

Part 4, Paper 187, The Crucifixion, Midwayer Commission

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SPEAKERS

Sarah, John

S Sarah 00:00
All right, buckle up, because today we are diving deep, and I mean deep into the crucifixion of Jesus, okay, but we're not going with the usual interpretations you hear everywhere, right? We're going to a fascinating source that you might not know about for a totally fresh perspective, the Urantia Book and

J John 00:18
and it does give quite a unique perspective on

S Sarah 00:20
this, it's gonna get interesting. So hold on tight. What I find

J John 00:23
so interesting, at least for me, one of the things that's so interesting about the Urantia book's account of the crucifixion is how it really focuses on details. Yeah, for instance, it talks about how it was customary that people condemned to be crucified would carry only the cross beam to Golgotha, not the entire cross. Whoa,

S Sarah 00:43
I never knew that. Yeah, it's one thing to think about carrying the whole cross, right? But the cross beam. yeah. I mean. that changes how you see it absolutely.

 John 00:50

And after everything that Jesus had already been through, exactly, and, you know. And to add insult to injury, okay, it specifically points out that the procession was led by the same roman captain. Oh, wow, who arrested Jesus at Gethsemane? Oh, no. So talk about a little bit of a personal vendetta there.

 Sarah 01:09

Yeah, that's right. I mean, talk about adding insult to injury, right? Like one final little one more thing, yeah, exactly. And speaking of which, yeah, the signs, the signs that they would use to say what the person's crime was, right? Exactly the Urantia Book, what it says about, about Jesus's sign, really fascinating stuff. Yeah,

 John 01:29

and again, it's, it's a small detail, okay, but I think it speaks volumes. Okay, the signs for the two thieves that were crucified alongside Jesus were very straightforward, brilliant, right? Just, basically, this is a bad

 Sarah 01:41

guy. Yes, straight to the point. Straight to the point, right?

 John 01:44

But Pontius Pilate, he himself, wrote the sign for Jesus in three different languages.

 Sarah 01:50

Oh my gosh. Are you serious?

 John 01:52

Latin, Greek and Aramaic? You've got to be kidding me, all three. Yeah.

 01:56

Oh my god. And



John 01:57

it read Jesus of Nazareth, okay, the King of the Jews. No



Sarah 02:01

way in black and white, right there for everybody to see what was Pilate thinking.



John 02:06

So, you know, the Urantia Book suggests that this was a very deliberate move on Pilate's part, okay, knowing that it would provoke the Jewish authorities, who he felt had basically forced his hand in this situation. And as you might imagine, they were furious, and they even they pleaded with him at least change it to say, This man said he was the king of the Jews, he



Sarah 02:30

claims, or something. Yeah, right,



John 02:32

but, but Pilate, you know what he wrote? He wrote, wow, it was his sign, and that's what it was gonna say.



Sarah 02:39

What a power move. I mean, right, oh, my goodness, that is, that's something else. It's fascinating. So was crucifixion even a Jewish form of punishment?



John 02:50

That's a really good question. And it actually wasn't. Okay. The Urantia Book makes it very clear that this was a Roman practice, okay? They adopted it from the Phoenicians, okay, even more telling is that Roman citizens themselves were exempt. Interesting. It was reserved for slaves and conquered people. Wow,



Sarah 03:07

so like a conquered people a reminder every day of this is what happens. Absolutely,



John 03:11

 John 03:11

absolutely, wow. This very clearly shows the the social and political dynamics that were in play. Yeah, at the time, absolutely, yeah, it's

 Sarah 03:21

a different world than we think. I think sometimes yes,

 John 03:24

yeah, it's very easy to forget that. For sure, it was a very different time, absolutely, so as Jesus is, you know, making his way to Golgotha, carrying this heavy cross beam. Yeah, the Urantia Book introduces us to this man named Simon of Cyrene.

 Sarah 03:38

Simon of Cyrene, okay? And I always wonder, like, what if he hadn't been there at that exact moment?

 John 03:44

You know, it's such a testament to how random events can change your life. Absolutely. Yeah. So here he is, just a visitor in Jerusalem, okay, there for the Passover festival, just like everybody else, and suddenly he swept up in this Roman procession and forced to help carry the cross beam of a condemned man. Wow. I mean, could you imagine? Yeah, I could talk about Wrong place, wrong time, right, right. But, but it wasn't just any condemned man, right? This is, I mean, this is, this is the man who many believe to be the Messiah, exactly. It's hard to even fathom what that must have been like. Yeah,

 Sarah 04:21

that would be, that'd be really hard to wrap your head around, I think, in the moment, absolutely, yeah, for sure, but,

 John 04:27

but here's the thing was really remarkable is that this chance encounter completely changed Simon's life. Really, the Urantia Book says that he actually became a devoted follower of Jesus. Wow. Are you serious? After witnessing the crucifixion? No, what? He went back to his homeland and spread the message, get out of here, and even converted his family. That's incredible, raising story, wow.

 Sarah 04:51



Sarah 04:51

From just some you know guy in the crowd to like an a believer, yes, just because of that one little you know, it's



John 04:58

incredible. How these things happen, yeah? Wow. It



Sarah 05:01

almost gives me chills.



John 05:03

I know, right?



Sarah 05:03

So let's talk about that, that day, right? The crucifixion itself, yeah, what was the atmosphere like? So,



John 05:11

you know, we have this, this traditional image, yeah, of a very small gathering, right? But the Urantia Book actually suggests that there were over 1000 people present, 1000 people at 1.0 my god, it was, it was a huge event, wow. And I mean just the noise, the emotion, absolutely, oh my god. Imagine the emotions, the noise, just the sheer spectacle of it, wow. But we also have to remember that among those onlookers, right, were actual people whose lives were forever changed, oh, yeah, for sure. For sure, what they saw that day so easy



Sarah 05:45

to forget that there were real people standing there watching this happen.



John 05:49

It's very easy to forget that, yeah, these weren't just faces in a crowd, right? These were people who knew Jesus, yeah, and their lives were intertwined with his Absolutely. And it mentioned specifically that his mother, Mary was there. I was just gonna say, Yeah, along with some of his siblings, oh, wow, and his close followers, yeah. Imagine the heartache, oh my goodness, yeah, despair they must

S

Sarah 06:12

have felt. Yeah, you can't even, I can't even imagine. It's unfathomable,

J

John 06:15

really, yeah. And then we get this other really interesting, but, but kind of chilling detail. She talks about how the Roman soldiers, yeah, we're actually casting lots for Jesus's clothes, yeah, gambling for his possessions. Oh, my goodness, at the foot of the cross. That's awful. It's just, it's a reminder, you know, of the brutality, yeah, I was gonna say the indifference of the people in power. Absolutely. You know, it's so easy to forget that, right, right? But, but even amidst all of this suffering and cruelty, yeah, there is a glimmer of hope, okay? And it comes through the story of the two thieves, okay, that are crucified alongside Jesus, right? The Urantia Book tells how one of these thieves, okay, actually recognizes Jesus from his teachings, wow. And in a moment of of profound remorse, turns to him and asks to be remembered. Oh, wow. When Jesus comes into his kingdom, oh, my goodness. And even in his final moments, right, facing unimaginable pain, Jesus extends this, this message of hope, wow, and forgiveness. That's incredible. It's really quite beautiful.

S

Sarah 07:24

That is really amazing. So we're just

J

John 07:26

scratching the surface here, okay, of the Urantia books, account of the crucifixion. All right, there's so much more to unpack. I'm ready. As we delve deeper, okay, you'll see even more surprising details. Okay, that really challenge our traditional understanding of this pivotal event. You

S

Sarah 07:42

know, one thing that really struck me reading the Urantia books account, okay, was how, how they described Jesus actually being nailed to the cross.

J

John 07:52

Yeah, it really does.

S

Sarah 07:54

I mean, it's one thing to just think about it, right? But they, they don't really shy away from the the brutal reality of it all, it's very graphic, and it's just, man, it's tough to read, but, I mean, that's what happened.



John 08:06

It's a really, really difficult image to to confront. Yeah, yeah. But the Urantia Book, it doesn't shy away from that, no, not at all. And it describes how, you know, his arms were first bound to the cross beam right, with cords, and then, and then nails were driven through his hands, into the wood. Oh



08:23

my gosh, yeah.



John 08:25

It's hard to even



Sarah 08:26

Yeah. Imagine. And then they go on to say that once the cross beam was raised, okay, they used a single nail, oh, wow, to pierce both of his feet,



John 08:35

yeah. And that, you know, that detail again, is just Oh, it's just awful, this reminder of just how, how brutal this form of execution was, yeah,



Sarah 08:45

for sure. And I always thought they were, like, way high up in the air. It's a



John 08:50

common misconception. Yeah, the Urantia Book talks about how they actually weren't that high off the ground. Really, his feet would have only been about three feet get out from the ground. So you're



Sarah 08:59

telling me that anybody walking by could have been, could have made eye contact with him,



J John 09:04

absolutely. Oh my god. And imagine that. I mean, he would have been able to hear, yeah, everything, oh my god, the taunts, the jeers, the the sounds of the crowd, yeah,

S Sarah 09:15

that, Oh my goodness. It's just that puts it in a whole new light. It really does, because I always thought that it was like, you know, he was far away and right, but that's, that's awful, yeah,

J John 09:25

it just really emphasizes, you know, this, the profound humiliation, suffering, oh yeah, that went into this form of punishment, and it makes

S Sarah 09:35

you really appreciate, like, his, his moments of Grace even more. Oh, absolutely. Like,

J John 09:41

when they offer him that wine mixed with with the drugs, yes, and he's just, like, No, I'm good. He refused it. That is, like, what kind of strength is that?

S Sarah 09:50

It's incredible, isn't it? It's, it's amazing. I can't even imagine. He's basically saying, I'm going to, I'm gonna face this, I'm gonna experience this to the fullest. It wow. It's, it's remarkable.

J John 10:02

So, was there anything else, I mean, were there any conversation, I mean, like, Are there details in the Urantia Book about what they talked about?

S Sarah 10:11

So, you know, it's interesting. You bring up this, this well known exchange, right, right, between Jesus and the the repentant thief, right? But the Urantia Book makes it very clear that John, the apostle, John, okay, was actually not present, right? For that,

J John 10:30

it says that he had actually already left Golgotha, oh, wow, and gone back to Jerusalem, okay,

it says that he had actually already left Golgotha, oh, wow, and gone back to Jerusalem, okay, most likely to comfort Jesus' mother, that makes sense. And some of the other women were close followers. So then, how

S

Sarah 10:40

do we have that whole verily, verily, I say unto you, This day, you will be with Me in Paradise. So.

J

John 10:46

So the Urantia Book attributes this, this account, to the Roman centurion, okay, who was overseeing the crucifixion. Oh, wow. And and it says that he was so moved, wow by what he witnessed. Wow, especially those words that Jesus spoke to the thief, yeah, that he himself became a believer. Get out of here. I know, right? That's incredible. Talk about a perspective shift. I mean, wow, from from overseeing it execution to to embracing the message, yeah, of the person being executed. It's just incredible. It's,

S

Sarah 11:21

it's amazing how these like little details. And you would think that it would be something that people would like, focus on and be like, This is the most important part of the story, right? But it's, it's like this little throwaway line, it

J

John 11:34

makes you wonder, yeah, how many other hearts and minds might have been touched absolutely during, during those final hours? Yeah, even in the midst of all of that, that darkness, right, that suffering,

S

Sarah 11:45

absolutely, absolutely, we're about to get to, I think, even more of that as we get closer to to the end here with, with Jesus, death.

J

John 11:54

Yes, the Urantia books account does not disappoint. Okay,

S

Sarah 11:57

I'm ready. So we're getting to the end here in the Urantia Book, and things are getting really, really intense. It's getting heavy, oh yeah, it's a little afternoon, and all of a sudden this massive sandstorm, oh wow, just comes out of nowhere, wow. And covers Jerusalem in

massive sandstorm, oh wow, just comes out of nowhere, wow. And covers Jerusalem in darkness, yeah? And, I mean, just like,

J John 12:17
dark, oh yeah. The Urantia Book really emphasizes that it got dark, like, really dark, and

S Sarah 12:23
it's almost like, you know, yeah, symbolic, yeah, of what's going on. You know, absolutely,

J John 12:27
it's like this, this reflection of the weight,

S Sarah 12:30
yeah, exactly, of what's happening. And so everybody, or at least most everybody, yeah,

J John 12:35
takes off. They scatter, yeah, because nobody wants to be out in that, yeah. I

S Sarah 12:39
mean, I wouldn't want to be, especially if I thought it was, like, you know, the end of the world or something, exactly which, I mean, I don't know if they did, but still,

J John 12:47
right, but, but, I mean, talk about an intense situation, yeah? And it's just, it's this small group, yeah, of Roman soldiers and a few followers of Jesus. Wow, that's,

S Sarah 12:59
that's a powerful image. It's,

J John 13:01
it's a very solitary image,

S Sarah 13:02
yeah. So he's, like, abandoned, really,

J John 13:05
very much. So yeah, by pretty much everybody, and yet, yeah, even then he, he's still, according to the Urantia Book, okay, reciting passages from the Hebrew Scriptures,

S Sarah 13:16
really, yeah. So he's, like, still going, still

J John 13:19
going. I

S Sarah 13:19
mean, that's like, how much, I don't even know that's, it's remarkable. That's, that's a lot of faith. That's all I'm gonna say. It really is. But doesn't it also say that he like, cried out, My God, my God. Why have you forsaken me? Yeah, and

J John 13:33
this is a passage, right, that I think a lot of people kind of get tripped up on, yeah, because it seems like it does. It seems like, like he's lost faith, right? Like he's doubting, yeah, but the Urantia Book makes it very clear that he's not expressing doubt. Okay, what he's doing is he's quoting the 22nd Psalm. Oh, okay, okay, which, if you've ever read it, it starts with those exact words,

S Sarah 13:56
Oh, wow. So he's not, he's not saying that he's been abandoned. He's just, he's quoting

J John 13:59
scripture. Wow. That

S Sarah 14:02

is, that makes so much more sense, it

J John 14:05
does. It adds a whole other layer to it.

S Sarah 14:06
Oh, yeah. And I think it's almost like a code. It is. It is like a little, you

J John 14:11
know, Easter egg in there. So

S Sarah 14:12
unless you knew that he was quoting the 22nd Psalm, you would think that he's like, I've lost my faith. I don't know what's going on exactly. Wow, that's, that's really interesting. And it

J John 14:23
also, you know, it shows that, you know, even within these religious texts, yeah, there is room for raw human emotion, absolutely, like he's, he's allowing himself to feel that despair, yeah, yeah, and to and to express it. And the

S Sarah 14:37
fact that he's still going, I mean, exactly, oh, man, so, so the storm's going, it's dark. He's hurting, yeah, and then he says his final words, it is finished, Father, into your hands. I commend my spirit, and just like that, yeah, it's over. Wow. I mean, there's, there's power in those words, but there's also, like, you. A calmness there is, yeah, it's not like, you know what you would expect, right, screaming and yelling. It's very much like at peace, yeah, yeah, very much at peace. And you would think, like, after everything he went through, right, that that would be the end of the compassion.

J John 15:12
You would think, no, I don't know, because

S Sarah 15:16
they talk about how the Roman soldiers they were supposed to break the legs yeah of the

they talk about how the Roman soldiers, they were supposed to break the legs, yeah, of the people being crucified, so they would die quicker,

J John 15:23

hasten death, right? Because they had to get the bodies off the crosses before sundown, right, right? Because of Sabbath, because of Sabbath, yeah, and when they get to Jesus, he's already gone, wow. And it, he'd even mentions that, you know, yeah, he died faster than usual, really, for crucifixion victims, which just goes to show you the amount of suffering he endured in those few short hours. I

S Sarah 15:48

mean, that's that's just incredible to me. I've never, I've never read an account of the crucifixion quite like this. It's unique.

J John 15:55

It's it's very vivid. It makes

S Sarah 15:57

you think you know. It does how much we don't know, and how many different perspectives there are on things and

J John 16:04

how important it is to, yeah, you know, seek those out, because you never know what you're gonna find. It might just change your whole perspective on on everything. It just might,

S Sarah 16:14

that note, this has been quite the deep dive.

J John 16:19

It has a lot to think about, absolutely until next time see you then bye.