

Jesus: To Rome and Back

This is the first of three presentations on Jesus' journey to Rome and back. He did this in his late twenties as a tutor and translator for an Indian merchant and his son. This is their story as told by The Urantia Book.

The three parts are:

Paper 130: On the Way to Rome

Paper 132: The Sojourn at Rome

Paper 133: The Return from Rome



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Jesus: To Rome and Back

Introduction

To the onlooking celestial intelligences of the local universe, this Mediterranean trip was the most enthralling of all Jesus' earth experiences, at least of all his career right up to the event of his crucifixion and mortal death.

This was the fascinating period of his *personal ministry* in contrast with the soon-following epoch of public ministry.

This unique episode was all the more engrossing because he was at this time still the carpenter of Nazareth, the boatbuilder of Capernaum, the scribe of Damascus; he was still the Son of Man.

He had not yet achieved the complete mastery of his human mind; the Adjuster had not fully mastered and counterparted the mortal identity.

He was still a man among men.

Throughout this tour of the Roman world, for many reasons, Jesus was known as the *Damascus scribe*. At Corinth and other stops on the return trip he was, however, known as the *Jewish tutor*.

This was an eventful period in Jesus' life.

While on this journey he made many contacts with his fellow men, but this experience is a phase of his life which he never revealed to any member of his family nor to any of the apostles.

Jesus lived out his life in the flesh and departed from this world without anyone (save Zebedee of Bethsaida) knowing that he had made this extensive trip.

Some of his friends thought he had returned to Damascus; others thought he had gone to India.

His own family inclined to the belief that he was in Alexandria, as they knew that he had once been invited to go there for the purpose of becoming an assistant chazan.

While in Jerusalem, before the end of this Passover week, in the spring of A.D. 22, by apparent chance, Jesus met a wealthy traveler and his son, a young man about seventeen years of age.

These travelers hailed from India, and being on their way to visit Rome and various other points on the Mediterranean, they had arranged to arrive in Jerusalem during the Passover, hoping to find someone whom they could engage as interpreter for both and tutor for the son.

The father was insistent that Jesus consent to travel with them.

Jesus told him about his family and that it was hardly fair to go away for almost two years, during which time they might find themselves in need.

Whereupon, this traveler from the Orient proposed to advance to Jesus the wages of one year so that he could intrust such funds to his friends for the safeguarding of his family against want.

And Jesus agreed to make the trip.

Jesus on the Way to Rome

Part One:

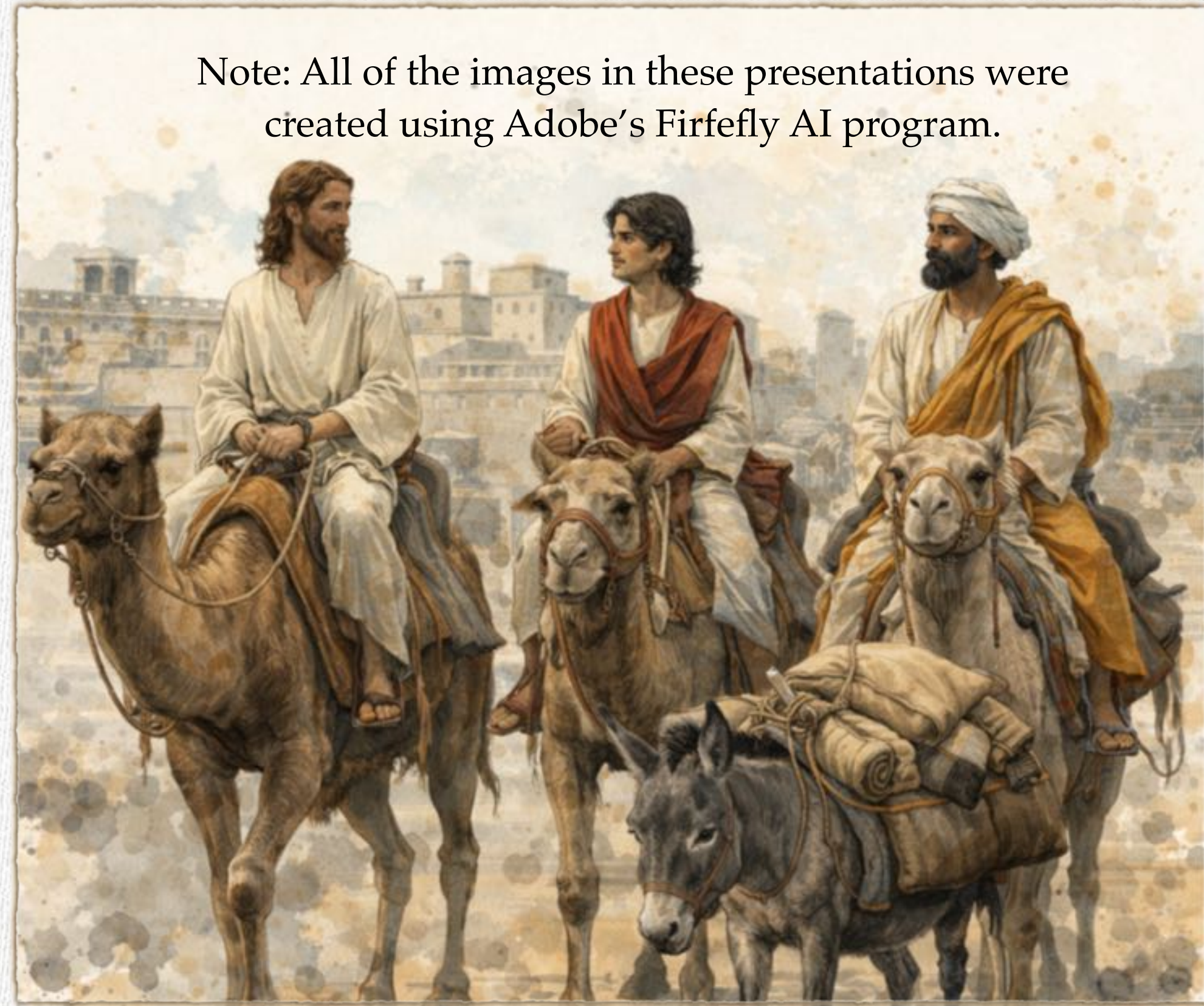
Paper 130: On the Way to Rome

THE tour of the Roman world consumed most of the twenty-eighth and the entire twenty-ninth year of Jesus' life on earth. Jesus and the two natives from India—Gonod and his son Ganid—left Jerusalem on a Sunday morning, April 26, a.d. 22. They made their journey according to schedule, and Jesus said goodbye to the father and son in the city of Charax on the Persian Gulf on the tenth day of December the following year, a.d. 23.

UB 130:.0.1

All text from The Urantia Book is shown in the serified font of Palatino. Quotations of spoken words are italicized. Added text by me is in Lucida Sans, and is a sans serif font.

Note: All of the images in these presentations were created using Adobe's Firefly AI program.



In Jerusalem, in Jesus's 28th year (A.D. 22) -

Prelude

Before the end of this Passover week, by apparent chance, Jesus met a wealthy traveler and his son, a young man about seventeen years of age. These travelers hailed from India, and being on their way to visit Rome and various other points on the Mediterranean, they had arranged to arrive in Jerusalem during the Passover, hoping to find someone whom they could engage as interpreter for both and tutor for the son. The father was insistent that Jesus consent to travel with them.

UB 129:2.9



Paper 130: On the way to Rome

NOTE: All text from The Urantia Book is shown in the serified font of Palatino. Quotations of spoken words are italicized. Added text by me is in Lucida Sans, and is a sans-serif font.



From Jerusalem they went to Caesarea by way of Joppa. At Caesarea they took a boat for Alexandria. From Alexandria they sailed for Lasea in Crete. From Crete they sailed for Carthage, touching at Cyrene. At Carthage they took a boat for Naples, stopping at Malta, Syracuse, and Messina. From Naples they went to Capua, whence they traveled by the Appian Way to Rome. ...

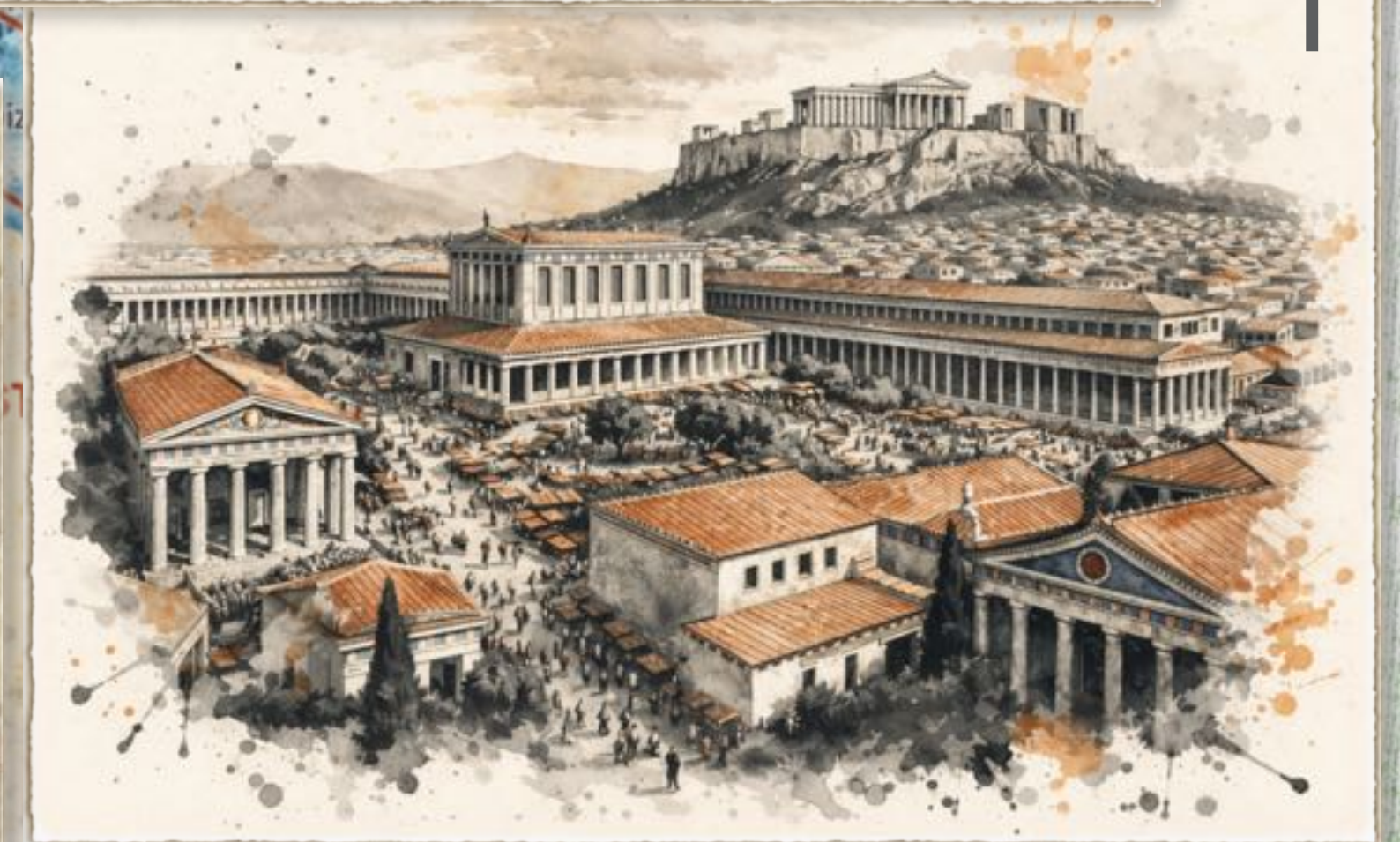
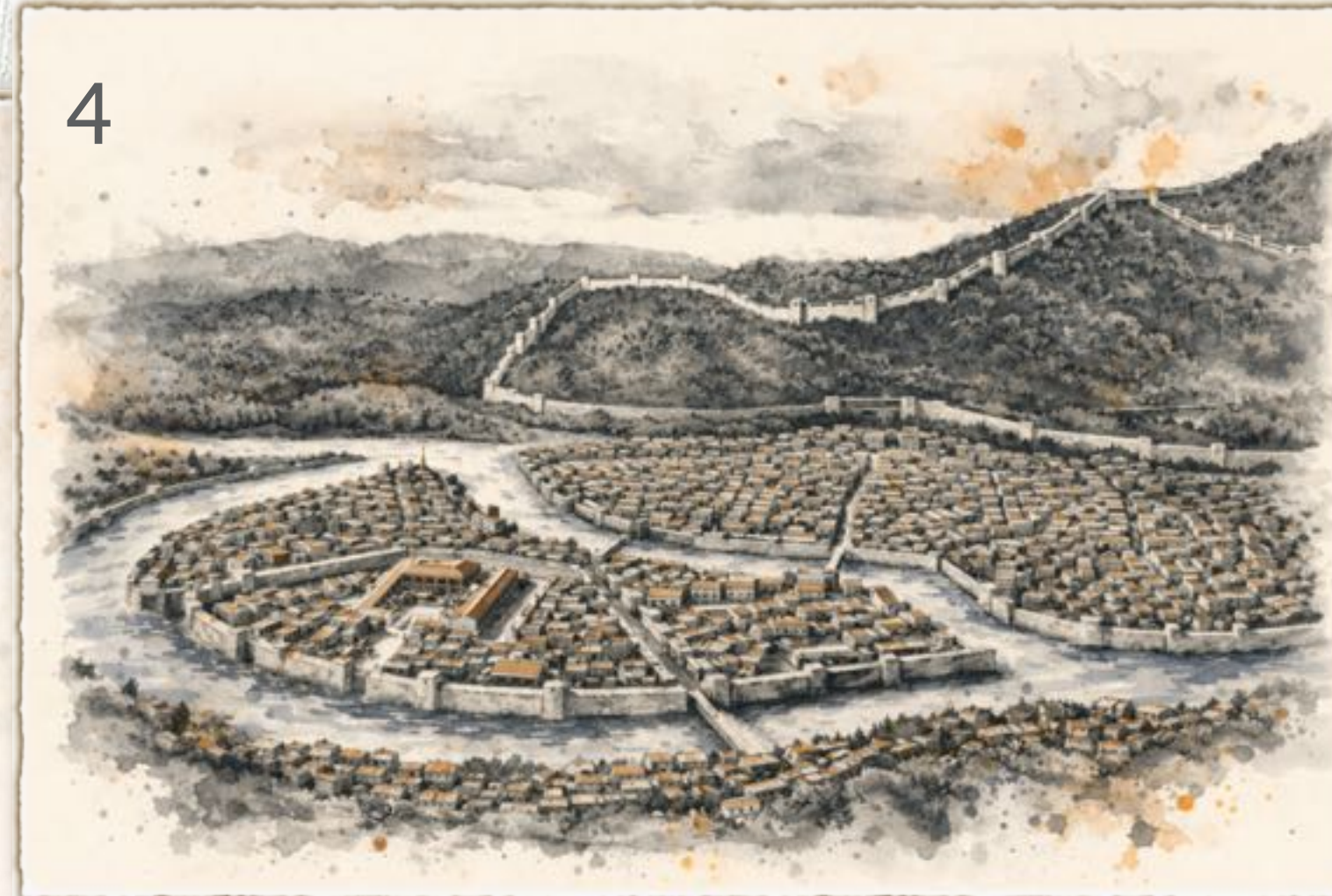
UB 130:.0.2



1-Jaffa 2-Alexandria 3-Carthage 4-The Appian Way

After their stay in Rome they went overland to Tarentum, where they set sail for Athens in Greece, stopping at Nicopolis and Corinth. From Athens they went to Ephesus by way of Troas. From Ephesus they sailed for Cyprus, putting in at Rhodes on the way. They spent considerable time visiting and resting on Cyprus and then sailed for Antioch in Syria.

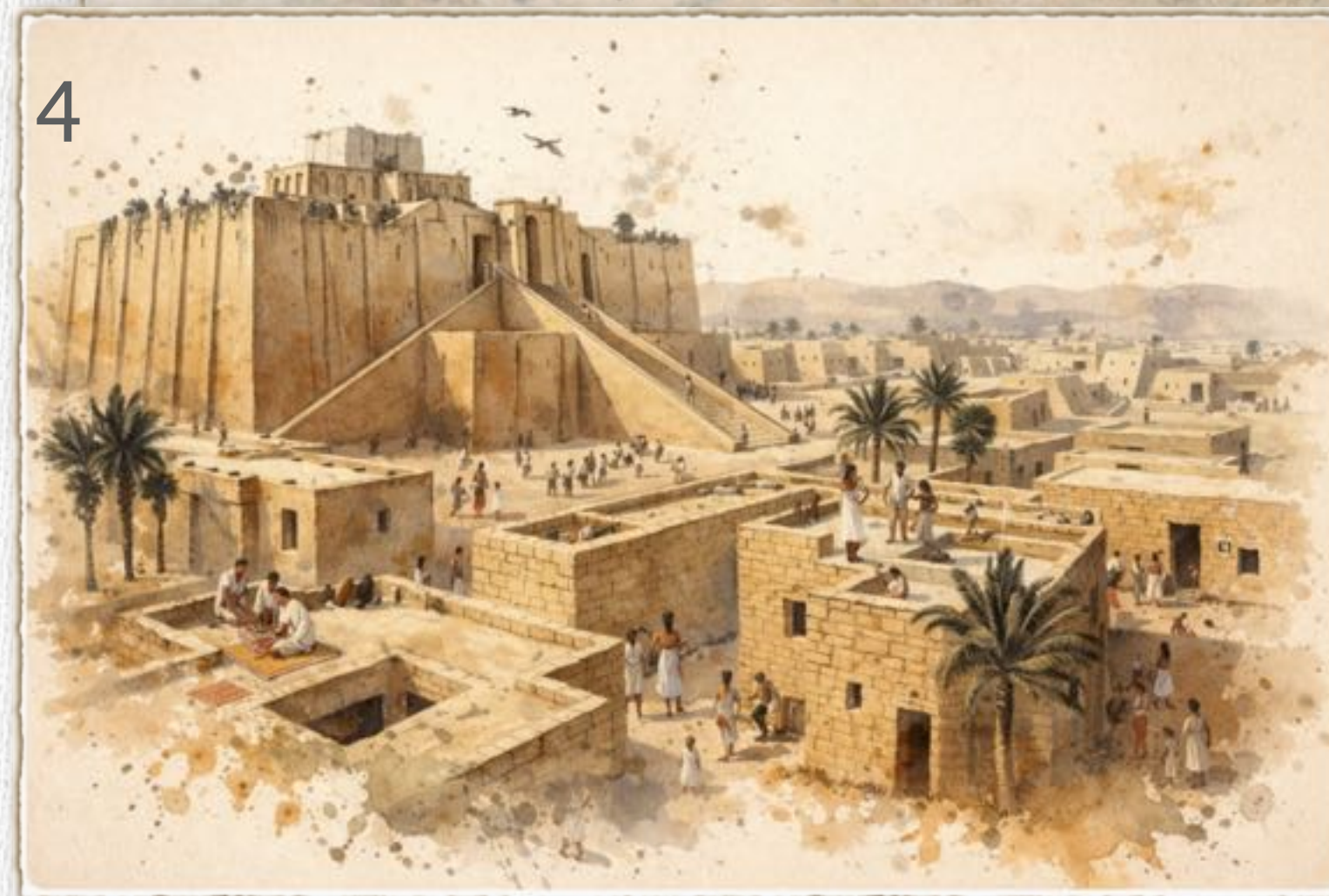
UB 130:.0.3



1-Athens 2-Corinth 3-Rhodes 4-Antioch

From Antioch they journeyed south to Sidon and then went over to Damascus. From there they traveled by caravan to Mesopotamia, passing through Thapsacus and Larissa. They spent some time in Babylon, visited Ur and other places, and then went to Susa. From Susa they journeyed to Charax, from which place Gonod and Ganid embarked for India. (UB 130:0.2-3)

UB 130:.0.3



1-Damascus 2-Babylon 3-Susa 4-Ur

In Jaffa

The three arrived in Jaffa, one of the main ports of the area that was closest to Jerusalem.



UB 130:.1



During their stay in Joppa, Jesus met Gadiah, a Philistine interpreter... and the two became good friends.

One day after the evening meal, Jesus and Gadiah strolled down to the sea, and Gadiah ... pointed out to Jesus the ship landing from which it was reputed that Jonah had embarked on his ill-fated voyage to Tarshish.





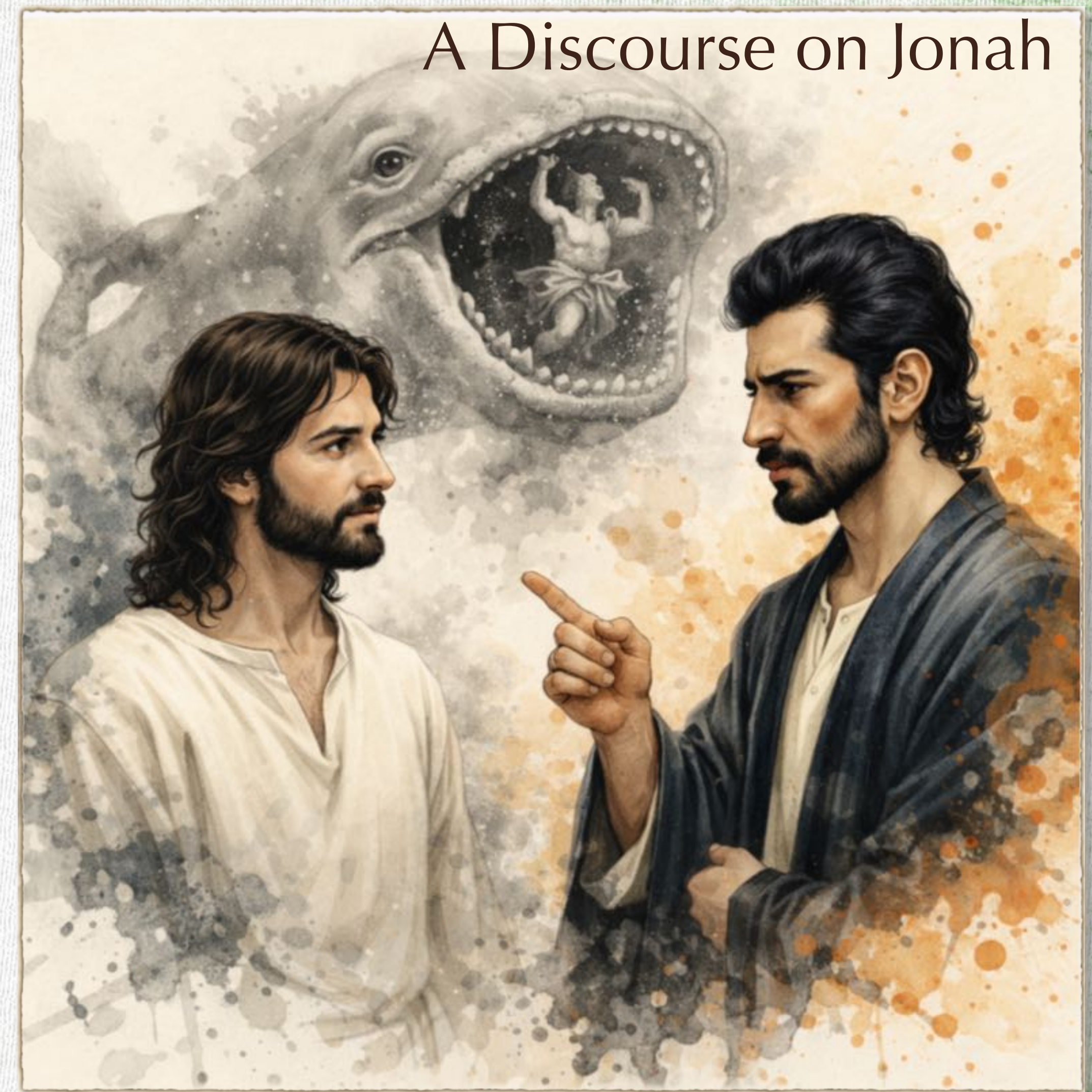
Gadiah asked Jesus, *“Do you suppose the big fish really did swallow Jonah?”*

Gadiah’s life had been tremendously influenced by this tradition, and Jesus did not want to upset the young man’s foundation for living.

Jesus said, *“We are all Jonahs with lives to live in accordance with the will of God....”*

And we *“put ourselves in the immediate control of those influences which are not directed by the powers of truth and the forces of righteousness.”*

UB 130:.1.2



“The flight from duty is the sacrifice of truth.

“The escape from the service of light and life can only result in those distressing conflicts with the difficult whales of selfishness which lead eventually to darkness and death unless such God-forsaking Jonahs shall turn their hearts, even when in the very depths of despair, to seek after God and his goodness.”



Jesus' last visit with Gadiab concerned a discussion of good and evil. This young Philistine was deeply troubled by a sense of injustice at the presence of evil alongside the good in the world. He said: *"How can God, if he is infinitely good, permit us to suffer the sorrows of evil; after all, who creates evil?"*

"It was still believed by many in those days that God creates both good and evil, but Jesus never taught such error."

Jesus said: *"... God is love; therefore he must be good, and his goodness is so great and real that it cannot contain the small and unreal things of evil. God is so positively good that there is absolutely no place in him for negative evil...."*

UB 130:.1.5



“Evil is the immature choosing and the unthinking misstep of those who are resistant to goodness, rejectful of beauty, and disloyal to truth.

Evil ... the misadaptation of immaturity or the disruptive and distorting influence of ignorance.

Evil is the inevitable darkness which follows upon ... the unwise rejection of light.

Evil is that which is dark and untrue, and which, when consciously embraced ... becomes sin.”



“Your Father in heaven, by endowing you with the power to choose between truth and error, created the potential negative of the positive way of light and life; but such errors of evil are really nonexistent until such a time as an intelligent creature wills their existence by mischoosing the way of life.”

Evils are “... exalted into sin by the knowing and deliberate choice

This is why our Father in heaven permits the good and the evil to go along together until the end of life.”

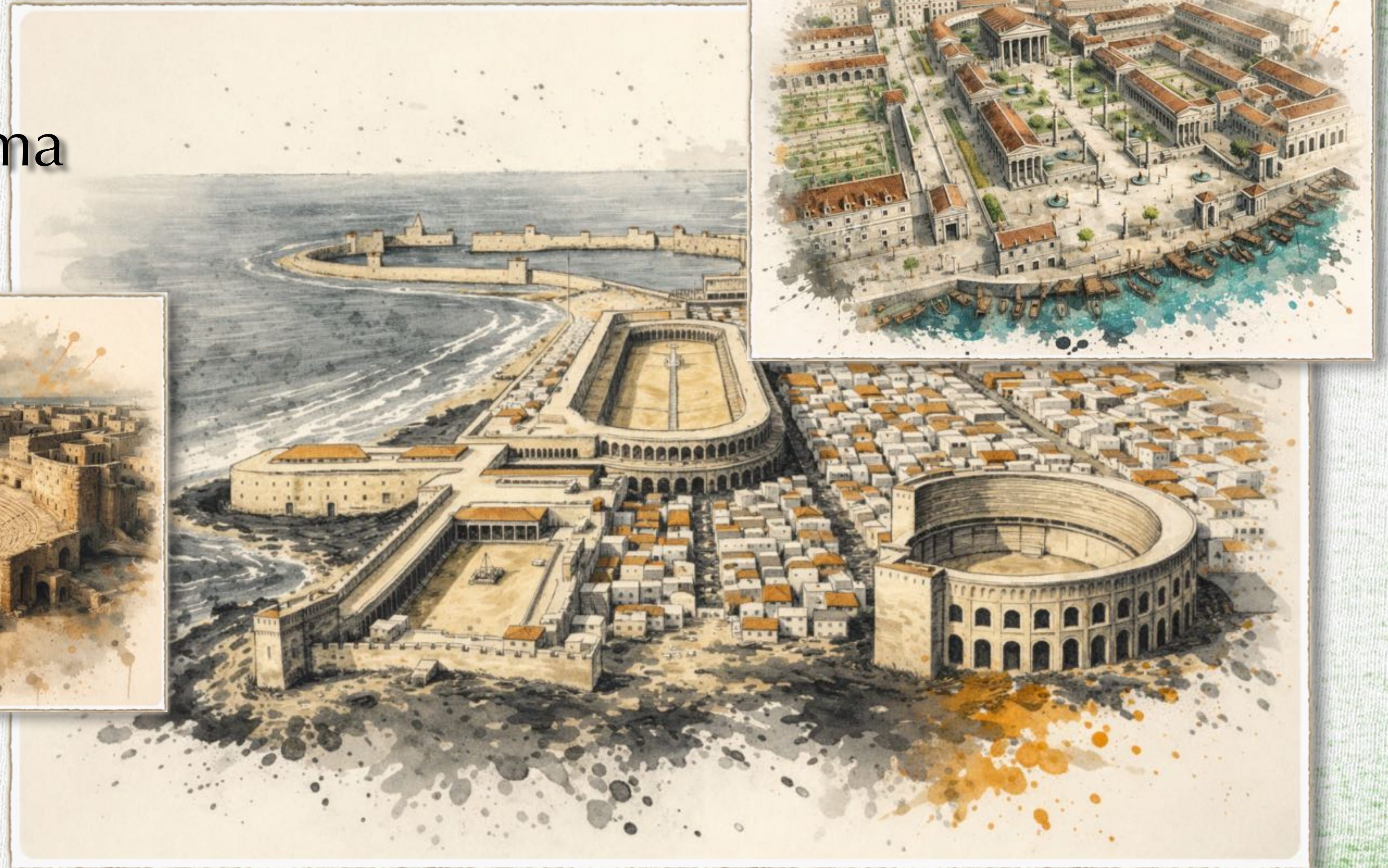
UB 130:1.6



With that, Jesus, Ganid and Gonod left the port of Jaffa, heading to Caesarea Maritima.



Caesarea Maritima

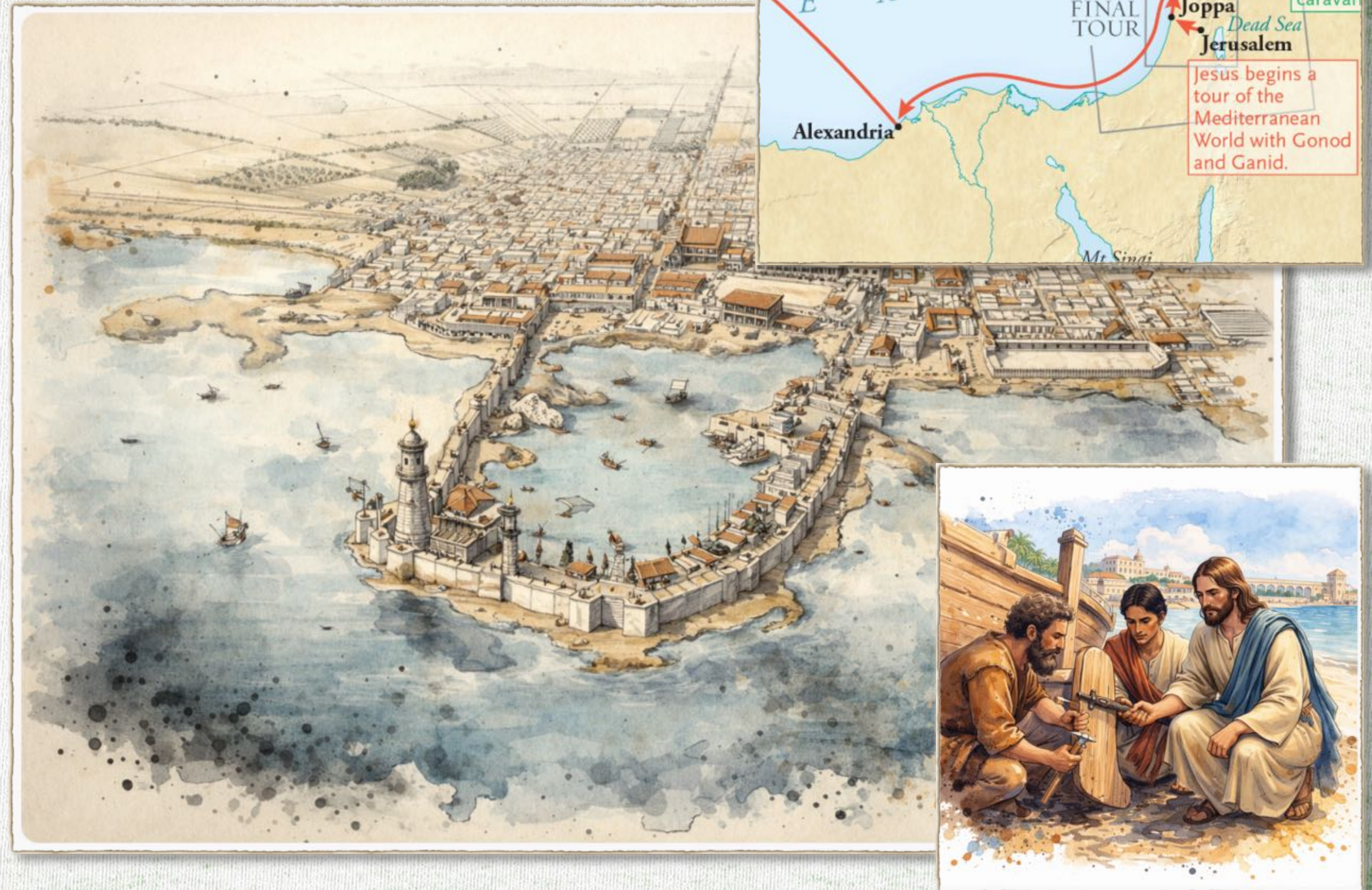




Caesarea Maritima today

Jesus and his friends tarried in Caesarea beyond the time expected because one of the huge steering paddles of the vessel on which they intended to embark was discovered to be in danger of cleaving. Jesus volunteered to assist.

UB 130:.2.1



During the evenings Jesus and his friends strolled about on the beautiful wall which served as a promenade around the port.

This youth of India was much impressed with the temple of Augustus, situated upon an elevation and surmounted by a colossal statue of the Roman emperor.

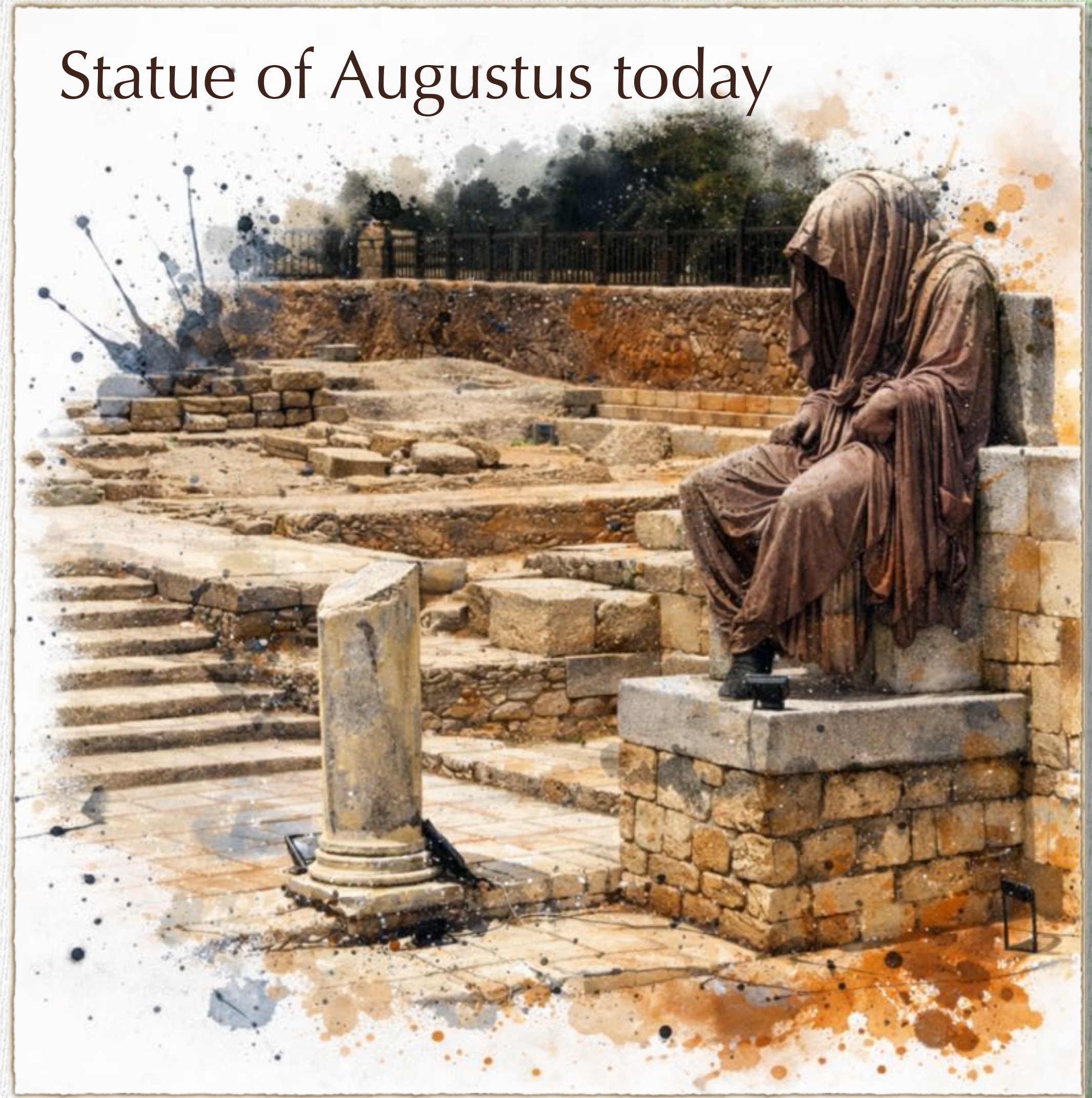


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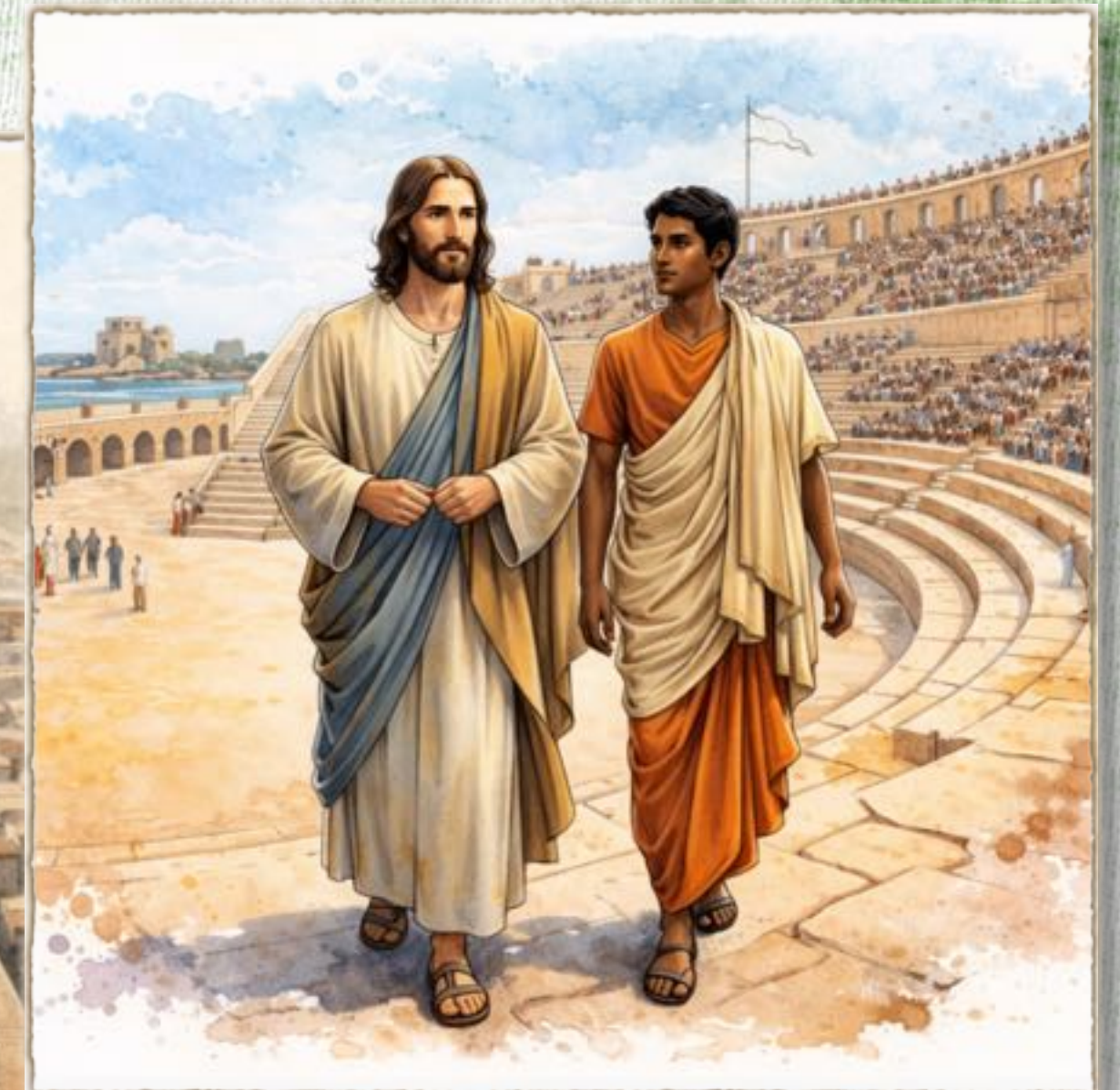


Statue of Augustus today



The three of them
attended a
performance in the
enormous
amphitheater,
which could seat
twenty thousand
persons, ...

And that night
they went to a
Greek play at
the theater.

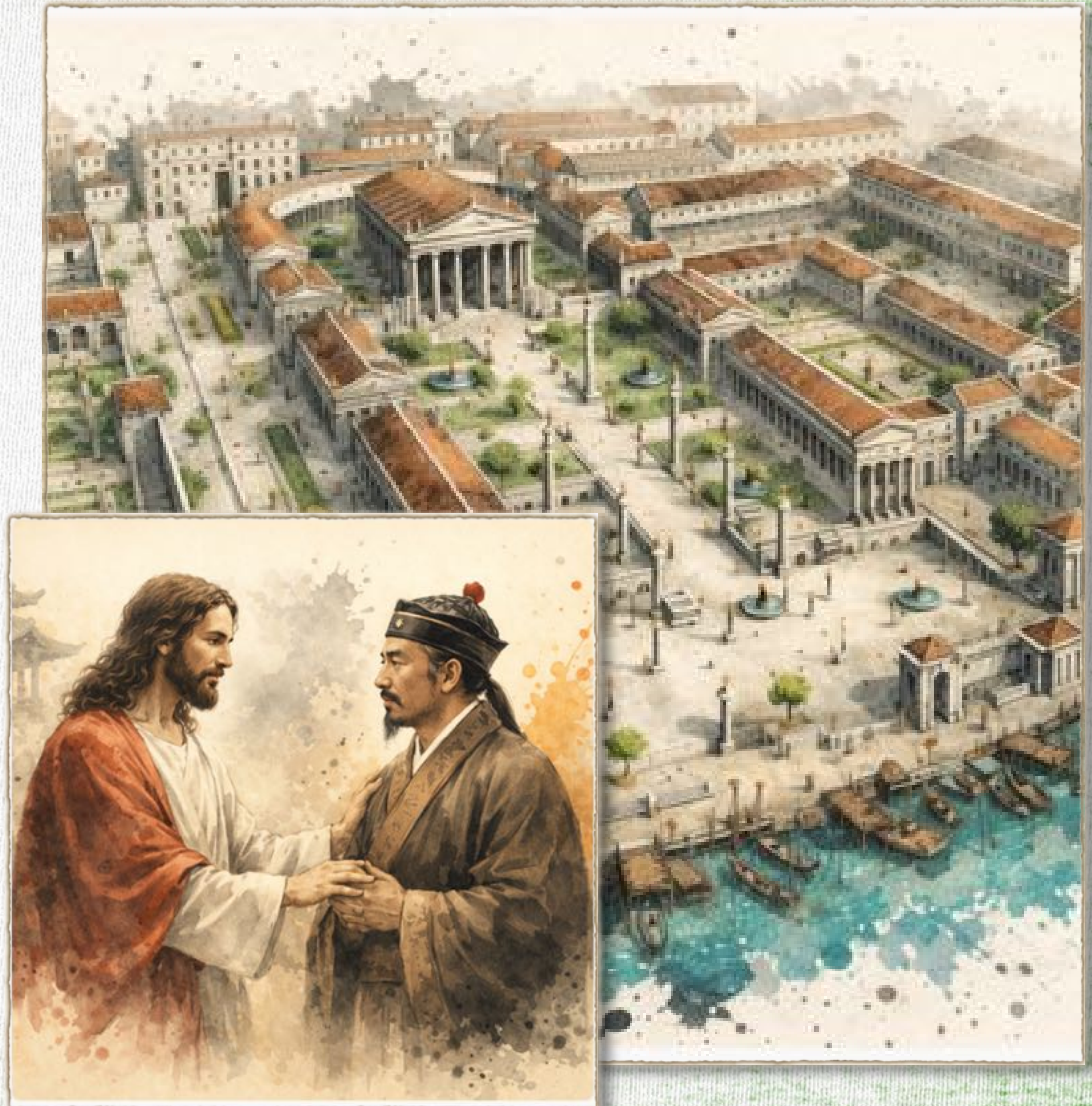


On the morning of the third day they paid a formal visit to the governor's palace, for Caesarea was the capital of Palestine and the residence of the Roman procurator.

At their inn there also lodged a merchant from Mongolia, and ...Jesus had several long visits with him. This man was much impressed with Jesus' philosophy of life and never forgot his words of wisdom regarding 'the living of the heavenly life while on earth by means ... submission to the will of the heavenly Father.'

This merchant was a Taoist, and ... become a strong believer in the doctrine of a universal Deity. When he returned to Mongolia, he began to teach these advanced truths.

UB 130:2.1-2



One of the young men who worked with Jesus ... on the steering paddle became ... interested in the words which he dropped ... 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 this better way.”*

UB 130:2.1-2



“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?

“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.”

UB 130:.2.5



Anaxand ... told his superior what Jesus had said, and that night they both sought Jesus' advice as to the welfare of their souls.

And later on, after the Christian message had been proclaimed in Caesarea, both of these men, one a Greek and the other a Roman, believed Philip's preaching and became prominent members of the church which he founded.

Later this young Greek was appointed the steward of a Roman centurion, Cornelius, who became a believer through Peter's ministry. Anaxand continued to minister light to those who sat in darkness until the days of Paul's imprisonment at Caesarea....

UB 130:.2.5



Ganid was... beginning to learn how his tutor spent his leisure in this unusual personal ministry to his fellow men...

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."*

UB 130:.2.6



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. ...

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."

UB 130:.2.7



“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, ... a will,

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.”

UB 130:.2.8



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.

It was on this same day that we first heard that momentous truth which, stated in modern terms, would signify:

“Will is that manifestation of the human mind which enables the subjective consciousness to express itself objectively and to experience the phenomenon of aspiring to be Godlike.”

And it is in this same sense that every reflective and spiritually minded human being can become *creative*.



It had been an eventful visit at Caesarea, and when the boat was ready, Jesus and his two friends departed at noon one day for Alexandria in Egypt.

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.

UB 130:3.1-2

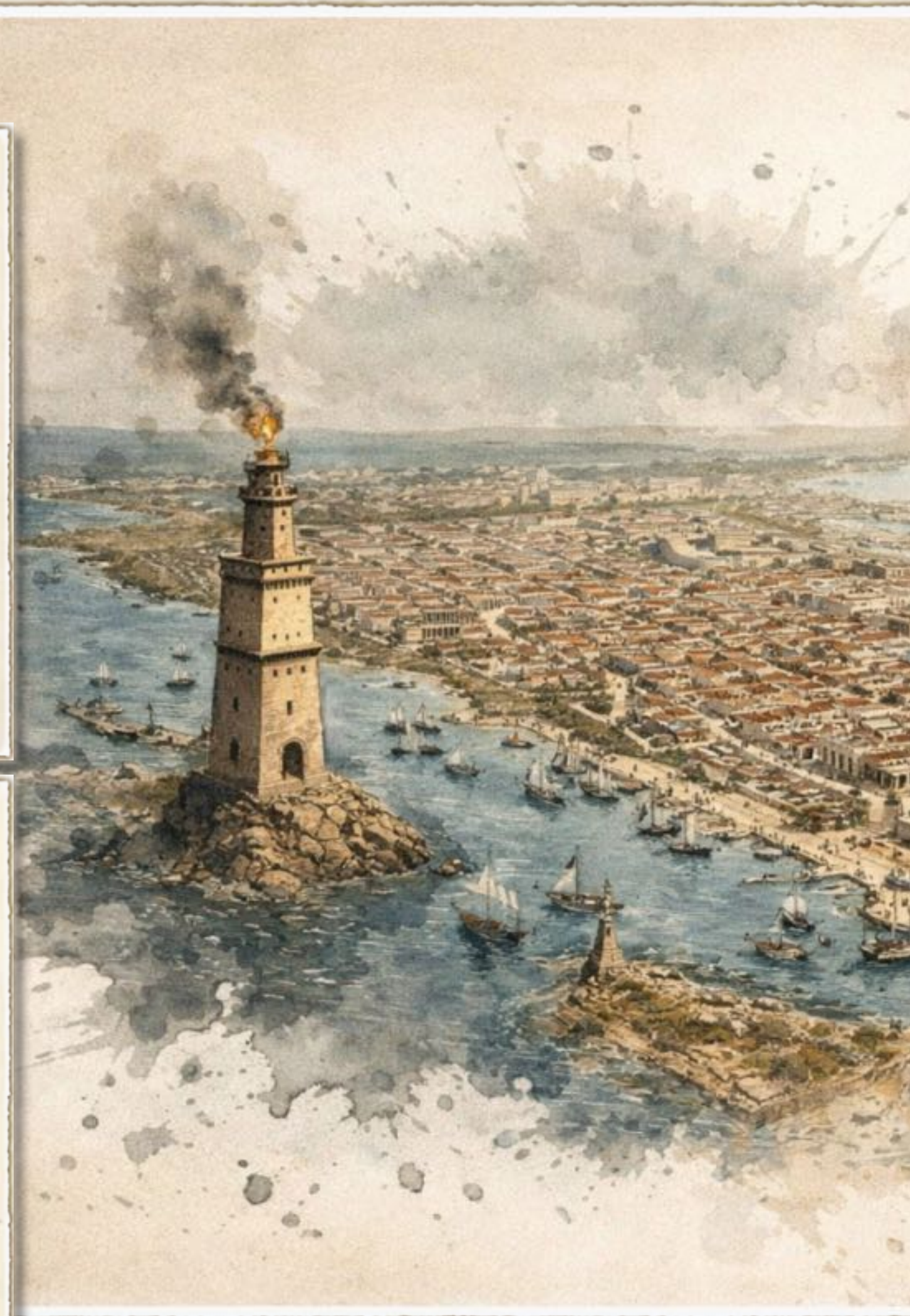


This great lighthouse was one of the seven wonders of the world and was the forerunner of all subsequent lighthouses.

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.”*



In Alexandria





Alexandria Today

After ... landing they were settled near the eastern end of the long and broad avenue, one hundred feet wide and five miles long, which stretched on out to the western limits of this city of one million people.

After the first survey of the city's chief attractions—university (museum), library, the royal mausoleum of Alexander, the palace, temple of Neptune, theater, and gymnasium...,



And ... while Jesus and Ganid went to the library, the greatest in the world. Here were assembled nearly a million manuscripts from all the civilized world....

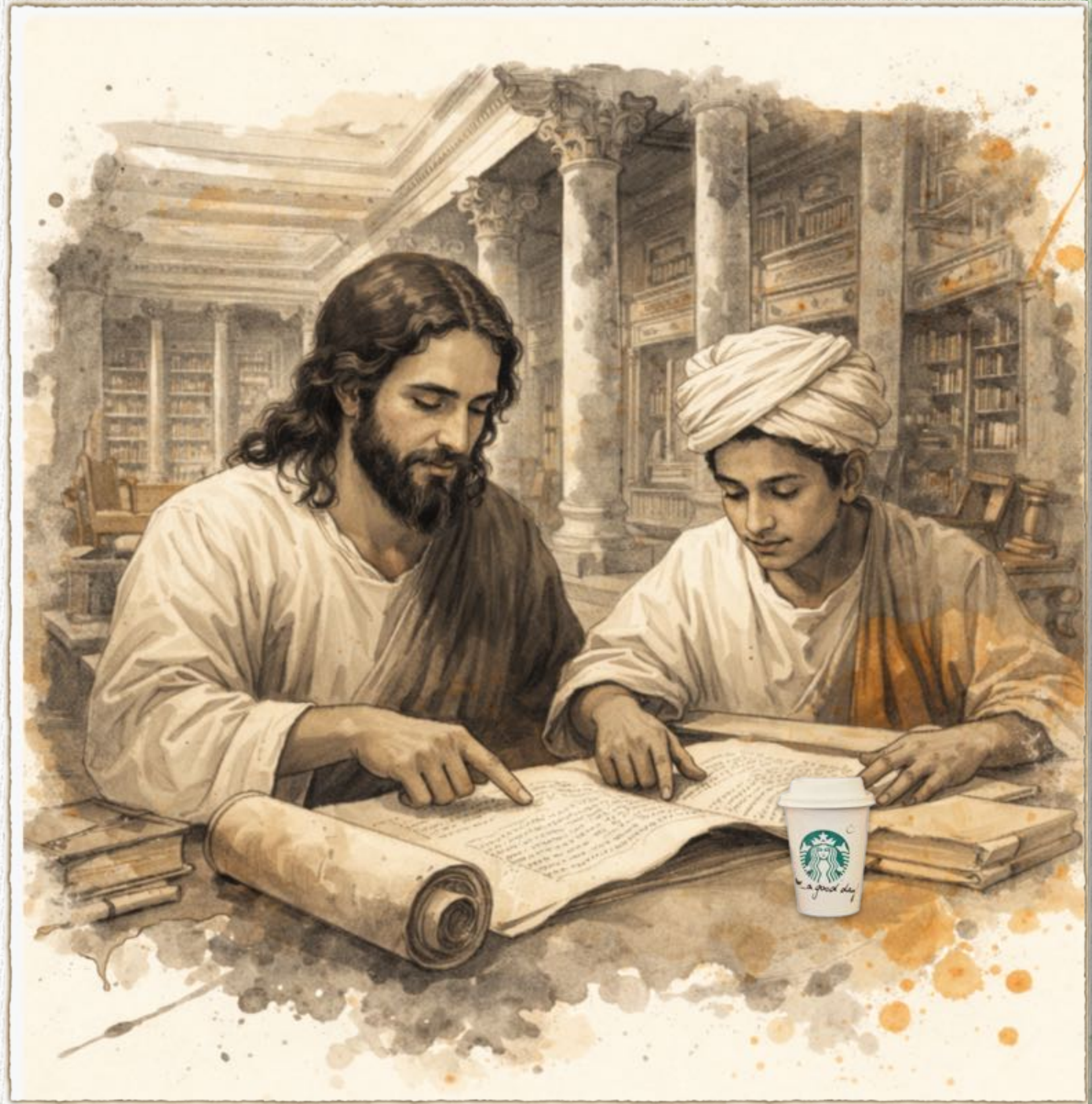
In this library Ganid saw the largest collection of Indian literature in all the world.



In the library, Jesus and Ganid ... spent some time here each day throughout their stay in Alexandria. Jesus told Ganid about the translation of the Hebrew scriptures into Greek at this place. And they discussed again and again all the religions of the world, Jesus endeavoring to point out to this young mind the truth in each....



UB 130:.3.7



Under Jesus' direction Ganid made a collection of the teachings of all those religions of the world which recognized a Universal Deity, even though they might also give more or less recognition to subordinate deities.

After much discussion Jesus and Ganid decided that the Romans had no real God in their religion, that their religion was hardly more than emperor worship.

The Greeks, they concluded, had a philosophy but hardly a religion with a personal God.

UB 130:.3.5



The mystery cults they discarded because of the confusion of their multiplicity, and because their varied concepts of Deity seemed to be derived from other and older religions.

Jesus and Ganid spent much time in the museum during their stay in Alexandria. This museum was not a collection of rare objects but rather a university of fine art, science, and literature. Learned professors here gave daily lectures ... in this intellectual center of the Occidental world.



One day, Ganid said to Jesus,

“Teacher Joshua, you know more than these professors; you should stand up and tell them the great things you have told me; they are befogged by much thinking.”

Jesus smiled, saying:

“... these teachers are not minded that you and I should instruct them. The pride of unspiritualized learning is a treacherous thing in human experience. The true teacher maintains his intellectual integrity by ever remaining a learner.”

UB 130:.3.7

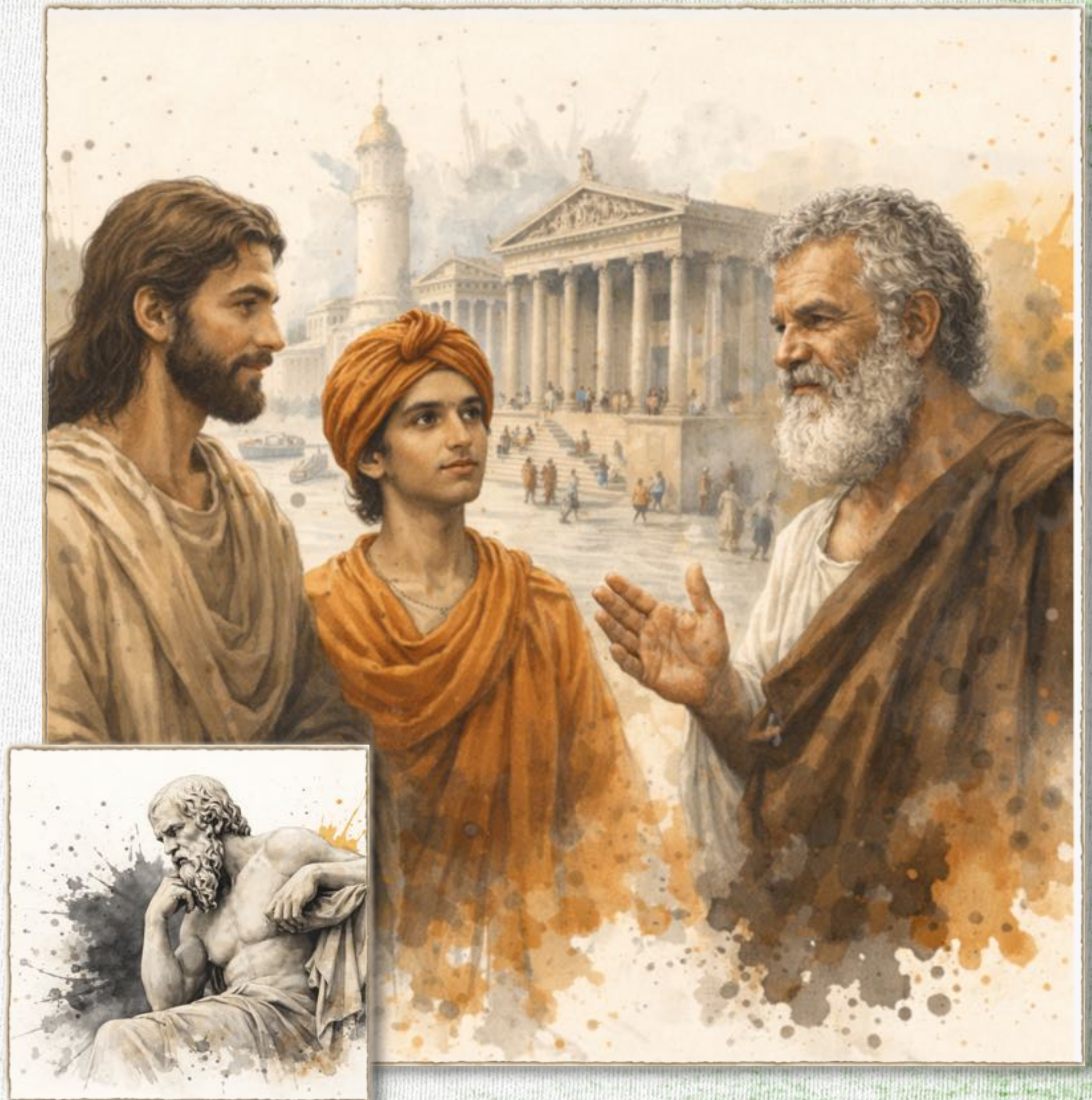


Gonod transacted business with a Jewish banker, Alexander, ... whose brother, Philo, was a famous religious philosopher of that time. Philo was engaged in the laudable but exceedingly difficult task of harmonizing Greek philosophy and Hebrew theology.

Ganid and Jesus talked much about Philo's teachings and expected to attend some of his lectures, but t... this famous Hellenistic Jew lay sick abed.

Jesus commended to Ganid much in the Greek philosophy and the Stoic doctrines, but ... that these systems of belief, like the indefinite teachings of some of his own people, were religions only in the sense that they led men to find God and enjoy a living experience in knowing the Eternal.

UB 130:.3.9



The night before they left Alexandria Ganid and Jesus had a long visit with one of the government professors at the university who lectured on the teachings of Plato.

The two had a long and heart-to-heart talk about Plato's doctrines.

While Jesus gave qualified approval of some of the Greek teachings which had to do with the theory that the material things of the world are shadowy reflections of invisible but more substantial spiritual realities, he sought to lay a more trustworthy foundation for the lad's thinking; so he began a long dissertation concerning the nature of reality in the universe.

UB 130:4.1



A Discourse on Reality

“The source of universe reality is the Infinite. The material things of finite creation are the time-space repercussions of the Paradise Pattern and the Universal Mind of the eternal God.

“Causation in the physical world, self-consciousness in the intellectual world, and progressing selfhood in the spirit world—these realities, projected on a universal scale, combined in eternal relatedness, and experienced with perfection of quality and divinity of value—constitute the reality of the Supreme.

“But in an ever-changing universe the Original Personality of causation, intelligence, and spirit experience is changeless, absolute.”



A Discourse on Reality

“All things, even in an eternal universe of limitless values and divine qualities, may, and oftentimes do, change except the Absolutes and that which has attained the physical status, intellectual embrace, or spiritual identity which is absolute.”

... “Only in the perfection, harmony, and unanimity of will can the creature become as one with the Creator; and such a state of divinity is attained and maintained only by the creature’s continuing to live in time and eternity by consistently conforming his finite personal will to the divine will of the Creator.

“Always must the desire to do the Father’s will be supreme in the soul and dominant over the mind of an ascending son of God.”



“A one-eyed person can never hope to visualize depth of perspective.

“Neither can single-eyed material scientists nor single-eyed spiritual mystics and allegorists correctly visualize and adequately comprehend the true depths of universe reality.

“All true values of creature experience are concealed in depth of recognition.

“Mindless causation cannot evolve the refined and complex from the crude and the simple, neither can spiritless experience evolve the divine characters of eternal survival from the material minds of the mortals of time.

“The one attribute of the universe which so exclusively characterizes the infinite Deity is this unending creative bestowal of personality which can survive in progressive Deity attainment.

“Mindless causation cannot evolve the refined and complex from the crude and the simple, neither can spiritless experience evolve the divine characters of eternal survival from the material minds of the mortals of time.”



“The one attribute of the universe which so exclusively characterizes the infinite Deity is this unending creative bestowal of personality which can survive in progressive Deity attainment.

“Personality is that cosmic endowment, that phase of universal reality, which can coexist with unlimited change and at the same time retain its identity in the very presence of all such changes, and forever afterward.

“Life is an adaptation of the original cosmic causation to the demands and possibilities of universe situations, and it comes into being by the action of the Universal Mind and the activation of the spirit spark of the God who is spirit.

“The meaning of life is its adaptability; the value of life is its progressability—even to the heights of God-consciousness.”



“Misadaptation of self-conscious life to the universe results in cosmic disharmony.

“Final divergence of personality will from the trend of the universes terminates in intellectual isolation, personality segregation.

“Loss of the indwelling spirit pilot supervenes in spiritual cessation of existence. Intelligent and progressing life becomes then, in and of itself, an incontrovertible proof of the existence of a purposeful universe expressing the will of a divine Creator.” ...

“Only in degree does man possess mind above the animal level aside from the higher and quasi-spiritual ministrations of intellect. Therefore animals (not having worship and wisdom) cannot experience superconsciousness, consciousness of consciousness.

“The animal mind is only conscious of the objective universe.

“Knowledge is the sphere of the material or fact-discerning mind.



“Truth is the domain of the spiritually endowed intellect that is conscious of knowing God.

“Knowledge is demonstrable; truth is experienced.

“Knowledge is a possession of the mind; truth an experience of the soul, the progressing self.

“Knowledge is a function of the nonspiritual level; truth is a phase of the mind-spirit level of the universes.

“The eye of the material mind perceives a world of factual knowledge; the eye of the spiritualized intellect discerns a world of true values.

“These two views, synchronized and harmonized, reveal the world of reality, wherein wisdom interprets the phenomena of the universe in terms of progressive personal experience.



“Error (evil) is the penalty of imperfection.

“The qualities of imperfection or facts of misadaptation are disclosed on the material level by critical observation and by scientific analysis; on the moral level, by human experience.

“The presence of evil constitutes proof of the inaccuracies of mind and the immaturity of the evolving self.”

Evil is ... also a measure of imperfection in universe interpretation.

“The possibility of making mistakes is inherent in the acquisition of wisdom, the scheme of progressing from the partial and temporal to the complete and eternal, from the relative and imperfect to the final and perfected.



“Error is the shadow of relative incompleteness which must of necessity fall across man’s ascending universe path to Paradise perfection.”

“Error (evil) is not an actual universe quality; it is simply the observation of a relativity in the relatedness of the imperfection of the incomplete finite to the ascending levels of the Supreme and Ultimate.”

Ganid had some questions to which Jesus replied:

“Evil is a relativity concept.

“It arises out of the observation of the imperfections which appear in the shadow cast by a finite universe of things and beings as such a cosmos obscures the living light of the universal expression of the eternal realities of the Infinite One.”

“Potential evil is inherent in the necessary incompleteness of the revelation of God as a time-space-limited expression of infinity and eternity.



“The fact of the partial in the presence of the complete constitutes relativity of reality, creates necessity for intellectual choosing, and establishes value levels of spirit recognition and response.

“The incomplete and finite concept of the Infinite which is held by the temporal and limited creature mind is, in and of itself, potential evil.

“But the augmenting error of unjustified deficiency in reasonable spiritual rectification of these originally inherent intellectual disharmonies and spiritual insufficiencies, is equivalent to the realization of actual evil.”



“All static, dead, concepts are potentially evil.

“The finite shadow of relative and living truth is continually moving.

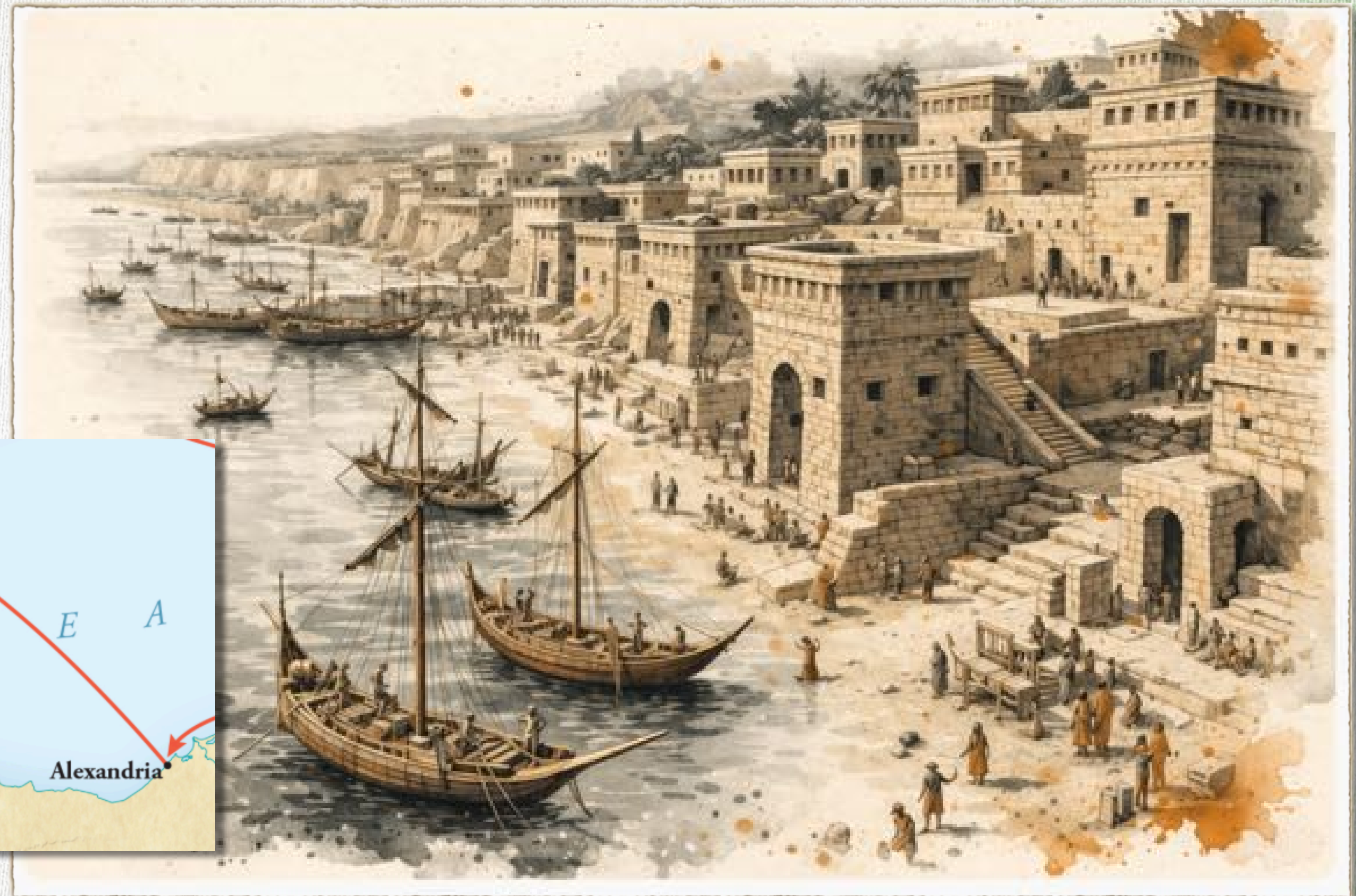
“Static concepts invariably retard science, politics, society, and religion.

“Static concepts may represent a certain knowledge, but they are deficient in wisdom and devoid of truth.

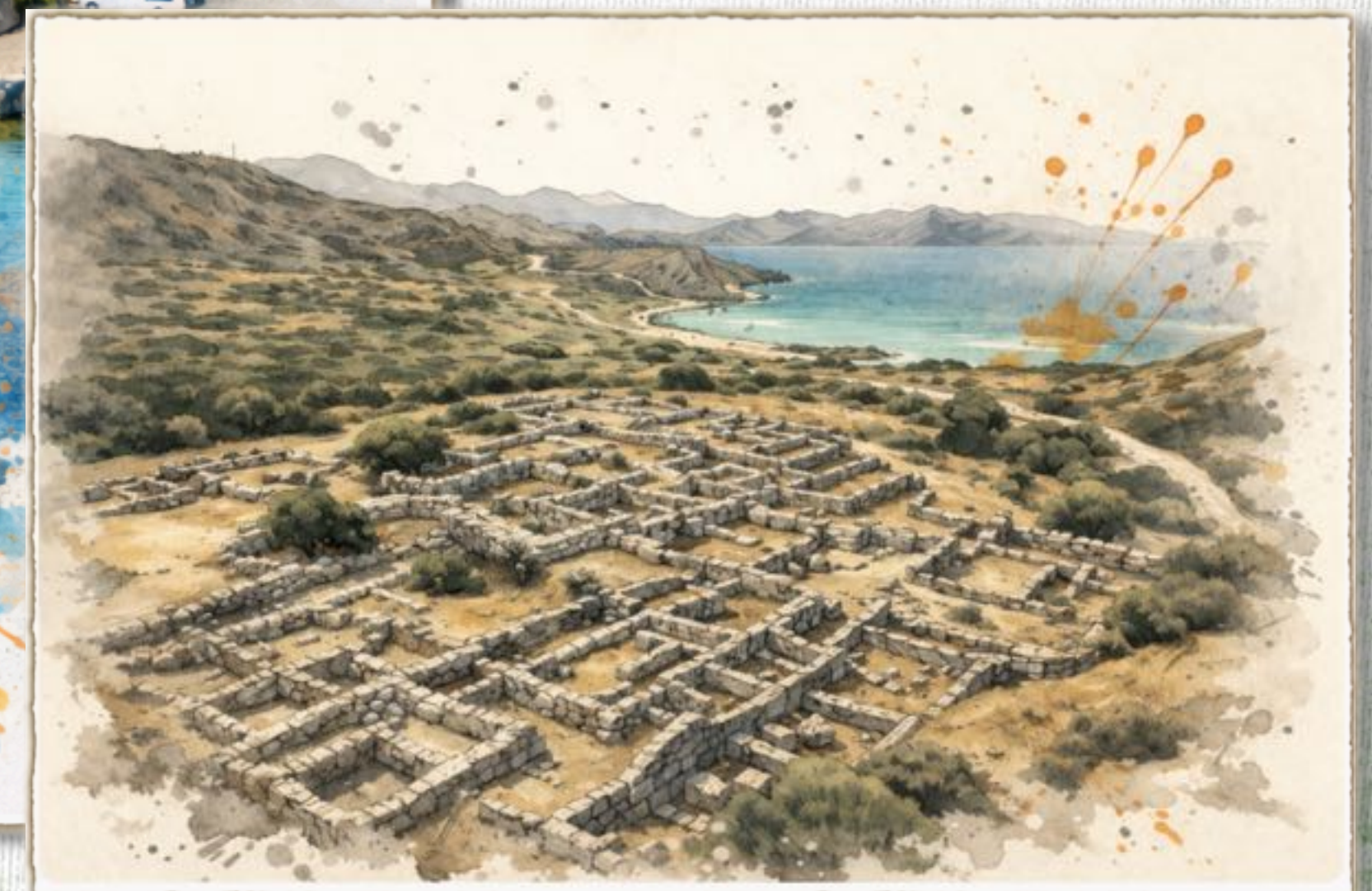
“But do not permit the concept of relativity so to mislead you that you fail to recognize the co-ordination of the universe under the guidance of the cosmic mind, and its stabilized control by the energy and spirit of the Supreme.”



On Crete



Crete today



UB 130:.5.2

On the mountainside in Crete Jesus had his first long talk with Gonod regarding religion.

And the father was much impressed, saying:

“No wonder the boy believes everything you tell him, but I never knew they had such a religion even in Jerusalem, much less in Damascus.”

“One day when Ganid asked Jesus why he had not devoted himself to the work of a public teacher...

Jesus replied,

“My son, everything must await the coming of its time.”

UB 130:.5.3



“You are born into the world, but no amount of anxiety and no manifestation of impatience will help you to grow up.

“You must, in all such matters, wait upon time. Time alone will ripen the green fruit upon the tree.

“Season follows season and sundown follows sunrise only with the passing of time.

“I am now on the way to Rome with you and your father, and that is sufficient for today.

“My tomorrow is wholly in the hands of my Father in heaven.”

UB 130:5.3



And then he told Ganid the story of Moses
and the forty years of watchful waiting and
continued preparation.



A drunken degenerate was attacking a slave girl on the public highway.

When Jesus saw the plight of the girl, he rushed forward and drew the maiden away from the assault of the madman.

While the frightened child clung to him, he held the infuriated man at a safe distance by his powerful extended right arm until the poor fellow had exhausted himself beating the air with his angry blows.

Ganid felt a strong impulse to help Jesus handle the affair, but his father forbade him.

UB 130:.5.4



Though they could not speak the girl's language, she could understand their act of mercy and gave token of her heartfelt appreciation as they all three escorted her home.

This was probably as near a personal encounter with his fellows as Jesus ever had throughout his entire life in the flesh.

But he had a difficult task that evening trying to explain to Ganid why he did not smite the drunken man.

Ganid thought this man should have been struck at least as many times as he had struck the girl.

UB 130:.5.4



While they were up in the mountains, Jesus had a long talk with a young man who was fearful and downcast.

Failing to derive comfort and courage from association with his fellows, this youth had sought the solitude of the hills; he had grown up with a feeling of helplessness and inferiority.

These natural tendencies had been augmented by numerous difficult circumstances which the lad had encountered as he grew up....



Jesus said: *“Greetings, my friend! why so downcast on such a beautiful day?”*

“If something has happened to distress you, perhaps I can in some manner assist you.”

“At any rate it affords me real pleasure to proffer my services.”

The young man at first refused to answer. Jesus tried a second approach, saying:

“I understand you come up in these hills to get away from folks; so, of course, you do not want to talk with me, but I would like to know whether you are familiar with these hills; do you know the direction of the trails? and, perchance, could you inform me as to the best route to Phenix?”



Now this youth was very familiar with these mountains, and he really became much interested in telling Jesus the way to Phenix, so much so that he marked out all the trails on the ground and fully explained every detail.

But he was startled and made curious when Jesus, after saying good-bye and making as if he were taking leave, suddenly turned to him, saying:

“I well know you wish to be left alone with your disconsolation; but...”



“...it would be neither kind nor fair for me to receive such generous help from you as to how best to find my way to Phenix and then unthinkingly to go away from you without making the least effort to answer your appealing request for help and guidance regarding the best route to the goal of destiny which you seek in your heart while you tarry here on the mountainside....

“And since you have asked me for help, I will not disappoint you.”

“But—I did not ask you for anything—” he said.

UB 130:.6.2



Jesus, laying a gentle hand on his shoulder, said:

“No, son, not with words but with longing looks did you appeal to my heart.”

“My boy, to one who loves his fellows there is an eloquent appeal for help in your countenance of discouragement and despair.”

Jesus said to the lad: *“Arise! Stand up like a man!”*

“You may be surrounded with small enemies and be retarded by many obstacles, but the big things and the real things of this world and the universe are on your side.”

UB 130:.6.2-3



“The sun rises every morning to salute you just as it does the most powerful and prosperous man on earth.

“Look—you have a strong body and powerful muscles—your physical equipment is better than the average.

“Of course, it is just about useless while you sit out here on the mountainside and grieve over your misfortunes, real and fancied.

“But you could do great things with your body if you would hasten off to where great things are waiting to be done.

“You are trying to run away from your unhappy self, but it cannot be done.

“You and your problems of living are real; you cannot escape them as long as you live.

“But look again, your mind is clear and capable.”

“Your strong body has an intelligent mind to direct it.

“Set your mind at work to solve its problems; teach your intellect to work for you; refuse longer to be dominated by fear like an unthinking animal.

“Your mind should be your courageous ally in the solution of your life problems rather than your being, as you have been, its abject fear-slave and the bond servant of depression and defeat.

“But most valuable of all, your potential of real achievement is the spirit which lives within you, and which will stimulate and inspire your mind to control itself and activate the body if you will release it from the fetters of fear and thus enable your spiritual nature to begin your deliverance from the evils of inaction by the power-presence of living faith.

“And then, forthwith, will this faith vanquish fear of men by the compelling presence of that new and all-dominating love of your fellows which will so soon fill your soul to overflowing because of the consciousness which has been born in your heart that you are a child of God.”

“This day, my son, you are to be reborn, re-established as a man of faith, courage, and devoted service to man, for God’s sake.

And when you become so readjusted to life within yourself, you become likewise readjusted to the universe; you have been born again—born of the spirit—and henceforth will your whole life become one of victorious accomplishment.

Trouble will invigorate you; disappointment will spur you on; difficulties will challenge you; and obstacles will stimulate you.



“Arise, young man! Say farewell to the life of cringing fear and fleeing cowardice.

“Hasten back to duty and live your life in the flesh as a son of God, a mortal dedicated to the ennobling service of man on earth and destined to the superb and eternal service of God in eternity.”

And this youth, Fortune, subsequently became the leader of the Christians in Crete and the close associate of Titus in his labors for the uplift of the Cretan believers.



The travelers were truly rested and refreshed when they made ready about noon one day to sail for Carthage in northern Africa, stopping for two days at Cyrene.

It was here that Jesus and Ganid gave first aid to a lad named Rufus, who had been injured by the breakdown of a loaded oxcart.

They carried him home to his mother, and his father, Simon, little dreamed that the man whose cross he subsequently bore by orders of a Roman soldier was the stranger who once befriended his son.



...En route to Carthage Jesus talked with his fellow travelers about things social, political, and commercial; hardly a word was said about religion.

For the first time Gonod and Ganid discovered that Jesus was a good storyteller....

When Ganid inquired what one could do to make friends, having noticed that the majority of persons whom they chanced to meet were attracted to Jesus, his teacher said:

“Become interested in your fellows;...”



“... learn how to love them and watch for the opportunity to do something for them which you are sure they want done,” and then he quoted the olden Jewish proverb—“A man who would have friends must show himself friendly.”



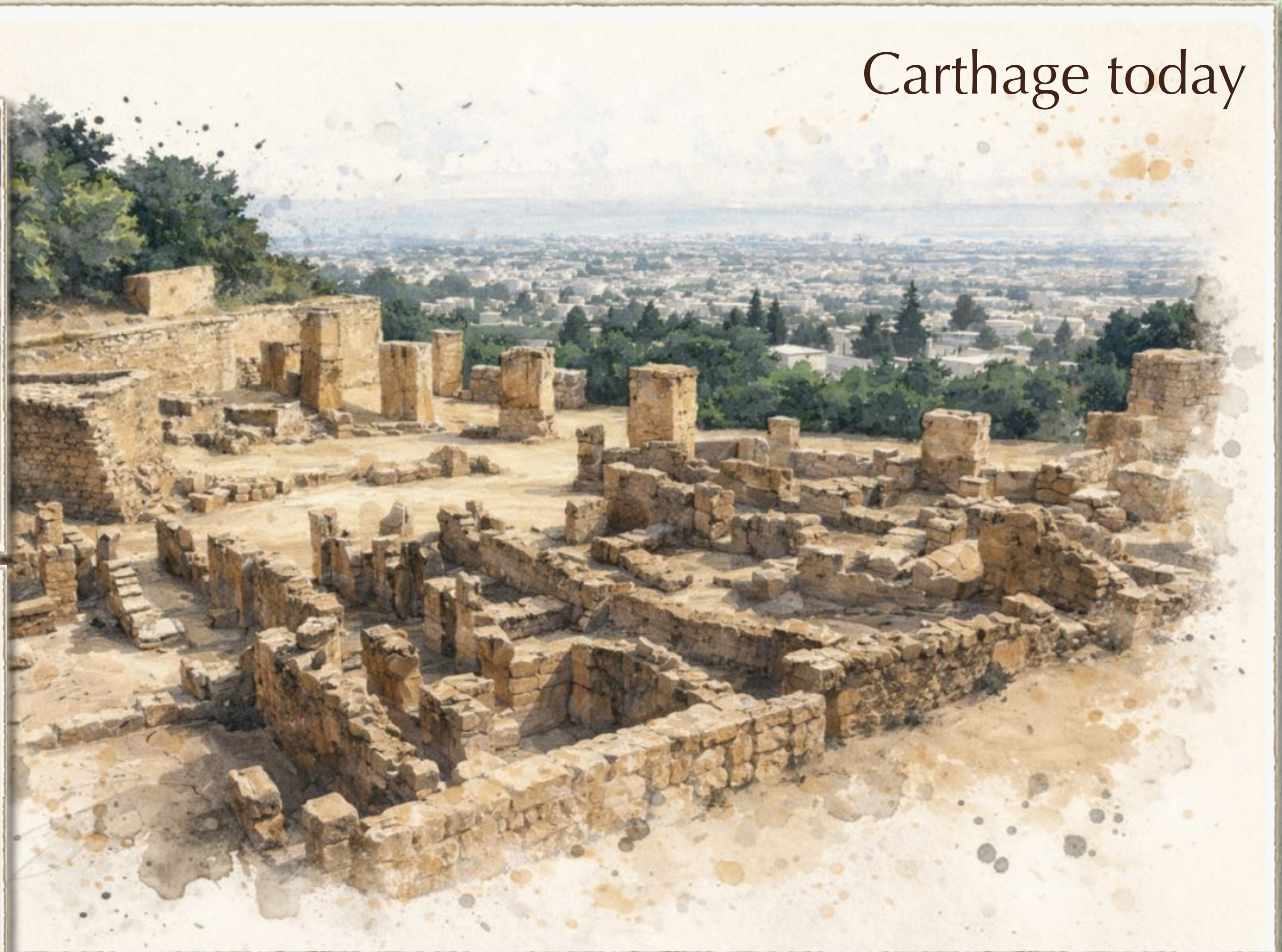
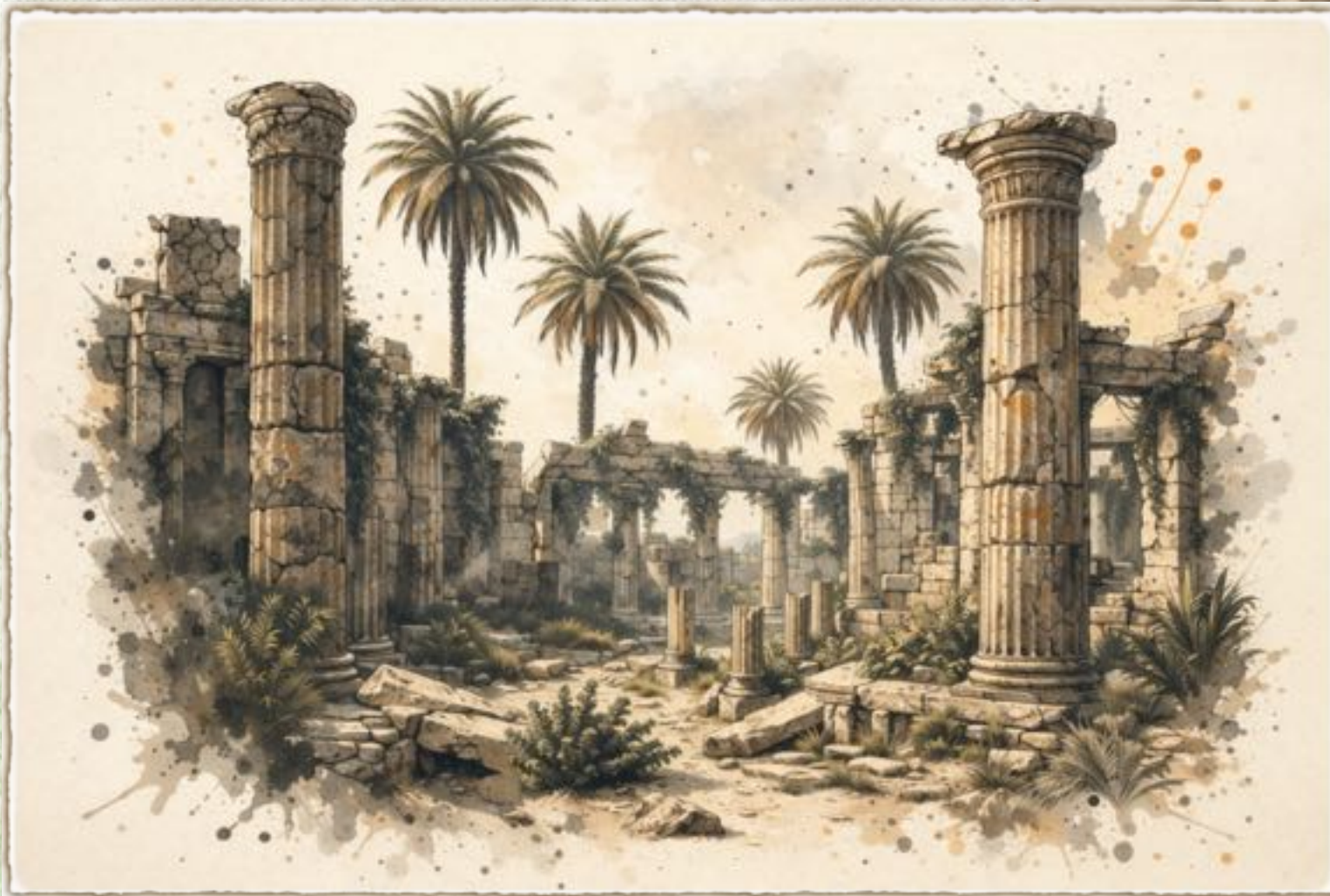
UB 130:.7.2



At Carthage



Carthage today



At Carthage Jesus had a long and memorable talk with a Mithraic priest about immortality, about time and eternity.

This Persian had been educated at Alexandria, and he really desired to learn from Jesus.

Jesus said to the Persian,

“Time is the stream of flowing temporal events perceived by creature consciousness.

“Time is a name given to the succession-arrangement whereby events are recognized and segregated.

UB 130:7.3-4

A Discourse on Time and Space



“The universe of space is a time-related phenomenon as it is viewed from any interior position outside of the fixed abode of Paradise.

“In the universe of universes Paradise and its Deities transcend both time and space.

“On the inhabited worlds, human personality (indwelt and oriented by the Paradise Father’s spirit) is the only physically related reality which can transcend the material sequence of temporal events.



“Animals do not sense time as does man, and even to man, because of his sectional and circumscribed view, time appears as a succession of events; ...

“but as man ascends, as he progresses inward, the enlarging view of this event procession is such that it is discerned more and more in its wholeness.”

“That which formerly appeared as a succession of events then will be viewed as a whole and perfectly related cycle; in this way will circular simultaneity increasingly displace the onetime consciousness of the linear sequence of events.”

UB 130:.7.5



“There are seven different conceptions of space as it is conditioned by time. Space is measured by time, not time by space.

“The confusion of the scientist grows out of failure to recognize the reality of space.

“Space is not merely an intellectual concept of the variation in relatedness of universe objects.

“Space is not empty, and the only thing man knows which can even partially transcend space is mind.”



“Mind can function independently of the concept of the space-relatedness of material objects.

“Space is relatively and comparatively finite to all beings of creature status.

“The nearer consciousness approaches the awareness of seven cosmic dimensions, the more does the concept of potential space approach ultimacy.

“But the space potential is truly ultimate only on the absolute level.”

UB 130:.7.6



“It must be apparent that universal reality has an expanding and always relative meaning on the ascending and perfecting levels of the cosmos. Ultimately, surviving mortals achieve identity in a seven-dimensional universe.

“The time-space concept of a mind of material origin is destined to undergo successive enlargements as the conscious and conceiving personality ascends the levels of the universes.

“When man attains the mind intervening between the material and the spiritual planes of existence, his ideas of time-space will be enormously expanded both as to quality of perception and quantity of experience.”

UB 130:.7.7-8



“The enlarging cosmic conceptions of an advancing spirit personality are due to augmentations of both depth of insight and scope of consciousness.

“And as personality passes on, upward and inward, to the transcendental levels of Deity-likeness, the time-space concept will increasingly approximate the timeless and spaceless concepts of the Absolutes.

“Relatively, and in accordance with transcendental attainment, these concepts of the absolute level are to be envisioned by the children of ultimate destiny.”

UB 130:.7.8



At Malta

The first stop on the way to Italy was at the island of Malta.

Here Jesus had a long talk with a downhearted and discouraged young man named Claudus.

This fellow had contemplated taking his life, but when he had finished talking with the scribe of Damascus, he said:

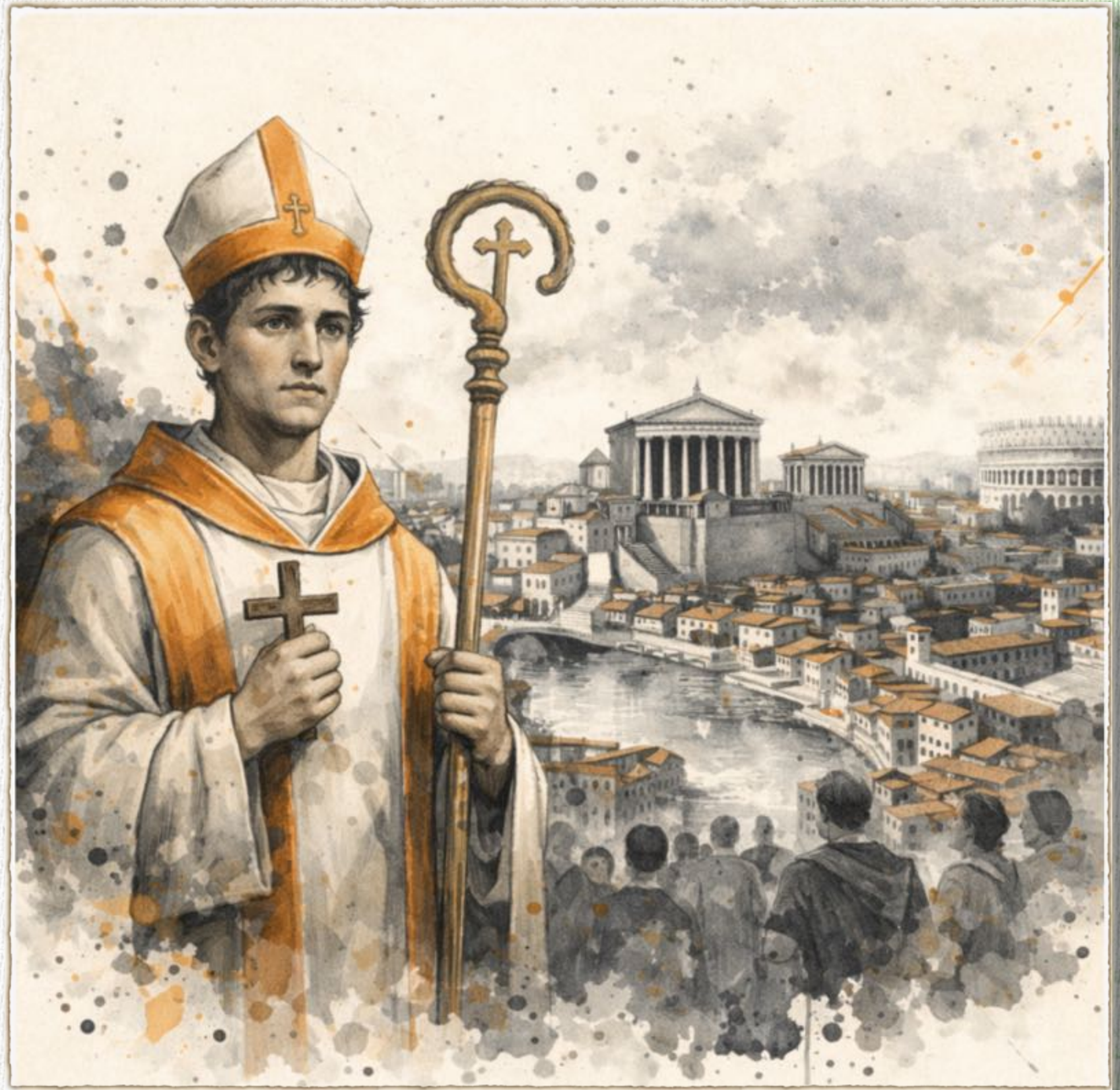
“I will face life like a man; I am through playing the coward. I will go back to my people and begin all over again.”

UB 130:.8.1



“Shortly he became an enthusiastic preacher of the Cynics, and still later on he joined hands with Peter in proclaiming Christianity in Rome and Naples, and after the death of Peter he went on to Spain preaching the gospel.

“But he never knew that the man who inspired him in Malta was the Jesus whom he subsequently proclaimed the world’s Deliverer.”



At Syracuse

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.*"

UB 130:.8.2



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’?”

UB 130:.8.2



“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.



At Messina

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 Mithraic religion and later on turned to the Christian faith."

UB 130:.8.3



In Naples

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.



At Capua

From here they went
by way of Capua to
Rome, making a stop
of three days at
Capua.



The Appian Way

By the Appian Way they journeyed on beside their pack animals toward Rome, all three being anxious to see this mistress of empire and the greatest city in all the world.



Next: Jesus in Rome

Paper 132:
The Sojourn at Rome

