on the Cross. Matt. 27:45-54. Mark 15:33-39. Luke 23:44-49. John 19:28-37.

Sec. 6. After the Crucifixion. Not in New Testament.

PAPER 188. The Time of the Tomb.

Intro. Matt. 27:57,58. Mark 15:42-45. Luke 23:50-52. John 19:38.

Sec. 1. The Burial of Jesus. Matt. 27:59-61. Mark 15:46,47. Luke 23:53-56. John 19:39-42.

Sec. 2. Safeguarding the Tomb. Matt. 27:62-66.

Sec. 3. During the Sabbath Day. Not in New Testament.

Sec. 4. Meaning of the Death on the Cross. Not in New Testament.

Sec. 5. Lessons from the Cross. Not in New Testament.

PAPER 189. The Resurrection.

Intro. Not in New Testament.

Sec. 1. The Morontia Transit. Not in New Testament.

Sec. 2. The Material Body of Jesus. Matt. 28:2-4; 11-15.

Sec. 3. The Dispensational Resurrection. Not in New Testament.

THE LIFE OF JESUS AS COMPARED WITH THE FOUR GOSPELS

Sec. 4. Discovery of the Empty Tomb. Matt. 28:1-10. Mark 16:1-11.
Luke 24:1-11. John 20:1,2,11-18.

Sec. 5. Peter and John at the Tomb. Luke 24:12. John 20:3-10.

Post-Resurrection Appearances

XV. POST-RESURRECTION APPEARANCES

PAPER 190. Morontia Appearances of Jesus.

Intro. Not in New Testament.

Sec. 1. Heralds of the Resurrection. Not in New Testament.

Sec. 2. Jesus' Appearance at Bethany. Not in New Testament.

Sec. 3. At the Home of Joseph. Not in New Testament.

Sec. 4. Appearance to the Greeks. Not in New Testament.

Sec. 5. The Walk with Two Brothers. Mark 16:12,13. Luke 24:13-35.

PAPER 191. Appearances to the Apostles and Other Leaders.

Intro. Not in New Testament.

Sec. 1. The Appearance to Peter. Not in New Testament.

Sec. 2. First Appearance to the Apostles. Mark 16:14. Luke 24:36-40.
John 20:19-23.

Sec. 3. With the Morontia Creatures. Not in New Testament.

Sec. 4. The Tenth Appearance (at Philadelphia). Not in New Testament.

Sec. 5. Second Appearance to the Apostles. John 20:24-29.

Sec. 6. The Alexandrian Appearance. Not in New Testament.

PAPER 192. Appearances in Galilee.

Intro. Not in New Testament.

Sec. 1. Appearance by the Lake. John 21:1-14.

Sec. 2. Visiting with the Apostles Two and Two. John 21:15-24.

Sec. 3. On the Mount of Ordination. Matt. 28:16-20.

Sec. 4. The Lakeside Gathering. Not in New Testament.

PAPER 193. Final Appearances and Ascension.

Intro. Not in New Testament.

Sec. 1. The Appearance at Sychar. Not in New Testament.

THE LIFE OF JESUS AS COMPARED WITH THE FOUR GOSPELS

Sec. 2. The Phoenician Appearance. Not in New Testament.

Sec. 3. Last Appearance in Jerusalem. Luke 24:44-49.

Sec. 4. Causes of Judas's Downfall. Not in New Testament.

Sec. 5. The Master's Ascension. Mark 16:19,20. Luke 24:50-53.

Sec. 6. Peter Calls a Meeting. Acts 1:12-26.

XVI. AFTER THE ASCENSION

PAPER 194. Bestowal of the Spirit of Truth.

Intro. Acts 2:1-4.

Sec. 1. The Pentecost Sermon. Acts 2:5-42.

Sec. 2. The Significance of Pentecost. Not in New Testament.

Sec. 3. What Happened at Pentecost. Not in New Testament.

Sec. 4. Beginnings of the Christian Church. Not in New Testament.

Stephen's death. Acts 7:54-60.

PAPER 195. After Pentecost.

Intro. Not in New Testament.

Sec. 1. Influence of the Greeks. Not in New Testament.

Sec. 2. The Roman Influence. Not in New Testament.

Sec. 3. Under the Roman Empire. Not in New Testament.

Sec. 4. The European Dark Ages. Not in New Testament.

Sec. 5. The Modern Problem. Not in New Testament.

Sec. 6. Materialism. Not in New Testament.

Sec. 7. The Vulnerability of Materialism. Not in New Testament.

Sec. 8. Secular Totalitarianism. Not in New Testament.

Sec. 9. Christianity's Problem. Not in New Testament.

Sec.10. The Future. Not in New Testament.

PAPER 196. The Faith of Jesus.

Intro. Not in New Testament.

Sec. 1. Jesus—the Man. Not in New Testament.

Sec. 2. The Religion of Jesus. Not in New Testament.

Sec. 3. The Supremacy of Religion. Not in New Testament.+

NEW TESTAMENT ACCOUNTS WHICH ARE NOT IN *THE URANTIA*
BOOK

1. The Prologue to Gospel of John. John 1:1-18.
2. Preface to Luke's Gospel. Luke 1:1-4.
3. The Genealogies of Jesus. Matt. 1:1-17. Luke 3:23-38.
4. First Cleansing of the Temple. See Page 49 for explanation.
5. First Nazareth Rejection. See Page 38 for explanation.
6. Feeding the Four Thousand. Matt. 15:32-38. Mark 8:1-9.
7. The Bethsaida Blind Man. Mark 8:22-26.
8. Forgiveness and Faith. Luke 17:1-10.
9. Cursing the Fig Tree. Matt. 21:18,19. Mark 11:12-14.
10. Withered Fig Tree. Matt. 21:20-22. Mark 11:20-25.
11. The Foolish Virgins. Matt. 25:1-13.
12. The Last Judgment. Matt. 25:31-46.
13. Serpents and Deadly Poisons. Mark 16:15-18.

THE APOCRYPHA

I. THE OLD TESTAMENT APOCRYPHA

A. THE OLD TESTAMENT CANON

1. It took one thousand years to assemble the 39 books which make up the Old Testament.
2. The Old Testament Canon was established at a meeting of rabbis at Jamnia in A.D. 90.
3. All writings of later date than Ezra and Nehemiah were rejected.
4. Christian usage of Old Testament scriptures constrained the Jews to close the Old Testament Canon.
5. The rejected writings were divided into two classes:
 - a. The Apocrypha.
 - b. The Apocalypse.

B. OLD TESTAMENT APOCRYPHA (Hidden or spurious)

1. I ESDRAS

Decline and fall of Judah from the time of Josiah. Overthrow of Jerusalem and the Babylonian exile. The return under Ezra—reorganization of the Jewish state. Persian kings rebuild the temple. Ezra's war on mixed marriages.

2. II ESDRAS

The Lord's anger against Israel—the end of the age. Ezra's seven visions of judgment and retribution, including the vision of women. Prophecies of war and calamity. Rule of the Messiah for 400 years.

3. TOBIT

The blind Tobit, a captive in Nineveh, sends his son Tobias to collect a debt in Media. Tobias marries the seven times widowed virgin, and by fish gall dispatches the demon who had killed her husbands. Collects the debt, returns, and the father's sight is restored. Tobias left Nineveh before it was destroyed.

4. JUDITH

Holophernes, an Assyrian general, acting for Nebuchadnezzar, besieged Bethulia. Judith, a pious Jewish widow, enters his camp, and while he

The Apocrypha

is in a drunken stupor, beholds him, taking his head back to the Jewish camp. The Assyrian army is dispersed.

5. ADDITIONSTO ESTHER

Has to do with Esther at the court of Artaxerxes and Mardocheus' dream. Discussion of Mordecai's dream. The king's edict in favor of the Jews.

6. THE WISDOM OF SOLOMON

Contrasts the righteous and the ungodly. The rewards of pleasure and salvation. The attainments of wisdom—the gift of God. Heroes of wisdom from Adam to Moses—contrasted with the wicked. Israelites contrasted with Egyptians.

7. ECCLESIASTICUS

(Wisdom of Jesus the Son of SIRACH)

One of the best of the Old Testament Apocrypha—compares with Proverbs and Ecclesiastes. Resignation and humility. How to get wisdom. Kindness and self-control. The wise and the foolish. Sins of the rich. Training children. Dreams and travel. Higher education. Despite misery, poverty is best. Fathers worry about daughters. Olden fathers from Adam to Nehemiah. Denunciation of the gentiles. Giving thanks to the Lord. Good and bad wives. Table manners. Mourning. Doxology.

8. BARUCH—secretary to Jeremiah

Repentance of Jews after destruction of Jerusalem. Praise of wisdom. Promise of return from Babylonian exile.

9. THE EPISTLE OF JEREMY

A sarcastic denunciation of the folly of idolatry.

10. SONG OF THE THREE HOLY CHILDREN

(The Prayer of Azariah)

Inserted in the Third Chapter of Daniel. The song of the three youths in the fiery furnace.

11. SUSANNA

Susanna, wife of wealthy Jewish exile, repulses advances of two Jewish elders. They accuse her of adultery and she is condemned to death. Daniel convicted the elders of false testimony—she was vindicated and they were executed.

12. BEL AND THE DRAGON

Daniel traps the priests of Bel by ashes on temple floor—showing they ate the food, not Bel. Daniel poisons the Dragon and is cast into the lion's den. Habakkuk was flown from Judea by angels to bring him his dinner. Eventually Daniel was delivered.

13. THE PRAYER OF MANASSEH

A penitential psalm composed to go along with 2 Chron. 33:11-13.

14. FIRST AND SECOND BOOKS OF MACCABEES

First and Second Maccabees present reliable history. The Maccabees are in reality the Hasmonaean family. They won independence for the Jews from 166 to 63 B.C.

- a. Judas Maccabeus was one of five sons of the priest Mattathias.
- b. He rebelled against Antiochus Epiphanes (IV), King of Syria.
- c. Antiochus defiled the temple at Jerusalem. (See Dan. 11:31)
- d. After killing a would-be Syrian priest, Mattathias and his five sons fled to the hills.
- e. Judas, by guerrilla warfare, defeated the Syrians, entered Jerusalem and re-established the temple service. (The Feast of Dedication—see John 10:22)
- f. Fighting on for political independence, Judas died in battle. His younger brother took over, but was later killed by a Syrian general.
- g. Then Simon, the last son, took charge. He made a treaty of peace with Syria.
- h. In 134 B.C. Simon and two sons were murdered by his son-in-law.
- i. The third son, John Hyrcanus, took over. He brought the Jews to the height of their power.
- j. John was succeeded by his son, Aristobulus, who murdered his mother and a brother, and imprisoned three other brothers.
- k. Alexandra—the widow—married one of the brothers. Wars went on, and the struggle between the Pharisees and the Sadducees began.
- l. Next, Alexandra takes the throne, and was succeeded by her son, Aristobulus II.
- m. Internal troubles brought Rome into the picture. In 63

The Apocrypha

B.C. the dynasty ended. Rome took over.

- n. Herod the Great marries Marianne, granddaughter of Hyrcanus II. She was a beautiful woman. Herod murdered her and her sons.
- o. First Maccabees covers 40 years, from the beginning of Antiochus to the death of Simon.
Second Maccabees covers the remainder of the dynasty.
Herod ruled under Rome.
(Third and Fourth Maccabees are not reliable.)

C. OLD TESTAMENT APOCALYPSE

While the apocalypse books might be found in the scripture chests of the synagogue and were often read at the services, they were never made a part of the Old Testament. They were regarded as inferior to the Apocrypha.

These books were:

1. The Sibylline Oracles
2. The Assumption of Moses
3. Fourth Ezra
4. The Syriac Baruch
5. The Greek Baruch
6. Psalter of Solomon
7. Testaments of the Twelve Patriarchs
8. Book of Jubilees
9. Ascension of Isaiah
10. Histories of Adam and Eve
11. Apocalypse of Abraham
12. lypse of Elias
13. lypse of Zephaniah
14. The Prayer of Joseph
15. The Enoch books
16. Lives of the Prophets
17. Testament of Job
18. Martyrdom of Isaiah
19. 3rd and 4th Maccabees
20. 3rd and 4th Esdras
21. Story of the Three Youths

II. NEW TESTAMENT APOCRYPHA

The New Testament Canon was adopted in three sessions. Hippo A.D. 393. Carthage 397 and 419.

A. FRAGMENTS OF EARLY GOSPELS

There are more than one hundred of these fragments—the larger being:

1. Gospel of the Ebionites
2. Gospel of the Egyptians
3. Gospel of Matthias
4. Gospel of Peter
5. Gospel of Thomas
6. Preaching of Peter
7. The Fayoum Gospel
8. Sayings of Jesus
9. Two Gospel Fragments
10. Coptic Fragments
11. Agrapha—Gospel sayings found in other works

B. LOST BOOKS

1. Birth of Mary
2. Epiphanius
3. Memoirs of the Apostles
4. Orosius
5. Some Trinity books by apostles and early disciples
6. Some 50 sundry books

C. THE GOSPELS

1. PROTEVANGELIUM (Book of James)

Deals with Anna—mother of Mary. Prayer overcomes her barrenness. Her husband was Ivacim. Mary taken to the temple when three years old—was fed by an angel. Widowers brought rods and Joseph's brought forth a dove—so he became Mary's husband.

An angel appears to Mary telling her about the son she shall have. She goes to see Elizabeth. Mary was 16 years old. Joseph is troubled over Mary's pregnancy. Both Joseph and Mary were given "the test water"—floor sweepings. Neither got sick. They go to Bethlehem. Lodge in a cave. He finds a midwife—and Jesus is born. The wise men come and Herod becomes interested. Herod seeks to kill both John and Jesus. The hill parts and hides John and his mother. Zacharias is killed. Herod dies. Used by the Gnostics.

2. GOSPEL OF THOMAS

The Apocrypha

Jesus at five years clears pools of water. On the Sabbath, makes 12 clay sparrows.

Jesus claps his hands and the sparrows fly away. Annas's son disturbs the pool and Jesus causes him to wither up. A child bumps into Jesus —angers him—and drops dead. The complaining parents are blinded.

First day at school Jesus knows his letters from Alpha to Omega. Teacher asks Joseph to take Jesus away—saying: “I sought a disciple and found a master.”

Jesus curses associates and then heals them. Playing with children on housetop, one falls off and dies. Jesus makes him come alive. Young man cuts foot with axe—Jesus restores foot. Sows grain, and at once reaps one hundred measures.

Father cuts a beam too short. Jesus lengthens it. Another takes him to school—he preaches a sermon. James is gathering twigs—viper bites him. Jesus breathes on wound—James is cured—the viper bursts. Raises dead workman. Story of teaching in the temple at twelve.

Flee with Jesus to Egypt. Ate grain from a field—which perpetually yielded miraculous harvest. Lived one year with a widow. Cast dead fish in water—they became alive. They return to Palestine—Jesus was seven.

Puts many garments in black dye. Pulls out each a different color. Changes children into pigs. Children enter a furnace—come out goats —Jesus changes them back into children.

Jesus slides on a sunbeam. Hangs a pitcher on a sunbeam. Makes a lion bring back a boy. Cures man who swallowed a viper. Seems to be of Gnostic origin.

3. GOSPEL OF PSEUDO-MATTHEW

Repetition of story of Mary's birth, temple sojourn, marriage, trip to Bethlehem. Birth of Jesus. Dragons worship Jesus. Wild beasts worship him. Trees bow for Mary—a spring comes forth. Go to Egypt. Idols fall down. On way from Jericho plays with lion's whelps. Raises a dead man at Capernaum.

4. GOSPEL OF THE BIRTH OF MARY

Little new. Mary born at Nazareth. Lives at the temple. Widows called when she was 14. Joseph takes her home. Jesus is born.

5. ARABIC GOSPEL OF THE INFANCY

Covers time from birth to return to Nazareth. Miracle follows miracle in rapid succession. Fireproof diapers. Demoniac woman cured in Egypt. Dumb bride cured. Leprous girl cured by Jesus' bath water. Man changed into a mule and restored. Meets one of the thieves crucified with him. Scores of astonishing miracles at Bethlehem. More miracles at Nazareth. Clay animals walk and fly. Makes a snake suck out the poison of his own bite—the child thus saved was Simon Zelotes.

6. ARMENIAN GOSPEL OF INFANCY

Repeats story of birth to sojourn in Egypt. Jesus accused of death of child—raises him from the dead—but dies again. Plays tricks on children. Cures leprosy.

7. THE DEATH OF JOSEPH

An Egyptian book. Lived 111 years. A widower—had four sons and two daughters. Usual story of the virgin birth of Jesus and sojourn in Egypt. Return to Nazareth. Joseph could not die until Jesus left the room. Gabriel put soul in a silk napkin and an angel took it away.

8. COPTIC LIFE OF THE VIRGIN

Little different from other narratives.

D. THE PASSION GOSPELS

1. GOSPEL OF PETER

Found in Egyptian tomb 1884 with some of Book of Enoch. Probable date, A.D. 150.

Is Docetic—doubts reality of Jesus' sufferings. Anti-Jewish. White-washes Pilate.

Fairly orthodox story according to the Gospels with additions concerning the resurrection. Tells story of Jesus going to Hades to deliver the righteous Fathers.

2. ACTS OF PILATE (Gospel of Nicodemus)

Twenty-nine sections. Generally, conforms to the story of the four gospels.

Special features: Roman standards bowed before Jesus as he passed. Did the same when strong Jews held them. Did this every time Jesus passed.

Jews charged that Jesus was illegitimate. Many testified for Jesus—man suffering for 38 years and was healed. A blind man cured.

The Apocrypha

They locked up Joseph of Arimathea. Jesus let him out. Priest of Galilee saw Jesus' ascension. Another heard him tell about drinking poison and handling snakes. (Mark 16)

Nicodemus and Joseph convert Annas and Caiaphas.

Judas's wife roasting rooster tries to keep Judas from suicide by having the cock crow.

Mary Magdalene goes to Rome.

Jesus descends into hell. Plants his cross. Releases Adam and Eve and all the ancient worthies. Takes Satan captive. Takes then all to Paradise.

Pilate goes to Annas—he confesses they crucified the Son of God. Pilate writes a confession to Emperor Claudius.

Appendix. Wise men saw a cross, saying, "This is the Son of God." Jesus makes a dead cock alive to follow Judas and report on him. The cock reported—and Jesus sent him off on a thousand year's flight.

Caesar, on hearing of Jesus' crucifixion, orders Pilate brought to him as a prisoner. Orders him beheaded. Angel shows the head to his wife, Procla. She drops dead. The emperor was sick and sent for Jesus—on learning Pilate had crucified him, ordered Pilate's death. Tiberius had fever, ulcers, and nine kinds of leprosy. He learned about Jesus from Veronica.

Several of Jesus' cured patients appear in his behalf. The narrative goes on through the crucifixion and resurrection.

Satan and the Prince of hell have a quarrel about Christ. Satan is expelled. Takes many out of hell, including Adam who then meets Enoch and Elijah.

Pilate summons the Jews and makes them read the Scriptures relating to Christ. They confess they made a mistake in crucifying Jesus. They all repent.

3. GOSPEL OF BARTHOLOMEW

Jesus tells Bartholomew that 30,000 souls leave this world each day. Tells him about going down to Hades. Later, Jesus tells him that only 50 of these souls are righteous. But some of these others may later be saved. Jesus another time told him 12,880 persons die each day. Begs Jesus to show him the Devil. Jesus finally does—a dragon-like monster. The Devil tells him how to deceive men. (Gluttony, adultery, blasphemy, idolatry, suicide, etc.)

Bartholomew looks into the bottomless pit. Learns about different kinds of punishment for sins. Satan said he had 600 Demon assistants. Discussion about the sin against the Holy Ghost.

Satan said God cast him out of Paradise because he would not worship Adam—made in the image of God. Saturday, Death and Six assistants came up from hell and talked with Jesus—he vanquished them, got up, went down to hell, and smashed things up in general. Bound Satan.

Adam and Eve stationed at the gate of Paradise to welcome arriving saints.

Thomas goes home because his son died. Raised him from the dead in Jesus' name.

4. BOOK OF JOHN THE EVANGELIST

Jesus did not take human nature, but rather angelic nature. The Mosaic laws are works of the Devil.

Deluded one third of angels by having them write fifty talents owed God in the place of one hundred.

Fallen angels enter into women and debauch mankind.

A story of Christ's second coming somewhat after Paul's teaching.

The pit of Hades is so deep that a stone cast in would take three years to reach the bottom.

5. ASSUMPTION OF THE VIRGIN

Evodius; associate of Andrew and Peter and seventy-second disciple, says he saw all of this: Jesus returned with a chariot of cherubim and Mary's soul leaped to his bosom. Then Mary dies and her body is hidden. It is not corrupted. Jesus returns and takes the body to Paradise. David comes with Jesus. Mary lived in Jerusalem with a group of virgins. There were 206 days from her death to the assumption. The voice of the Trinity welcomed Mary to Paradise. Jesus brought back Mary's soul to embrace the resurrected body.

High priest's hand cut off. He confesses guilt of the crucifixion, embraces Mary's body, and his hand grows back on his arm.

Mary went daily to pray at Jesus' sepulchre, but no one could see her. Gabriel would visit with her. Many apostles resurrected to salute Mary at the assumption—Peter was their spokesman. Thomas came from India. Every sick person who touched the wall of Mary's sepulchre was healed. Mary and the apostles are trans

The Apocrypha

ported by air to Jerusalem—from Bethlehem to escape the priests who wanted to burn Mary’s body when she died. As the apostles carry Mary on her bed, a Jew sits on the bed. His arms are cut off by an angelic sword and dangle in the air over the bed.

When Mary was in danger at Bethlehem John was preaching at Ephesus and was transported by air to Mary’s assistance. Mary’s dead body shone with a dazzling brightness. A bright cloud hovered over the funeral procession. Angels were singing in the cloud.

The man who talked with Peter the night of the denial touches the bier, his hands wither. He confirms belief, and upon kissing the bier, he is healed. He takes a palm from John, goes to Jerusalem, and cures all the blind.

After Mary’s assumption, the apostles are transported by air to their homes.

Thomas was late in arriving—he passed Mary in the air—she tossed him her girdle—he showed it to the apostles.

E. ACTS

1. THE ACTS OF JOHN

Much preaching and many prayers.

Ruler makes John drink poison—no harm. It kills a criminal. John raised the criminal from the dead. Nevertheless, he was banished to Patmos.

At Ephesus, the altar of Artemis is split and the priest drops dead. Raises a young man from the dead.

The would-be traducer of a married woman seeks to desecrate her dead body. He drops dead. The servant who let him into the tomb also dies. John raises the woman from death. She in time forgives and raises the two men. They are converted.

At a deserted inn John is attacked by bedbugs. He orders them to desist—they do. They assemble at the door until morning. As John leaves, they rush upon the bed and disappear into the joints.

All who touched his garments were healed.

In the midst of a passionate funeral sermon the dead man arose.

Two rich men give their all for two jewels. Broke them in public. John restores them—for benefit of the poor. John turns pebbles into a vast horde of jewels. Raises another young man from the dead.

Priest of the idols challenges John to drink poison which has killed two condemned criminals. John drinks it and is not harmed. Still the priest doubts—demands John restore life to the two dead criminals. John does—the priest believes.

John's coat raises a dead man. John finally goes to heaven bodily—the assumption of John.

2. ACTS OF PAUL

Tertullian says the author of this book was convicted of imposture and deposed. He was a presbyter in Asia. (About A.D. 160) Paul raises a young man (Barnabas) from the dead. Paul creates a commotion by preaching against marriage.

Thecla, a maiden, hears Paul. Renounces her betrothal. Paul is arrested—banished. Thecla is to be burned. Rain and hail put out the fire—she is saved. Later, she was fed to the beasts—they refused to harm her. She cast herself into a pool—the seals floated on top—dead.

Paul strikes the abdomen of a man with dropsy—it opens and water gushes out. The man drops dead, and Paul raises him from the dead. Half of Apollo's temple falls at Paul's petition. Heals woman possessed of a devil. Raises young woman from the dead who was thrown over a cliff.

When beasts are turned loose upon Paul lion licks his feet. Angels loose Paul from iron fetters—goes to beach to baptize believers.

Nero's cupbearer listening to Paul falls out of window—dies. Paul restores him. Paul appears to Nero after he was beheaded.

3. ACTS OF PETER

Heals all manner of diseases. His daughter is healed and then reverts to her old affliction.

By Peter's prayer his daughter is palsied and the gardener's daughter dies. Later, Peter resurrects her. An adultress, coming to communion, is rebuked and stricken dumb. Peter casts demon out of young man. Caesar's statue crashes in pieces. Peter orders it sprinkled with holy water—and it is fully restored. Peter causes a dog to speak. The dog dies at Peter's feet. Causes dead fish to come alive in his bath water. Seven-month child rebukes a sinner—and strikes him dumb.

The Apocrypha

Peter heals a blind widow. Simon, the magician, kills a lad—Peter raises him from the dead. Raises several from the dead. Heals many on a Sabbath day. Simon tries to fly—falls and breaks his leg in three places—later he comes to his end.

Peter gets into serious trouble because he advised wives to abstain from sex relations with their husbands.

Agrippa orders Peter crucified. Being crucified with head down was Peter's request.

4. ACTS OF ANDREW

Andrew heals a blind man. Raises an Egyptian boy from the dead. A mother sought sex relations with her son. The young man sought help from Andrew. The mother falsely accuses her son. The boy, with Andrew, is imprisoned. An earthquake releases them and injures many—Andrew heals them all. Many are baptized. Casts out a devil. Raises a man killed by seven dogs. Stills a raging storm.

Makes the “sign of the cross” and routs a troop of armed men. Puts out a fire with holy water. Blinds his enemies and then restores their sight. A “possessed” lad hangs himself, and Andrew restores him. Man afflicted 22 years with “sores” is healed. Resurrects a dead soldier.

Andrew thrown to the beasts, but they refused to touch him—turned and devoured their keepers. Serpent kills a boy—Andrew restores him and the serpent dies.

A proconsul is healed and baptized. He raises up 38 dead sailors from a shipwreck. Causes an illegitimate child to be born dead. Healed all the sick in several cities. Healed one sick with “ulcers and worms.” Cured an epileptic—one who “foamed at the mouth.”

Was crucified, but preached three days hanging on the cross.

5. ACTS OF THOMAS

Agent of a king comes from India to hire a carpenter to build a palace for the monarch. He engages Thomas. A cupbearer who buffets Thomas is killed by a lion. A dog brings in his hand. Thomas restores the man.

The king gives Thomas much money to build the palace. Thomas gives away the money to the poor. When the king comes, he finds no palace. He is wroth and orders Thomas arrested.

The king's brother dies, goes to Paradise, and comes back to tell the king of the wonderful palace which Thomas had builded for the king

The king's brother is returned to this life—Thomas is released from prison. This is a long and wordy recital in the Acts of Thomas.

There is a long story of a dragon who was jealous of a maiden and whom Thomas caused to swell up and burst.

A colt—descendant of the olden Balaam—utters praises for Thomas. Several are raised from the dead and devils are cast out of many. Many sick are healed by washing in a stream which Thomas had blessed.

Heals and makes beautiful an ugly-duckling daughter.

A herd of wild asses preach the gospel, and one of them casts out devils.

Thomas finally cast into prison because the wife of the ruler had stopped sex relations with him. He blamed the teachings of Thomas. In this connection—and while in prison—Thomas utters the famous “Psalm of the Soul”—one of the most worthy, from a literary standpoint, of all of this document. Then Thomas is released and goes free. After much preaching and many converts he is again imprisoned and executed.

Later, when the king's child is afflicted, he sends for one of Thomas's bones. Fails to find the body, but brings some dust from the tomb, and his child is cured.

6. ACTS OF ANDREW AND MATTHIAS (MATTHEW)

Matthias went to preach in a land of cannibals who put out the eyes of their victim and gave them poison. The poison did not affect Matthias, and his eyes were restored. Andrew is sent to deliver him. They came in a boat. Two angels rowed. Jesus steered the boat. Andrew rested.

They put a rope around Andrew and dragged him in the streets. Then cast him into prison. He makes the sign of the cross and is healed. Bitter water flows from a statue.

7. ACTS OF PETER AND ANDREW

Andrew is carried from the city of the man-eaters to a mountain to meet Peter. They sow seed and it immediately springs up as ripened grain. Jesus appears as a 12-year-old boy and makes a camel go through the eye of a needle. One thousand souls were baptized. Andrew goes fishing. Catches 12,000 fish. They even follow him on dry land.

F. THE EPISTLES

1. LETTERS OF CHRIST AND ABGARUS

Abgarus, a minor Roman official, writes Jesus a letter of congratulation on his many cures of sick folks, and asks him to come and heal his affliction. Jesus replies that he will send one of his disciples.

2. LETTER OF LENTULUS

Contains a detailed description of Jesus' portrait.

3. EPISTLE TO THE LAODICEANS

Purported to be written by Paul. It is a very mediocre production compared to Paul's other writings.

4. CORRESPONDENCE OF PAUL AND SENECA

Seneca, at Caesar's court, exchanges some 14 letters with Paul. Nothing noteworthy is found in these communications.

5. EPISTLE TO THE APOSTLES

This is the major work of the Epistles. It is a lengthy but commonplace review of many events in Jesus' life. There is an answer to a question as to when he would be coming back after he returned to his Father. The answer appears to say that he would return after 150 years.

1. APOCALYPSES

1. APOCALYPSE OF PETER

Begins with a discussion of illegitimate children—how they are put in the hands of “caretaker angels.”

Peter asks Jesus to show him someone who had departed this world. He was shown a man whose face shone like the sun. His body was whiter than snow—altogether, he looked like a rainbow.

Then Peter was shown Hell. Men hanging by their tongues. Women hanging by their hair. Others hanging by their feet—all being tortured by fire. Moneylenders for usury were in a lake of molten fire. There was a special pit of fire for homosexuals.

In the resurrection, beasts and fowls were required to restore all that they had eaten—that the very identical particles should become part of the resurrected bodies of the saints. The bones, flesh, skin must be the same as before death.

When Jesus returns on a cloud of angels the sea becomes fire. Some wicked are devoured by worms. Special punishment is given women

2. THE APOCALYPSE OF PAUL

This purports to be what Paul saw when he was transported to the third heaven—see Cor. 12:2. It is apparent that Dante got much of the material for his *Inferno* from this document.

This story ranges far and wide.

This book was found when digging for a house foundation in Tarsus. Was taken to the Emperor at Rome who opened the box.

There is an interesting account of the work of the recording angels. There seems to be two kinds of angels—good and bad. This revelation teaches the resurrection of the identical body of death—contrary to teaching in the New Testament letters.

He sees in Paradise the names of the saints in golden letters on the walls of the city. He saw rivers of milk and honey and the tree of life with 12 fruits. Date trees with clusters of 10,000. Grapes with 10,000 on a bunch. Paul learns that the root of all evil is pride.

He is taken to a special city—the city of Christ, where he sees rivers of milk, honey, oil, wine, etc. There was a river of fire and another neither hot nor cold for lukewarm and indifferent mortals. There was a deep pit for some offenders—it required five hundred years to reach the bottom.

The hardhearted were put naked in a region of ice and snow, with worms to gnaw their flesh. Paul visits with Moses, Abraham, Isaac, and Jacob—also Job, Enoch, and John the Baptist.

3. THE APOCALYPSE OF THOMAS

Much about the last judgments on earth—rain of blood, etc.

Depicts the end of the world, but contains little not found in other writing attributed to Thomas.

4. THE REVELATION OF STEPHEN

The story of Saul seeing Stephen stoned to death. Gamaliel rebukes Saul.

H. SUNDRY DOCUMENTS

1. THE APOSTLES' CREED

“Peter—1. I believe in God the Father Almighty;

“John—2. Maker of heaven and earth;

“James—3. And in Jesus Christ his only Son, our Lord;

The Apocrypha

“Andrew—4. Who was conceived by the Holy Ghost, born of the Virgin Mary;

“Philip—5. Suffered under Pontius Pilate, was crucified, dead and buried;

“Thomas—6. He descended into hell, and the third day he arose again from the dead;

“Bartholomew—7. He ascended into heaven, sitteth at the right hand of God the Father Almighty;

“Matthew—8. From thence he shall come to judge the quick and the dead;

“James, the son of Alpheus—9. I believe in the Holy Ghost, the holy Catholic Church;

“Simon Zelotes—10. The communion of saints, the forgiveness of sins;

“Jude, the brother of James—11. The resurrection of the body;

“Matthias—12. Life everlasting. Amen.”

2. EPISTLE OF BARNABAS

This is one of the best of all the Apocrypha—almost worthy of a place in the New Testament Canon. One of the few apocryphal books without miracles.

Denounces sacrifices and burnt offerings. Quotes much from the Old Testament, Daniel, Isaiah, and others. Refers to many prophecies concerning Christ. Discusses the spiritual aspects of circumcision, etc. Treats the spiritual meaning of clean and unclean beasts, and claims that baptism and the cross were foretold in prophecy. Claims that God’s promises refer to the gentiles as well as to the Jews.

Discusses the spiritual aspects of Sabbath keeping, and portrays the real meaning of the temple and its services.

Teaches the “way of life”—the things a Christian must be and do in order to be happy.

In Chapter 14, Verse 11, he seems to offer objections to birth control, as well as to abortion and infanticide. And then he portrays the “way of darkness”—the path to destruction.

3. THE EPISTLES OF IGNATIUS

a. To the Ephesians

THE LIFE OF JESUS AS COMPARED WITH THE FOUR GOSPELS

Exhorts to loyalty to the bishop. Warns against heretics and false teachers. Admonishes to remember prayer and charity. Love the Gospel. The virginity of Mary and the Incarnation. Exhorts to unity.

b. To the Magnesians

Exhortations and platitudes. Wants them to live orderly and in unity. Cautions against false opinions. Commends faith and piety. Exhorts to perseverance.

c. To the Trallians

Commends them for their subjection to their spiritual leaders. Warns against heretics. Exhorts to humility and unity. The true doctrine of Christ.

d. To the Romans

About the sufferings of Christ. The honor of martyrdom. General exhortations.

e. To the Philadelphians

Praises their bishop. Warns against divisions. Be united—avoid judging. Glad to hear persecutions at Antioch had stopped.

f. To the Smyrneans

Warns against belittling the sufferings of Christ and the new doctrines of heretics. Thanks them for their kindness.

g. To Polycarp

Tells him how to improve his faith. How to help others. Urges him to write to the churches.

4. POLYCARP TO THE PHILIPPIANS

Commends them for their faith. Exhorts to faith, hope, and charity. Urges them to perform social and other Christian duties. Exercise faith. Grow in grace. Exhorts against covetousness.

5. THE SHEPHERD OF HERMAS

(Found in three books)

a. First Book of Hermas

Warning against proud and filthy thoughts. On neglecting to chastise children and correct his talkative wife. The glory of the Church Triumphant. How to get rid of reprobates. The vision of trials and tribulations.

b. Second Book of Hermas

Believing in one God. Against lying—be simple. Putting away the wife for adultery. Dealing with a sad heart—patience. How every man has two angels. Fear God—not the Devil. Flee from evil and do good. Ask God for daily help—avoid doubting.

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Grieve not the spirit of God that lives in us. Even prophets must be tried by their spirits. God's commands are not impossible.

c. Third Book of Hermas

Look for the abiding city to come. The rich are helped by the prayers of the poor. Difficult to tell the righteous from the wicked in this world. Fruits of true believers. Reward of clean living. Two sorts of voluptuous men—and their death. The fruits of repentance. Many kinds of the elect and their rewards. Mysteries of the triumphant church.

6. DOCUMENTS OF MINOR IMPORTANCE

- a. The Gospel According to the Hebrews.
- b. Gospel of the Egyptians.
- c. Arabic Gospel of Jesus' Childhood.
- d. Gospel of Philip.
- e. History of Joseph the Carpenter.

NOTES