

Part 4, Paper 151, Tarrying an...ng by the, Midwayer Commission

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SUMMARY KEYWORDS

Jesus's parables, seaside sermons, confused disciples, Urantia Book, teaching method, parable of sower, disciples' reactions, core message, personal connection, relatable examples, storm calming, supernatural power, demonic possession, healed man, spreading message

SPEAKERS

Sarah, John

- J

John 00:00

All right, buckle up, everybody, because today we're diving deep. He been to the world of Jesus's parable.
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Sarah 00:06

That's right, his parables. We're
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John 00:08

talking seaside sermons, oh,
- S

Sarah 00:09

and confused disciples,
- J

John 00:11

yeah, even some some runaway pigs. We're
- S

Sarah 00:14

pulling all these fascinating interpretations, by the way, from the Urantia Book.



John 00:18

It's gonna be a wild ride.



Sarah 00:20

So picture this springtime in Galilee, and the air Well, it's buzzing with anticipation because Jesus is about to teach by the seaside. And



John 00:31

let me tell you, the crowds, they are flocking to hear him. They're flocking Yeah, this is where he really starts using this teaching



Sarah 00:38

method, this teaching method that will change everything. Parables.



John 00:41

Now, parables, they weren't exactly brand new. I mean, they were a common storytelling tool back then. They were familiar in that time and place, but



Sarah 00:49

what Jesus did with them that was extraordinary. It's like he took something so simple, so familiar,



John 00:55

and he just spun it into pure gold. Pure gold. He starts with the parable of the sower, you know, the one a farmer scattering seed, some lands on rocky ground, some on good soil,



Sarah 01:04

you get this mix of good and bad outcomes, right?



John 01:07

It's almost like, Well, life, right, exactly. But here's where it gets interesting. The Urantia Book

gives us this incredible behind the scenes look at how the disciples reacted, and let's just say they didn't

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Sarah 01:21

quite get it at first, not at first. I mean, they were all over the place. Peter, always the eager student. He jumps in first, right? The seed equals the Word of God. The sower is the preacher. And, of course, Nathaniel, he can't help himself, has to chime in with his own, with his own interpretation, a slightly different take on it

J

John 01:38

all. Oh, it's like they're trying to solve a riddle instead of just like absorbing the story

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Sarah 01:42

exactly. That's when Thomas the quiet one of the group comment. He steps in. He's like, hold on a minute. Are we overthinking this? Yeah, are we? Thomas gets it. He focuses on that core message, the success of any teaching, it all depends on the receiver.

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John 01:56

It's about the soil, not just the seed. You can practically hear the relief

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Sarah 02:00

in Jesus's voice when he praises Thomas for getting it right. Yeah.

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John 02:05

Because at the end of the day, these stories, they weren't about decoding some secret message. Were they? No, they were about connecting. It's about sparking that personal connection with the truth.

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Sarah 02:16

It's not about, you know, finding one right answer. It's

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John 02:19

about how the message resonates within you, within you. So speaking of sparking a connection, why use parables in the first place?

S Sarah 02:27
Why parables? Well,

J John 02:29
the Urantia Book actually gives us a glimpse into Jesus's reasoning, and it's kind of brilliant. It is.

S Sarah 02:36
He understood that not everyone learns the same way. People process information different, right? And a parable, it allows you to come to it on your own level. It can speak to you on multiple levels, on multiple levels, yeah?

J John 02:48
Imagery. It sparks your imagination. It makes you think, yeah. It makes you ask questions. He wasn't

S Sarah 02:53
trying to like hand anyone a belief system on a silver platter. Not at all. It was about meeting people where they were.

J John 03:01
He was inviting them to think critically. So smart, right? And you know what else? Yeah, he was really smart about how he did it. He used relatable examples. I mean, we're talking farming, fishing, face stuff, everyday experiences that they could all relate to. And he used those to explain these really complex spiritual concepts.

S Sarah 03:20
Okay, so parable number one, right? Check, but Jesus, he isn't done yet.

J John 03:25
He shares this parable of the wheat and the weeds. Now it's a similar theme, good outcomes, bad outcomes. But this time, this time, there's a

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Sarah 03:34

little twist. There's an active enemy involved,

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John 03:36

sowing those weeds. Sowing those weeds. I mean, think about that for a second, you're listening to this, right? And you're thinking, Wait, there's an enemy. Now this just got real. Like this just got real. The Urantia Book suggests that this parable, it's not just about good and bad choices, but it's about those forces that are working against you, even when you're trying your best. You ever feel that in your own life all the time? Now, picture this. Jesus is on a roll. He's sharing parable after parable by the sea, the mustard seed, hidden treasure, the pearl of great price, the fishy net. It's like a wisdom buffet. It's a buffet. And each parable is just this nugget of insight into the kingdom of heaven, into the kingdom of heaven. And you know, these weren't just abstract ideas to the people listening these images, the seeds, the weeds, the pearls. This was their life. It was their everyday life. They were living and breathing this stuff so they could connect

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Sarah 04:30

on such a visceral level with these stories. Oh, absolutely.

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John 04:34

But just when you think you've got a handle on these parables the story, well, it takes a sharp turn Jesus and his disciples, they decided they need a break. They need some R and R. We're gonna head across the Sea of Galilee, escape the crowd, find some peace and quiet.

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Sarah 04:49

Because, you know, who doesn't need a break after a long day of teaching by the seaside, right?

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John 04:54

But here's the thing about the Sea of Galilee, yeah, it has a bit of a reputation. Yeah? It does for its unpredictable weather. You've got the hills, the gorges, yeah, it's like this perfect recipe for

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Sarah 05:06

sudden, violent storms.

 John 05:08
And wouldn't you know it, they get caught in a massive storm, and I

 Sarah 05:13
mean massive, like life threatening waves crashing into the boat. Well,

 John 05:16
the seasoned fishermen in that boat, by the way, are freaking out. They're bailing water, battling those ways. Jesus

 Sarah 05:23
is sound asleep.

 John 05:24
Can you even imagine, I mean, asleep, I would be terrified. Yeah, I

 Sarah 05:28
think we've all been in those situations right, where you're panicking and someone else is just surprisingly calm. But this is Jesus Exactly. There's calm, and then there's whatever this is.

 John 05:39
So the disciples, they finally wake him up, and they're like, please, you got to do something, practically begging, begging. And you know what he does? He calms the storm. It's like that. The wind dies down, the waves settle and it's like this perfect Starry Night. No, I I gotta ask. And the Urantia Book does point this out. I mean, this could have been a coincidence, right? It could

 Sarah 05:59
have been a perfectly timed break in the storm, it could but think about the impact on the disciples. I mean, wouldn't you walk away thinking, hold on, this guy has power over nature. Oh, absolutely.

 John 06:09

 John 06:15
Even if he was just speaking to their fear, calling their anxieties, they experienced it as a display of supernatural power. And

 Sarah 06:16
that belief, whether it's rooted in a literal understanding or a metaphorical one, right? It shaped how they saw him from that moment forward.

 John 06:24
It really makes you think about how our interpretation of events, especially those really intense moments of fear or awe, how easily those solidify into these deeply held beliefs, without

 Sarah 06:36
a doubt. But this is not the end of their adventure. Of course, not the adventure continues. They finally make it to shore near the town of Carissa, thinking, Okay, now we can rest, but peace

 John 06:46
and quiet are not on the agenda, not even a little bit okay. So what happens? What happens in Carissa? Well,

 Sarah 06:51
they encounter this man. His name is Amos, and he's really struggling,

 John 06:57
struggling with what today we might describe as mental illness. But

 Sarah 07:02
you have to remember, back then, these things were often attributed to demonic possession,

 John 07:07
and the Urantia Book really doesn't shy away from those details. No, not at all. It paints this really vivid picture of Amos. I mean, he's living in these hillside tombs, which just adds to the whole drama of the scene. And you

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Sarah 07:21

know, it's easy to hear that and think, oh, sad, but it's so crucial to remember the cultural context. People understood the world through a very different lens back then, this wasn't just some abstract concept. The supernatural was a part of life. It was woven into the fabric of their daily lives.

J

John 07:36

So if you believe that you could be possessed by a demon, I mean, wouldn't you be terrified if you came face to face with someone who you thought could control the wind and the waves.

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Sarah 07:44

That's exactly how Amos reacts. He sees Jesus, and he completely freaks out, starts begging him not to torment him. Oh, man, but Jesus, in typical Jesus fashion, he responds with compassion. Calms Amos down. He's like, look, you're not possessed. You're a child of God, remember and

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John 08:01

the effect on Amos? I mean, it's immediate, right? Immediate, profound. He experiences this incredible shift, like this moment of clarity, yeah, weight has been lifted, and he regains control of his mind and his emotions. So now imagine this. A crowd has gathered because, of course, word travels fast, especially when it involves someone being healed from something like this, something they believed was demonic possession. Oh

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Sarah 08:29

yeah. Everybody's buzzing with excitement. And then, and then this herd of pigs that's grazing nearby, they

J

John 08:35

get spooked. Spooks by what, like, what spooked them?

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Sarah 08:39

We don't know exactly, but it's like all of a sudden they just bolt. They run off a cliff right into the sea.



John 08:44

Are you kidding me? Talk about terrible timing. What are the chances? What are the chances, right? So



Sarah 08:49

naturally, everyone connects the two events. It's like clockwork. He casts the demons into the pigs. Oh, here we go. That's what they're saying. It's just automatic. No,



John 08:57

put yourself in their shoes for a second. If you were there, how would you interpret that, the timing, the sheer strangeness of it all. It's like something out of a movie. And you know, this story is going to take on a life of its own? Oh, absolutely. So we've got a healed man, a herd of drowned pigs and a crowd of people who just witnessed something they can't explain what happens next. So we've got this image of a healed man, some very unfortunate pigs, and a whole lot of speculation swirling around, what happens next? What does the Urantia Book say? Well,



Sarah 09:29

it's fascinating. Amos the healed man. He's totally convinced Jesus cast those demons into the pigs, and he goes out and spreads the story. Hold



John 09:37

on, hold on. I gotta stop you right. There. Are you telling me that even after witnessing Jesus's compassion, his healing touch, that Amos is still stuck on the demon thing. It



Sarah 09:47

might seem odd to us, but remember, this is a time when supernatural explanations were just a given. Put yourself in Amos's shoes for a second. He's been through this traumatic experience, something he couldn't understand, and now he has this power. Full this tangible explanation for his healing. So it's



John 10:03

like he needed that dramatic interpretation Exactly. It



Sarah 10:06

helped him make sense of something he couldn't explain. And this isn't just Amos, is it? No, no, not at all. Even Jesus's disciples, except for Thomas, who, let's be honest, always seemed to have a more grounded view of things. But the rest of them, they bought into it too. They believed he'd caused the pigs to run off that cliff.

J John 10:22

Wow. I mean, they were with Jesus every single day, witnessing his teachings, his compassion, and even they got swept up in the drama of it all, it

S Sarah 10:30

speaks volumes about the power of those deep seated beliefs. You know, the way our worldview shapes how we see things, even the things right in front of us, absolutely.

J John 10:38

So the story spreads. Yeah, what happens next? What's the fallout from the demon possessed pigs?

S Sarah 10:46

It's kind of a mixed bag, to be honest. On one hand, it actually boosts Jesus's reputation. People are talking about him as this healer, this miracle

J John 10:54

worker, which, knowing Jesus probably wasn't what he was going for, not

S Sarah 10:58

exactly. I mean, he was trying to emphasize love and compassion, not just supernatural feats. And the Urantia Book suggests this incident created some real tension. Some people started to get kind of scared. They were afraid of his power, right? Like, what's he gonna do next? In fact, some of the locals, the pig herders, specifically, they actually asked Jesus to leave. So they're

J John 11:18

basically saying, Look, we appreciate the miracles and all, but can you maybe take it on the road? We've got livestock to worry about pretty much.



S Sarah 11:26
And here's the thing, Jesus always sensitive to the needs of others. He agrees. He leaves. He

J John 11:32
could have put his foot down. He was Jesus, after all, but he chose Compassion Over confrontation. It's

S Sarah 11:39
a good reminder that sometimes the most powerful thing you can do is just walk away. So

J John 11:44
true. Now there's one more little detail in the Urantia Book that I found really interesting. Remember Amos, the healed man? Of course, he wants to go with Jesus to become a disciple. Can you

S Sarah 11:53
imagine the irony, the guy who is dead set on those demons is now ready to drop everything and follow this

J John 11:59
man. But here's the kicker. Jesus tells him, no. This is where it gets really interesting. He tells Amos to go back to his people, to his community, and share his story, to show

S Sarah 12:09
them what God has done for him. Powerful stuff. It's

J John 12:13
like he's saying, You don't need to follow me to spread this message. You are the message.

S Sarah 12:18
It's such a profound statement about how our own transformations, our own experiences, can impact the world around us, and



John 12:27

with that, Jesus and his disciples, they continue their journey, leaving a whirlwind of awe, confusion and, well, maybe a little controversy in their wake.



Sarah 12:36

You know, it makes you realize these stories, these parables, they weren't just ancient tales, there were real events that had a real impact on real people.



John 12:43

It's like you said earlier, these stories, they connect with us on such a visceral level, they really do. And as we wrap up our deep dive into these incredible interpretations from the Urantia Book, I keep coming back to this question of resonance. Which story resonated most with you? What truth did you uncover in these parables? Because that's the power of a parable, isn't it? It meets us where we are and guides us toward a deeper understanding of ourselves and the world around us.