

Part 4, Paper 134, The Transit...ion Years, Midwayer Commission

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SUMMARY KEYWORDS

Jesus's travels, diverse cultures, Caspian journey, Urmia lectures, brotherhood of men, religious philosophy, sovereignty concepts, global government, Mount Hermon, cosmic temptations, Capernaum carpentry, divine timing, John the Baptist, public ministry, personal transformation

SPEAKERS

John, Sarah



John 00:00

Welcome to the deep dive. Today. We're diving into a year in the life of Jesus, as depicted in the Urantia Book. We've got excerpts from paper 134 covering his 30th and 31st years.



Sarah 00:11

It's a fascinating period often overlooked. We see Jesus traveling, learning and really kind of wrestling with these complex ideas, even before his public ministry begins.



John 00:20

Okay, so set the scene for us. What's the what's the backdrop for this period of Jesus's life?



Sarah 00:26

Well, the text opens with Jesus wrapping up a journey around the Mediterranean. We don't have all the details of that trip, but it's clear he was already engaging with a lot of diverse cultures and ideas. So he's



John 00:35

not just cloistered away in a small village. He's already out in the world, experiencing different perspectives,

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Sarah 00:41

exactly. And what's interesting is that he chooses to return to Palestine after this. It's as if he intentionally went out to experience the wider world before deciding where to begin his ministry. Interesting,

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John 00:53

like he's gathering knowledge and experience, kind of like research before launching a major project. Yeah,

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Sarah 00:58

yeah. Like he's really thinking about His purpose, His mission. And speaking of journeys, this is where it gets really interesting. He joins a caravan heading to the Caspian Sea, a year long journey with strangers, camels and all the challenges that come with it. Okay?

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John 01:12

A year in a caravan, that's a serious commitment. What's the Urantia Book highlighting about this experience?

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Sarah 01:18

It emphasizes that this wasn't just a sightseeing tour. You know, the text says he was actively teaching and helping people along the way, weaving his ministry into everyday life. What's fascinating is the diverse range of people who were receptive to his message, from the Roman west to the Persian east. It

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John 01:35

makes you wonder what exactly he was teaching at that point. It's years before what we traditionally think of as the start of his ministry, right?

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Sarah 01:42

So it's likely different from what later became formalized as Christian doctrine. You know, it seems he was already planting seeds of thought, ideas that might have resonated with people seeking spiritual meaning, regardless of their background. Okay?

J

John 01:55

So he's on this caravan engaging with all sorts of people. Where does this journey take him

So he's on this caravan engaging with all sorts of people. Where does this journey take him next?

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Sarah 02:01

He eventually arrives at a place called Urmia, and this is where we see a shift from informal conversations to something much more structured,

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John 02:08

structured. How? Yeah, what happens in Urmia?

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Sarah 02:12

Urmia was home to this incredible temple. It was dedicated to religious philosophy. Imagine over 30 different religions represented there coexisting peacefully. And it's here that Jesus delivers a series of lectures on the brotherhood of men, wow,

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John 02:27

structured lectures that seems different for Jesus. What was so unique about this setting that prompted that

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Sarah 02:33

it was the most formally structured teaching he ever gave, according to the text, perhaps the setting this melting pot of different faiths prompted him to articulate his ideas in a more systematic way, fascinating.

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John 02:46

It's like he recognized the need to meet people where they were intellectually and philosophically. So what were the core ideas in these lectures? What was he saying about the brotherhood of men? Well, he

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Sarah 02:57

contrasted the kingdom of God with what he called the kingdoms of men.

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John 03:00

Okay, I'm intrigued. What's the what's the difference?

S Sarah 03:02

He argued that true brotherhood stems from recognizing God's sovereignty. That inherent in the idea of a single god is the concept that we're all his children, therefore we're all siblings.

J John 03:13

That makes sense. We're all part of one big, slightly dysfunctional family, exactly.

S Sarah 03:17

But what gets in the way, he argued, are these kingdoms of men, particularly within religion. When religions claim superiority or try to exert authority over others, it creates division and conflict, because

J John 03:31

it's no longer about a shared connection to the divine. It's about power structures and who's in charge, precisely.

S Sarah 03:36

And he's not just talking about different religions battling it out, either. He links this idea of religious sovereignty to political sovereignty, which is where it gets really relevant to our world today. Okay, how

J John 03:47

so? How does Jesus connect religious power struggles to what's happening on a global political scale?

S Sarah 03:53

He talks about how clinging to unlimited national sovereignty inevitably leads to war and conflict. It's

J John 03:59

like he's looking centuries ahead, seeing the rise of nationalism and all the problems it brings right

S Sarah 04:04
and he offers a radical alternative. He suggests there should only be two levels of sovereignty,

J John 04:09
two, not national, regional. All that. What are they? First,

S Sarah 04:13
the individual's spiritual free will, the idea that each person has the right to choose their own path in relation to God. And second, he talks about the collective sovereignty of all humanity. So

J John 04:24
individuals matter, but so does the collective good of all humankind. But how would that even work, practically speaking, a world governed by everyone?

S Sarah 04:34
He uses the example of the American states, which were independent but chose to unite under a federal government. He argues that true peace requires nations to willingly surrender some of their sovereignty to a global governing body. Wow, that's

J John 04:48
a huge GE idea. Yeah. So he's basically saying we need some kind of global government to manage international affairs while individual nations still handle their own internal

S Sarah 04:58
business. That's the gist. It, yes, it's a radical concept even today, and the text doesn't go into detail about how it would work, but it definitely sparks the imagination.

J John 05:09
It makes you wonder if he saw that as a realistic possibility in his lifetime, or if it was more of an aspirational ideal, right? Was



S Sarah 05:16
he hoping to plant the seed of an idea that might take root centuries later? We can't know for sure, but what's clear is that this year of travel, these encounters with diverse cultures and philosophies, had a profound impact on him. He

J John 05:29
goes from these informal conversations on a caravan to delivering structured lectures, grappling with ideas about sovereignty and global unity. It

S Sarah 05:37
seems like he's actively testing his ideas, refining his message.

J John 05:41
So he's journeyed far, seen different cultures engaged in in deep, philosophical debates. What happens next? Where does this path lead him?

S Sarah 05:50
The text tells us that after Urmia, he embarks on a solitary journey through Palestine

J John 05:55
Solitaire. So no more caravan, no more entourage,

S Sarah 05:58
no this time, it's just him traveling under different names, almost like he's shutting identities, becoming anonymous. It's like he's stepping

J John 06:05
away from everything, preparing for something big. And this journey ultimately leads him to Mount Herman, right? Yes, this

S Sarah 06:13
is where things get really interesting, because this isn't

J John 06:15

just another travel stop. This is where Jesus has his encounter with, well, let's just say, with a cosmic and trust me, you do not want to miss this. So we left off with Jesus on the solitary journey, almost like he's going off the grid, and he ends up on Mount Hermon. What happens there?

S Sarah 06:30

He spends six weeks alone in seclusion. And the text describes this as a pivotal moment for him, a culmination of his human experiences and the beginning of a new phase, a more divine phase. Okay, hold

J John 06:42

on, a more divine phase. What does that even mean in practical terms? Well,

S Sarah 06:46

this is where it gets really intense. The Urantia Book describes it as a confrontation with superhuman beings, including Satan. Whoa.

J John 06:53

So we're not talking about everyday temptations here. This is next level stuff, exactly.

S Sarah 06:58

And these aren't the typical temptations of wealth or power, the text says they revolved around the sovereignty of a mighty and glorious universe. He's being tempted with cosmic power, with the chance to seize control of the entire universe. It's

J John 07:11

like he's wrestling with the very fabric of creation, with forces that could disrupt the divine order. What does that look like? Even metaphorically, I can even wrap my head around it,

S Sarah 07:19

right? It's hard to even imagine. But what's clear is that this experience tested his commitment to the divine plan, even in the face of unimaginable opposition, and he passes the test. He reaffirms his dedication to God's will, rejecting the allure of ultimate power.

J John 07:36

Wow. So he's alone on this mountain, facing down cosmic forces. It makes you realize the sheer weight of what he was carrying, even then, wasn't just about spreading a message. It was about upholding the very fabric of existence.

S Sarah 07:48

It really adds another dimension to his story, doesn't it? Knowing he faced these cosmic temptations, yet shows the path of love and service makes his later teachings even more powerful. So

J John 07:58

after this profound encounter on Mount Hermon, what happens next? You'd think he would come down the mountain ready to unleash this cosmic knowledge on the world.

S Sarah 08:05

You'd think so, right? But here's where it gets really interesting. He doesn't launch into his public ministry just yet. Instead, he goes back to Capernaum, back to his everyday life, working as a carpenter.

J John 08:16

Wait seriously, after facing down cosmic temptations, he just goes back to making furniture. That's exactly

S Sarah 08:22

what the text tells us. He even tells his companion John that he needs to return to his father's business. And there's this powerful line, it behooves me to keep busy while I wait for my hour to come. Can you imagine he's encountered the forces of the universe, yet he finds peace and purpose in the rhythm of daily work. There's

J John 08:40

a profound lesson there. It's about patience, about trusting in divine timing. He's not rushing into anything but preparing himself, both internally and externally.

S Sarah 08:40

S Sarah 08:49

And the text highlights that even though he returns to his everyday life, he's changed. People sense a difference in him, a newfound depth and authority.

J John 08:57

It's like the mountaintop experience was just the beginning. Now he has to integrate that wisdom and strength into his everyday interactions. He's embodying it, not just preaching it exactly.

S Sarah 09:06

And it makes you think about those moments in our own lives when we've experienced something transformative. How do we carry that forward? How do we let those experiences shape us without becoming fixated on the big moments, on waiting for some grand reveal.

J John 09:20

It's about finding the sacred in the ordinary. It reminds me of that quote, how you do anything is how you do everything. Even Jesus, with this immense Destiny ahead of him, took the time to reconnect with his craft, his family, his community. And it was during this period of waiting that Word reached him about his cousin, John the Baptist, preaching and baptizing people in the Jordan River. Right?

S Sarah 09:40

John was preparing the way, declaring that the kingdom of heaven was at hand. So

J John 09:44

the pieces are starting to come together. The story we're more familiar with is starting to take shape. But even then, Jesus doesn't rush off to join John. He keeps working, patiently waiting for the right moment. And

S Sarah 09:56

the text is very specific about this. He works until John. Is a certain point in his ministry near Pella in January of the next year. It's only then that he puts down his tools and says, My hour has come. There's

J John 10:09

such a powerful message in that it's about trusting that things will unfold in their own time, that

forcing things rarely leads to the desired outcome. And when he does finally step into his public ministry after all this preparation, there's a sense of inevitability to it, but also a sense of peace, like he's exactly where he's supposed to be.

S

Sarah 10:25

It's a powerful image, isn't it, and it makes you think about how we approach our own lives, our own sense of purpose. What if we approached our work, our relationships, even our struggles, with that same sense of patience, that same trust in divine timing? It's

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John 10:38

a lot to consider this glimpse into a lesser known period of Jesus's life, as told in the Urantia Book, definitely challenges our conventional understanding. It invites us to see him, not just as a figurehead or a deity, but as a human being who grappled with complex ideas, who traveled, learned, and ultimately chose a path of love and service.

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Sarah 10:58

It's a story about the power of personal transformation, about finding the sacred in the everyday, and about trusting that even when we can't see it, even when we feel lost or uncertainty, our own hour will come. Wow.

J

John 11:08

What a deep dive. So much to ponder. If you can ask Jesus one question about this period of preparation and transformation, what would it be? Leave us a comment and let us know until next time, keep diving deeper.