

# Jesus: From a Child into Adulthood

## Jesus' Early and Later Childhood

### Part 1: Papers 120 through 124 of The Urantia Book

Background information

The Birth & Infancy of Jesus - Mary & Joseph

The Trip to Bethlehem & the birth of Jesus

The Early Childhood of Jesus - Alexandria & Nazareth

The Later Childhood of Jesus - Nazareth

## Jesus in Jerusalem & Adolescence

### Part 2: Papers 125 through 127 of The Urantia Book

Background information

Jesus at Jerusalem - Jerusalem & Nazareth

Two crucial years - Nazareth

The adolescent years - Nazareth

## Jesus' Early Manhood

### Part 3: Papers 128 & 129 of The Urantia Book

Background information

Jesus' Early Twenties

Jesus' Late Twenties, before going to Rome

The Human Jesus

## This presentation is Part 3

Some parts of this presentation are abridged. They are indicated by the simple sans-serif typeface in a brown tone, as this is.

The images have been created with the use of Adoby Firefly AI program.



# Jesus: Early Manhood

**T**his presentation tells the story of Jesus from childhood through early adulthood.

It is in three parts: Jesus' early childhood, followed by Jesus' years leading to adulthood, then his late twenties.

Although this story shares many similarities with the Bible, it is much more comprehensive, includes much that is not in the Bible, and corrects what the Bible did not accurately portray.

We must remember that whatever happens on this our world, Urantia—or on any world—is never lost; all is recorded. These words that follow are those of the personalities that witnessed Jesus' life, and recorded how he lived, what he said, and with whom he interacted.





## Some background: Who is Jesus?

**A**mong the many things the Bible leaves out is that Jesus is not merely human. Who he really was, and still is, is one of the most miraculous things about him and his choosing to visit our world out of all the other worlds he could have chosen.

Jesus is what is called a Creator Son, a very special class of Son of our Paradise Father, God. He, along with the Universe Mother Spirit, creates his entire universes, of which we are a very small part. Jesus' name, before he came here and since he returned to his duties as Creator Son, is Michael of Nebadon, Nebadon being the Universe that our planet resides within. All Creator Sons are referred to as Michael.

As a part of his growth, a Creator Son must live as a life of each of his created offspring, which is referred to as a "bestowal." Through this, he learns to understand his creations and develops a real affinity for them, one based upon empathy and compassion.

Each Creator Son must undergo seven such bestowals. Living as a human on a world like ours is the seventh and final bestowal. Jesus chose us for several reasons, but probably the most significant was due to our planet being in a double default: the Lucifer Rebellion and the unfortunate incident with Adam and Eve.

No snake was involved.





The details of the Lucifer Rebellion and the story of Adam and Eve are far too complicated to tell in this presentation. You can find their stories in Part III of *The Urantia Book, History of Urantia*, our planet. And the other six bestowals can be found in Paper 119 (in Part III) of the book.

For this presentation, we will begin in Paper 120, *The Bestowal of Michael on Urantia*.

About the seventh bestowal. The seventh one is different; it is where Michaelsons and other bestowal sons live with the lowest of their creations—that is us. It requires each Michael to be born of a woman, live as a man, and experience death before returning to their sovereign position. Only one planet in a universe gets to have their Creator Son bestowed to them; that is one out of 10 million planets. All 10 million planets get a bestowal, but only one gets to have the Creator Son, and Urantia was chosen. The other worlds receive Avonal Sons. We are very special indeed.

But I need to tell you of Gabriel. Gabriel, the Bright and Evening Star, is a son of Michael of Nebadon—Jesus. When Michael is away on his bestowal missions, Gabriel is in charge. He is an important personality. He is not an angel, but is very high up in the order of being in our universe. That is one reason he keeps cropping up in the Bible.



Once Urantia was selected, the game was afoot.

One of the things that needed to be taken care of was a decision as to which time, which part of the world, and which family would be chosen to receive the Creator Son as a child born into this world.

All of this detail and much more can be found in the first several sections of Paper 120, but for our purposes, we can skip much of it, as it lays out the ground rules, so to speak, that Michael, as Jesus, would be required to undertake or prohibited from undertaking, depending upon what it was.

This is called the **Bestowal Mandate**.

It is worth looking at the Bestowal Mandate a bit.

### The Bestowal Mandate - UB 120:2.7-8

“You are bestowing this life of mortal incarnation upon Urantia, but you are to live such a life for the spiritual inspiration of every human and superhuman intelligence that has lived, now exists, or may yet live on every inhabited world which has formed, now forms, or may yet form a part of the vast galaxy of your administrative domain.”(UB 120:2.7)

“Your great mission to be realized and experienced in the mortal incarnation is embraced in your decision to live a life wholeheartedly motivated to do the will of your Paradise Father, thus to reveal God, your Father, in the flesh and especially to the creatures of the flesh.”



“At the same time you will also *interpret*, with a new enhancement, our Father, to the supermortal beings of all Nebadon.

“Equally with this ministry of new revelation and augmented interpretation of the Paradise Father to the human and the superhuman type of mind, you will also so function as to make a new revelation of man to God.

“Exhibit in your one short life in the flesh, as it has never before been seen in all Nebadon, the transcendent possibilities attainable by a God-knowing human during the short career of mortal existence, and make a new and illuminating *interpretation* of man and the vicissitudes of his planetary life to all the superhuman intelligences of all Nebadon, and for all time.

“You are to go down to Urantia in the likeness of mortal flesh, and living as a man in your day and generation, you will so function as to show your entire universe the ideal of perfected technique in the supreme engagement of the affairs of your vast creation: The achievement of God seeking man and finding him and the phenomenon of man seeking God and finding him; and doing all of this to mutual satisfaction and doing it during one short lifetime in the flesh.”



Many things happen that we will never understand. Some things only the First Source and Center—God—knows. Among these is the fact of incarnation into a physical being by a Michael so that he can be born into this world as a human. It is truly a miracle that even the highest personalities do not understand; much of everything else is non-miracles to them.

And that concludes Paper 120 for this presentation. Now we skip to Paper 128. This is where Part 3 begins with Jesus in his late twenties, and before his trip to Rome and back.

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





# Jesus' Early Twenties

## Introduction

**A**s Jesus of Nazareth entered upon the early years of his adult life, he had lived, and continued to live, a normal and average human life on earth.

Jesus came into this world just as other children come; he had nothing to do with selecting his parents.

He did choose this particular world as the planet whereon to carry out his seventh and final bestowal, his incarnation in the likeness of mortal flesh, but otherwise he entered the world in a natural manner, growing up as a child of the realm and wrestling with the vicissitudes of his environment just as do other mortals on this and on similar worlds.





Always be mindful of the twofold purpose of Michael's bestowal on Urantia:

1. The mastering of the experience of living the full life of a human creature in mortal flesh, the completion of his sovereignty in Nebadon.
2. The revelation of the Universal Father to the mortal dwellers on the worlds of time and space and the more effective leading of these same mortals to a better understanding of the Universal Father.

All other creature benefits and universe advantages were incidental and secondary to these major purposes of the mortal bestowal.





# Nazareth





## Jesus' twenty-first year - A.D.15

With the attainment of adult years Jesus began in earnest and with full self-consciousness the task of completing the experience of mastering the knowledge of the life of his lowest form of intelligent creatures, thereby finally and fully earning the right of unqualified rulership of his self-created universe.

He entered upon this stupendous task fully realizing his dual nature.

But he had already effectively combined these two natures into one—Jesus of Nazareth.

Joshua ben Joseph knew full well that he was a man, a mortal man, born of woman.





This is shown in the selection of his first title, the *Son of Man*.

He was truly a partaker of flesh and blood, and even now, as he presides in sovereign authority over the destinies of a universe, he still bears among his numerous well-earned titles that of Son of Man.

It is literally true that the creative Word—the Creator Son—of the Universal Father was “made flesh and dwelt as a man of the realm on Urantia.”

He labored, grew weary, rested, and slept. He hungered and satisfied such cravings with food; he thirsted and quenched his thirst with water.

He experienced the full gamut of human feelings and emotions; he was “in all things tested, even as you are,” and he suffered and died.

UB 128:1.2





He obtained knowledge, gained experience, and combined these into wisdom, just as do other mortals of the realm.

Until after his baptism he availed himself of no supernatural power.

He employed no agency not a part of his human endowment as a son of Joseph and Mary.

As to the attributes of his prehuman existence, he emptied himself.

Prior to the beginning of his public work his knowledge of men and events was wholly self-limited.

He was a true man among men.

It is forever and gloriously true:

UB 128:1.3





*"We have a high ruler who can be touched with the feeling of our infirmities. We have a Sovereign who was in all points tested and tempted like as we are, yet without sin."*

And since he himself has suffered, being tested and tried, he is abundantly able to understand and minister to those who are confused and distressed.

The Nazareth carpenter now fully understood the work before him, but he chose to live his human life in the channel of its natural flowing.

And in some of these matters he is indeed an example to his mortal creatures, even as it is recorded:

*"Let this mind be in you which was also in Christ Jesus, who, being of the nature of God, thought it not strange to be equal with God."*

UB 128:1.5-6





*“But he made himself to be of little import and, taking upon himself the form of a creature, was born in the likeness of mankind.*

*“And being thus fashioned as a man, he humbled himself and became obedient to death, even the death of the cross.”*

He lived his mortal life just as all others of the human family may live theirs, *“who in the days of the flesh so frequently offered up prayers and supplications, even with strong feelings and tears, to Him who is able to save from all evil, and his prayers were effective because he believed.”*

Wherefore it behooved him *in every respect* to be made like his brethren that he might become a merciful and understanding sovereign ruler over them.

UB 128:1.6-7





Of his human nature he was never in doubt; it was self-evident and always present in his consciousness.

But of his divine nature there was always room for doubt and conjecture, at least this was true right up to the event of his baptism.

The self-realization of divinity was a slow and, from the human standpoint, a natural evolutionary revelation.

This revelation and self-realization of divinity began in Jerusalem when he was not quite thirteen years old with the first supernatural occurrence of his human existence; and this experience of effecting the self-realization of his divine nature was completed at the time of his second supernatural experience while in the flesh, the episode attendant upon his baptism by John in the Jordan, which event marked the beginning of his public career of ministry and teaching.

UB 128:1.8





Between these two celestial visitations, one in his thirteenth year and the other at his baptism, there occurred nothing supernatural or superhuman in the life of this incarnated Creator Son.

Notwithstanding this, the babe of Bethlehem, the lad, youth, and man of Nazareth, was in reality the incarnated Creator of a universe; but he never once used aught of this power, nor did he utilize the guidance of celestial personalities, aside from that of his guardian seraphim, in the living of his human life up to the day of his baptism by John.

And we who thus testify know whereof we speak.

And yet, throughout all these years of his life in the flesh he was truly divine.

He was actually a Creator Son of the Paradise Father.

UB 128:1.9-10





When once he had espoused his public career, subsequent to the technical completion of his purely mortal experience of sovereignty acquirement, he did not hesitate publicly to admit that he was the Son of God.

He did not hesitate to declare,

*"I am Alpha and Omega, the beginning and the end, the first and the last."*

He made no protest in later years when he was called Lord of Glory, Ruler of a Universe, the Lord God of all creation, the Holy One of Israel, the Lord of all, our Lord and our God, God with us, having a name above every name and on all worlds, the Omnipotence of a universe, the Universe Mind of this creation, the One in whom are hid all treasures of wisdom and knowledge, the fullness of Him who fills all things, the eternal Word of the eternal God, the One who was before all things and in whom all things consist, the Creator of the heavens and the earth, ...

UB 128:1.10





... the Upholder of a universe, the Judge of all the earth, the Giver of life eternal, the True Shepherd, the Deliverer of the worlds, and the Captain of our salvation.

He never objected to any of these titles as they were applied to him subsequent to the emergence from his purely human life into the later years of his self-consciousness of the ministry of divinity in humanity, and for humanity, and to humanity on this world and for all other worlds.

Jesus objected to but one title as applied to him:

When he was once called Immanuel, he merely replied,

*“Not I, that is my elder brother.”*

Always, even after his emergence into the larger life on earth, Jesus was submissively subject to the will of the Father in heaven.

UB 128:1.10-12





After his baptism he thought nothing of permitting his sincere believers and grateful followers to worship him.

Even while he wrestled with poverty and toiled with his hands to provide the necessities of life for his family, his awareness that he was a Son of God was growing; he knew that he was the maker of the heavens and this very earth whereon he was now living out his human existence.

And the hosts of celestial beings throughout the great and onlooking universe likewise knew that this man of Nazareth was their beloved Sovereign and Creator-father.

A profound suspense pervaded the universe of Nebadon throughout these years; all celestial eyes were continuously focused on Urantia—on Palestine.

UB 128:1.13





This year Jesus went up to Jerusalem with Joseph to celebrate the Passover.

Having taken James to the temple for consecration, he deemed it his duty to take Joseph.

Jesus never exhibited any degree of partiality in dealing with his family.

He went with Joseph to Jerusalem by the usual Jordan valley route, but he returned to Nazareth by the east Jordan way, which led through Amathus.

Going down the Jordan, Jesus narrated Jewish history to Joseph and on the return trip told him about the experiences of the reputed tribes of Ruben, Gad, and Gilead that traditionally had dwelt in these regions east of the river.





Joseph asked Jesus many leading questions concerning his life mission, but to most of these inquiries Jesus would only reply,

*"My hour has not yet come."*

However, in these intimate discussions many words were dropped which Joseph remembered during the stirring events of subsequent years.

Jesus, with Joseph, spent this Passover with his three friends at Bethany, as was his custom when in Jerusalem attending these festival commemorations.





# Jerusalem





## Jesus' twenty-second year - A.D.16

**T**his was one of several years during which Jesus' brothers and sisters were facing the trials and tribulations peculiar to the problems and readjustments of adolescence.

Jesus now had brothers and sisters ranging in ages from seven to eighteen, and he was kept busy helping them to adjust themselves to the new awakenings of their intellectual and emotional lives.

He had thus to grapple with the problems of adolescence as they became manifest in the lives of his younger brothers and sisters.





This year Simon graduated from school and began work with Jesus' old boyhood playmate and ever-ready defender, Jacob the stone mason.

As a result of several family conferences it was decided that it was unwise for all the boys to take up carpentry.

It was thought that by diversifying their trades they would be prepared to take contracts for putting up entire buildings.

Again, they had not all kept busy since three of them had been working as full-time carpenters.

Jesus continued this year at house finishing and cabinetwork but spent most of his time at the caravan repair shop.

James was beginning to alternate with him in attendance at the shop.

UB 128:2.2-3





The latter part of this year, when carpenter work was slack about Nazareth, Jesus left James in charge of the repair shop and Joseph at the home bench while he went over to Sepphoris to work with a smith.

He worked six months with metals and acquired considerable skill at the anvil.

Before taking up his new employment at Sepphoris, Jesus held one of his periodic family conferences and solemnly installed James, then just past eighteen years old, as acting head of the family.

He promised his brother hearty support and full co-operation and exacted formal promises of obedience to James from each member of the family.





From this day James assumed full financial responsibility for the family, Jesus making his weekly payments to his brother.

Never again did Jesus take the reins out of James's hands.

While working at Sepphoris he could have walked home every night if necessary, but he purposely remained away, assigning weather and other reasons, but his true motive was to train James and Joseph in the bearing of the family responsibility.

He had begun the slow process of weaning his family.

Each Sabbath Jesus returned to Nazareth, and sometimes during the week when occasion required, to observe the working of the new plan, to give advice and offer helpful suggestions.



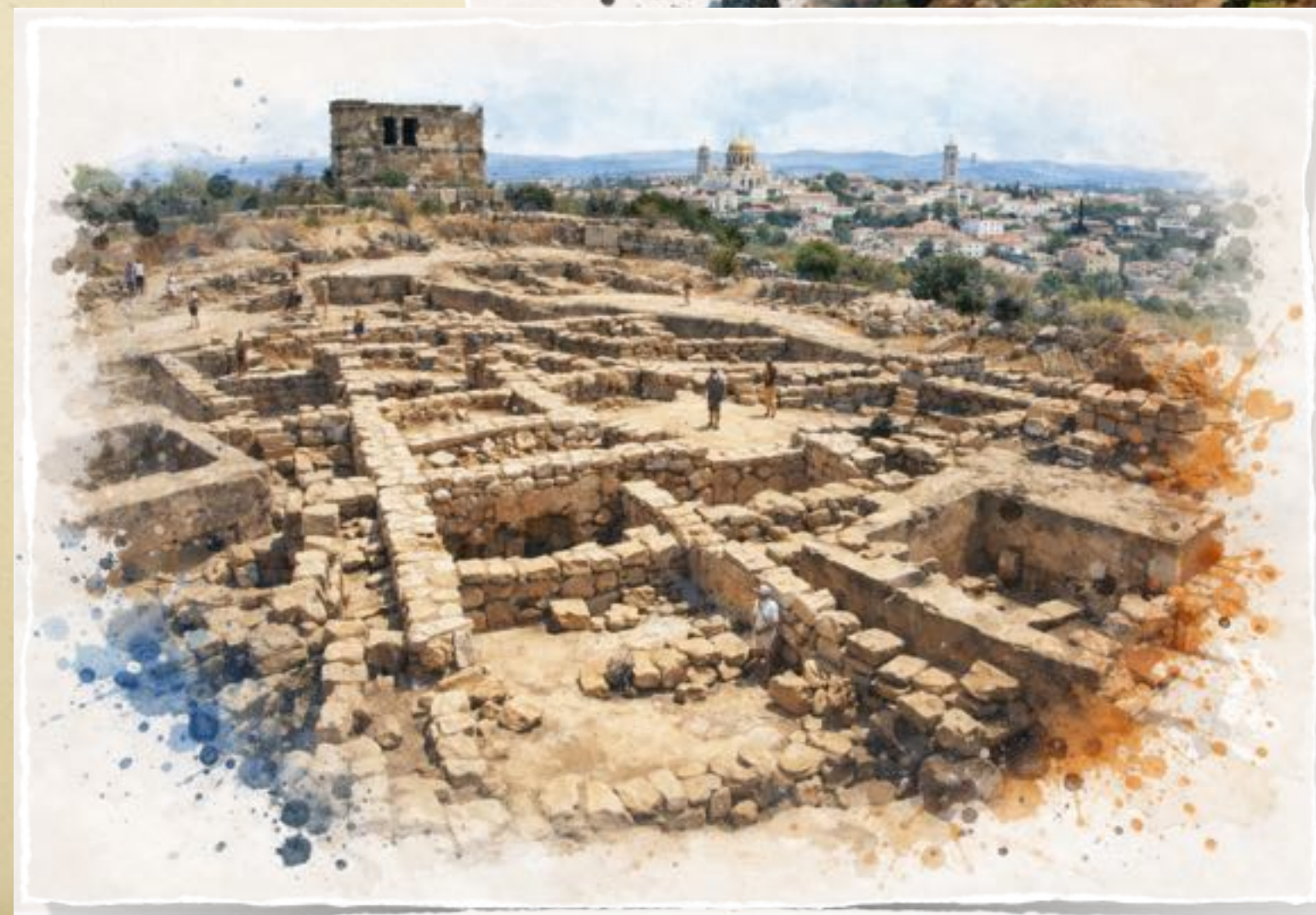


# Sepphoris





# Sepphoris today





Living much of the time in Sepphoris for six months afforded Jesus a new opportunity to become better acquainted with the gentile viewpoint of life.

He worked with gentiles, lived with gentiles, and in every possible manner did he make a close and painstaking study of their habits of living and of the gentile mind.

The moral standards of this home city of Herod Antipas were so far below those of even the caravan city of Nazareth that after six months' sojourn at Sepphoris Jesus was not averse to finding an excuse for returning to Nazareth.

The group he worked for were to become engaged on public work in both Sepphoris and the new city of Tiberias, and Jesus was disinclined to have anything to do with any sort of employment under the supervision of Herod Antipas.

UB 128:2.4-5





And there were still other reasons which made it wise, in the opinion of Jesus, for him to go back to Nazareth. When he returned to the repair shop, he did not again assume the personal direction of family affairs.

He worked in association with James at the shop and as far as possible permitted him to continue oversight of the home.

James's management of family expenditures and his administration of the home budget were undisturbed.

It was by just such wise and thoughtful planning that Jesus prepared the way for his eventual withdrawal from active participation in the affairs of his family.

UB 128:2.6-7





When James had had two years' experience as acting head of the family—and two full years before he (James) was to be married—Joseph was placed in charge of the household funds and intrusted with the general management of the home.





## Jesus' twenty-third year - A.D.17

**T**his year the financial pressure was slightly relaxed as four were at work. Miriam earned considerable by the sale of milk and butter; Martha had become an expert weaver.

The purchase price of the repair shop was over one third paid.





The situation was such that Jesus stopped work for three weeks to take Simon to Jerusalem for the Passover, and this was the longest period away from daily toil he had enjoyed since the death of his father.

They journeyed to Jerusalem by way of the Decapolis and through Pella, Gerasa, Philadelphia, Heshbon, and Jericho.

Pella



UB 128:3.1-2



Gerasa



Philadelphia



Jericho



They returned to Nazareth by the coast route,  
touching Lydda, Joppa, Caesarea, thence around  
Mount Carmel to Ptolemais and Nazareth.

## Caesarea



## Jaffa



UB 128:3.1-2

## Ptolemais



## Mount Carmel





This trip fairly well acquainted Jesus with the whole of Palestine north of the Jerusalem district.

## Northern Palestine



UB 128:3.1-2

## King Solomon's Temple





At Philadelphia Jesus and Simon became acquainted with a merchant from Damascus who developed such a great liking for the Nazareth couple that he insisted they stop with him at his Jerusalem headquarters.

While Simon gave attendance at the temple, Jesus spent much of his time talking with this well-educated and much-traveled man of world affairs.

This merchant owned over four thousand caravan camels; he had interests all over the Roman world and was now on his way to Rome.

He proposed that Jesus come to Damascus to enter his Oriental import business, but Jesus explained that he did not feel justified in going so far away from his family just then.





But on the way back home he thought much about these distant cities and the even more remote countries of the Far West and the Far East, countries he had so frequently heard spoken of by the caravan passengers and conductors.

Simon greatly enjoyed his visit to Jerusalem.

He was duly received into the commonwealth of Israel at the Passover consecration of the new sons of the commandment.

While Simon attended the Passover ceremonies, Jesus mingled with the throngs of visitors and engaged in many interesting personal conferences with numerous gentile proselytes.





Perhaps the most notable of all these contacts was the one with a young Hellenist named Stephen.

This young man was on his first visit to Jerusalem and chanced to meet Jesus on Thursday afternoon of Passover week.

While they both strolled about viewing the Asmonean palace, Jesus began the casual conversation that resulted in their becoming interested in each other, and which led to a four-hour discussion of the way of life and the true God and his worship.

Stephen was tremendously impressed with what Jesus said; he never forgot his words.





And this was the same Stephen who subsequently became a believer in the teachings of Jesus, and whose boldness in preaching this early gospel resulted in his being stoned to death by irate Jews.

Some of Stephen's extraordinary boldness in proclaiming his view of the new gospel was the direct result of this earlier interview with Jesus.

But Stephen never even faintly surmised that the Galilean he had talked with some fifteen years previously was the very same person whom he later proclaimed the world's Savior, and for whom he was so soon to die, thus becoming the first martyr of the newly evolving Christian faith.

UB 128:3.6





When Stephen yielded up his life as the price of his attack upon the Jewish temple and its traditional practices, there stood by one named Saul, a citizen of Tarsus.

And when Saul saw how this Greek could die for his faith, there were aroused in his heart those emotions which eventually led him to espouse the cause for which Stephen died; later on he became the aggressive and indomitable Paul, the philosopher, if not the sole founder, of the Christian religion.





**O**n the Sunday after Passover week Simon and Jesus started on their way back to Nazareth. Simon never forgot what Jesus taught him on this trip.

He had always loved Jesus, but now he felt that he had begun to know his father-brother.

They had many heart-to-heart talks as they journeyed through the country and prepared their meals by the wayside.

They arrived home Thursday noon, and Simon kept the family up late that night relating his experiences.

Mary was much upset by Simon's report that Jesus spent most of the time when in Jerusalem "visiting with the strangers, especially those from the far countries."





Jesus' family never could comprehend his great interest in people, his urge to visit with them, to learn about their way of living, and to find out what they were thinking about.

More and more the Nazareth family became engrossed with their immediate and human problems; not often was mention made of the future mission of Jesus, and very seldom did he himself speak of his future career.

His mother rarely thought about his being a child of promise.

She was slowly giving up the idea that Jesus was to fulfill any divine mission on earth, yet at times her faith was revived when she paused to recall the Gabriel visitation before the child was born.





# The Damascus episode

**T**he last four months of this year Jesus spent in Damascus as the guest of the merchant whom he first met at Philadelphia when on his way to Jerusalem.

A representative of this merchant had sought out Jesus when passing through Nazareth and escorted him to Damascus.

This part-Jewish merchant proposed to devote an extraordinary sum of money to the establishment of a school of religious philosophy at Damascus.

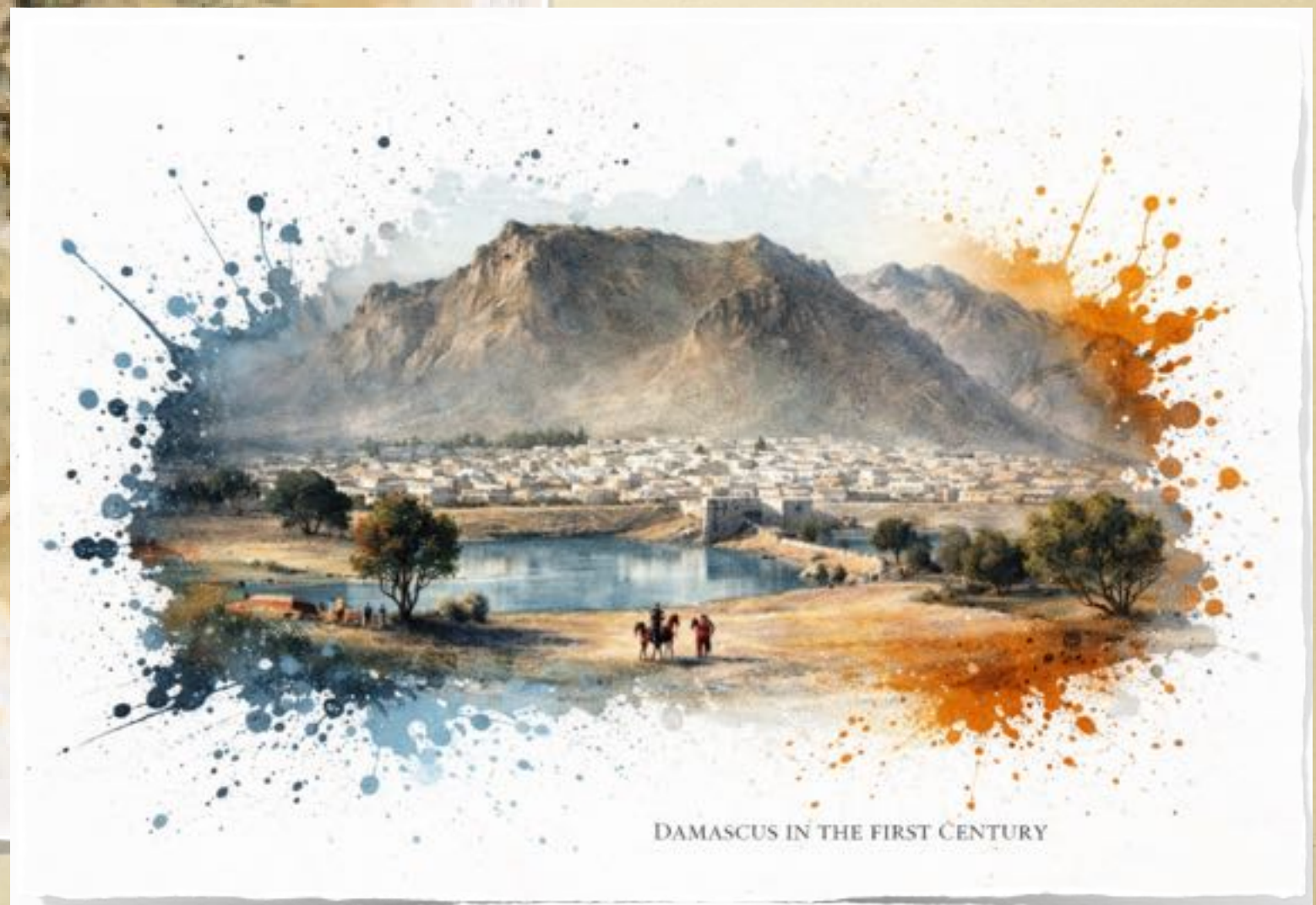
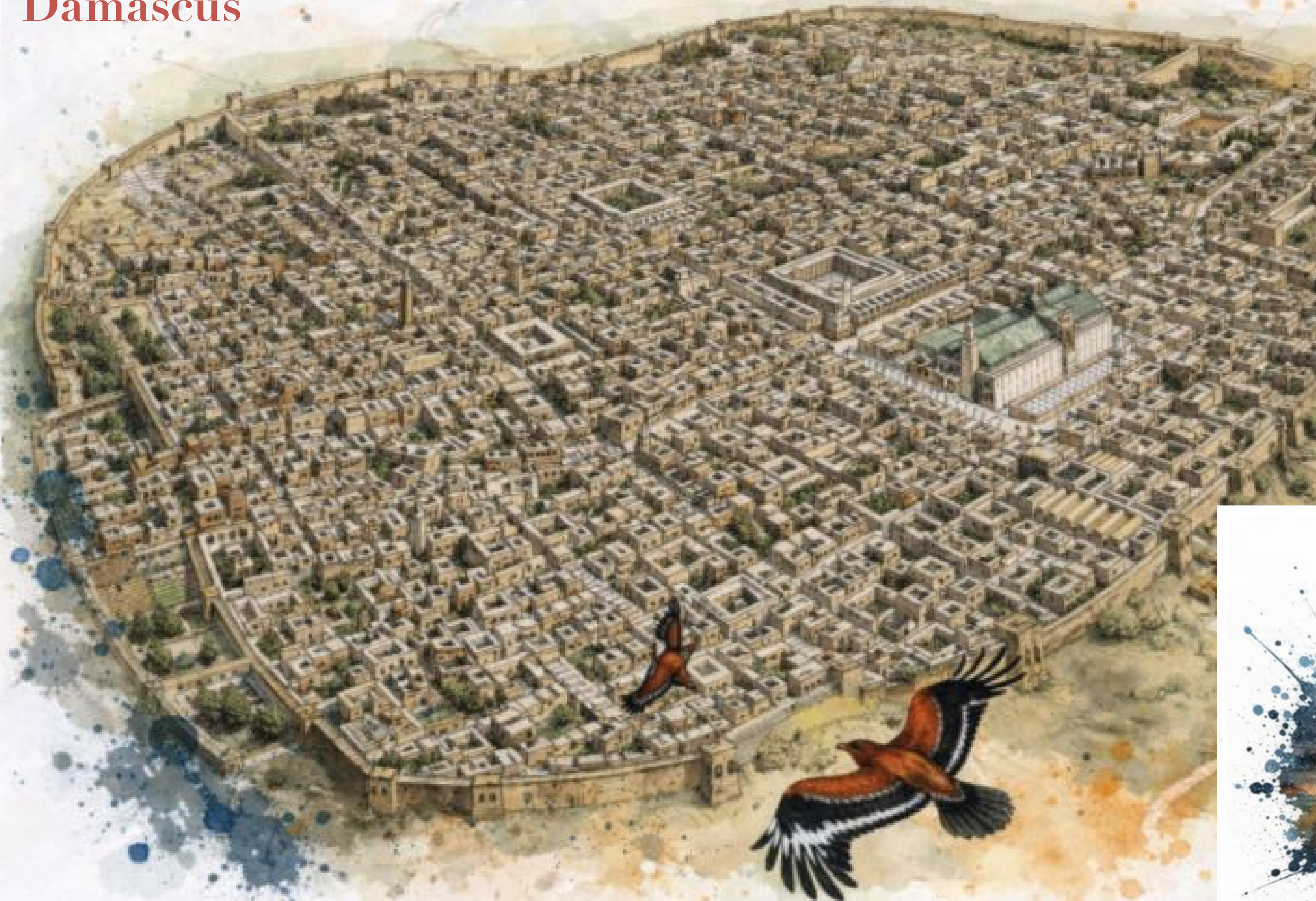
He planned to create a center of learning which would out-rival Alexandria.

And he proposed that Jesus should immediately begin a long tour of the world's educational centers preparatory to becoming the head of this new project.





# Damascus



DAMASCUS IN THE FIRST CENTURY



This was one of the greatest temptations that Jesus ever faced in the course of his purely human career.

Presently this merchant brought before Jesus a group of twelve merchants and bankers who agreed to support this newly projected school.

Jesus manifested deep interest in the proposed school, helped them plan for its organization, but always expressed the fear that his other and unstated but prior obligations would prevent his accepting the direction of such a pretentious enterprise.

His would-be benefactor was persistent, and he profitably employed Jesus at his home doing some translating while he, his wife, and their sons and daughters sought to prevail upon Jesus to accept the proffered honor.

But he would not consent.

UB 128:4.1-2





He well knew that his mission on earth was not to be supported by institutions of learning; he knew that he must not obligate himself in the least to be directed by the “councils of men,” no matter how well-intentioned.

He who was rejected by the Jerusalem religious leaders, even after he had demonstrated his leadership, was recognized and hailed as a master teacher by the businessmen and bankers of Damascus, and all this when he was an obscure and unknown carpenter of Nazareth.

He never spoke about this offer to his family, and the end of this year found him back in Nazareth going about his daily duties just as if he had never been tempted by the flattering propositions of his Damascus friends.





Neither did these men of Damascus ever associate the later citizen of Capernaum who turned all Jewry upside down with the former carpenter of Nazareth who had dared to refuse the honor which their combined wealth might have procured.

Jesus most cleverly and intentionally contrived to detach various episodes of his life so that they never became, in the eyes of the world, associated together as the doings of a single individual.

Many times in subsequent years he listened to the recital of this very story of the strange Galilean who declined the opportunity of founding a school in Damascus to compete with Alexandria.





One purpose which Jesus had in mind, when he sought to segregate certain features of his earthly experience, was to prevent the building up of such a versatile and spectacular career as would cause subsequent generations to venerate the teacher in place of obeying the truth which he had lived and taught.

Jesus did not want to build up such a human record of achievement as would attract attention from his teaching.

Very early he recognized that his followers would be tempted to formulate a religion *about* him which might become a competitor of the gospel of the kingdom that he intended to proclaim to the world.





Accordingly, he consistently sought to suppress everything during his eventful career which he thought might be made to serve this natural human tendency to exalt the teacher in place of proclaiming his teachings.

This same motive also explains why he permitted himself to be known by different titles during various epochs of his diversified life on earth.

Again, he did not want to bring any undue influence to bear upon his family or others which would lead them to believe in him against their honest convictions.

He always refused to take undue or unfair advantage of the human mind.

He did not want men to believe in him unless their hearts were responsive to the spiritual realities revealed in his teachings.





**B**y the end of this year the Nazareth home was running fairly smoothly.

The children were growing up, and Mary was becoming accustomed to Jesus' being away from home.

He continued to turn over his earnings to James for the support of the family, retaining only a small portion for his immediate personal expenses.

As the years passed, it became more difficult to realize that this man was a Son of God on earth.

He seemed to become quite like an individual of the realm, just another man among men.

And it was ordained by the Father in heaven that the bestowal should unfold in this very way.





## Jesus' twenty-fourth year - A.D.18

**T**his was Jesus' first year of comparative freedom from family responsibility.

James was very successful in managing the home with Jesus' help in counsel and finances.

The week following the Passover of this year a young man from Alexandria came down to Nazareth to arrange for a meeting, later in the year, between Jesus and a group of Alexandrian Jews at some point on the Palestinian coast.

This conference was set for the middle of June, and Jesus went over to Caesarea to meet with five prominent Jews of Alexandria, who besought him to establish himself in their city as a religious teacher, offering as an inducement to begin with, the position of assistant to the chazan in their chief synagogue.

UB 128:5.1



Caesaria Maritima



The spokesmen for this committee explained to Jesus that Alexandria was destined to become the headquarters of Jewish culture for the entire world; that the Hellenistic trend of Jewish affairs had virtually outdistanced the Babylonian school of thought.

They reminded Jesus of the ominous rumblings of rebellion in Jerusalem and throughout Palestine and assured him that any uprising of the Palestinian Jews would be equivalent to national suicide, that the iron hand of Rome would crush the rebellion in three months, and that Jerusalem would be destroyed and the temple demolished, that not one stone would be left upon another.

Jesus listened to all they had to say, thanked them for their confidence, and, in declining to go to Alexandria, in substance said, *"My hour has not yet come."*

UB 128:5.3-4





They were nonplused by his apparent indifference to the honor they had sought to confer upon him.

Before taking leave of Jesus, they presented him with a purse in token of the esteem of his Alexandrian friends and in compensation for the time and expense of coming over to Caesarea to confer with them.

But he likewise refused the money, saying:

*"The house of Joseph has never received alms, and we cannot eat another's bread as long as I have strong arms and my brothers can labor."*

His friends from Egypt set sail for home, and in subsequent years, when they heard rumors of the Capernaum boatbuilder who was creating such a commotion in Palestine, few of them surmised that he was the babe of Bethlehem grown up and the same strange-acting Galilean who had so unceremoniously declined the invitation to become a great teacher in Alexandria.

UB 128:5.4-5





Jesus returned to Nazareth.

**T**he remainder of this year was the most uneventful six months of his whole career.

He enjoyed this temporary respite from the usual program of problems to solve and difficulties to surmount.

He communed much with his Father in heaven and made tremendous progress in the mastery of his human mind.

But human affairs on the worlds of time and space do not run smoothly for long.

In December James had a private talk with Jesus, explaining that he was much in love with Esta, a young woman of Nazareth, and that they would sometime like to be married if it could be arranged.

UB 128:5.6-7





He called attention to the fact that Joseph would soon be eighteen years old, and that it would be a good experience for him to have a chance to serve as the acting head of the family.

Jesus gave consent for James's marriage two years later, provided he had, during the intervening time, properly trained Joseph to assume direction of the home.

And now things began to happen—marriage was in the air. James's success in gaining Jesus' assent to his marriage emboldened Miriam to approach her brother-father with her plans.

Jacob, the younger stone mason, onetime self-appointed champion of Jesus, now business associate of James and Joseph, had long sought to gain Miriam's hand in marriage.

UB 128:5.7-8





After Miriam had laid her plans before Jesus, he directed that Jacob should come to him making formal request for her and promised his blessing for the marriage just as soon as she felt that Martha was competent to assume her duties as eldest daughter.

When at home, he continued to teach the evening school three times a week, read the Scriptures often in the synagogue on the Sabbath, visited with his mother, taught the children, and in general conducted himself as a worthy and respected citizen of Nazareth in the commonwealth of Israel.





## Jesus' twenty-fifth year - A.D.19

**T**his year started with the Nazareth family in good health and saw all children complete their schooling except Martha's work for Ruth.

Jesus was one of the most refined specimens of manhood since Adam, with superb physical development.

His mind was active, keen, and penetrating—much more developed than his contemporaries—and his spirit was humanly divine.

The family finances were at their best since Joseph's estate disappeared.

The final payments had been made on the caravan repair shop; they owed no man and for the first time in years had some funds ahead.





This being true, and since he had taken his other brothers to Jerusalem for their first Passover ceremonies, Jesus decided to accompany Jude (who had just graduated from the synagogue school) on his first visit to the temple.

They went up to Jerusalem and returned by the same route, the Jordan valley, as Jesus feared trouble if he took his young brother through Samaria.

Already at Nazareth Jude had got into slight trouble several times because of his hasty disposition, coupled with his strong patriotic sentiments.





They arrived at Jerusalem in due time and were on their way for a first visit to the temple, the very sight of which had stirred and thrilled Jude to the very depths of his soul, when they chanced to meet Lazarus of Bethany.

While Jesus talked with Lazarus and sought to arrange for their joint celebration of the Passover, Jude started up real trouble for them all.

Close at hand stood a Roman guard who made some improper remarks regarding a Jewish girl who was passing.

Jude flushed with fiery indignation and was not slow in expressing his resentment of such an impropriety directly to and within hearing of the soldier.

UB 128:6.5





Now the Roman legionnaires were very sensitive to anything bordering on Jewish disrespect; so the guard promptly placed Jude under arrest.

This was too much for the young patriot, and before Jesus could caution him by a warning glance, he had delivered himself of a voluble denunciation of pent-up anti-Roman feelings, all of which only made a bad matter worse.

Jude, with Jesus by his side, was taken at once to the military prison.

Jesus endeavored to obtain either an immediate hearing for Jude or else his release in time for the Passover celebration that evening, but he failed in these attempts.





Since the next day was a “holy convocation” in Jerusalem, even the Romans would not presume to hear charges against a Jew.

Accordingly, Jude remained in confinement until the morning of the second day after his arrest, and Jesus stayed at the prison with him.

They were not present in the temple at the ceremony of receiving the sons of the law into the full citizenship of Israel.

Jude did not pass through this formal ceremony for several years, until he was next in Jerusalem at a Passover and in connection with his propaganda work in behalf of the Zealots, the patriotic organization to which he belonged and in which he was very active.

UB 128:6.6-7





The morning following their second day in prison Jesus appeared before the military magistrate in behalf of Jude.

By making apologies for his brother's youth and by a further explanatory but judicious statement with reference to the provocative nature of the episode which had led up to the arrest of his brother, Jesus so handled the case that the magistrate expressed the opinion that the young Jew might have had some possible excuse for his violent outburst.

After warning Jude not to allow himself again to be guilty of such rashness, he said to Jesus in dismissing them: *"You had better keep your eye on the lad; he's liable to make a lot of trouble for all of you."*

And the Roman judge spoke the truth.

UB 128:6.7





Jude did make considerable trouble for Jesus, and always was the trouble of this same nature—clashes with the civil authorities because of his thoughtless and unwise patriotic outbursts.

Jesus and Jude walked over to Bethany for the night, explaining why they had failed to keep their appointment for the Passover supper, and set out for Nazareth the following day. Jesus did not tell the family about his young brother's arrest at Jerusalem, but he had a long talk with Jude about this episode some three weeks after their return.

After this talk with Jesus Jude himself told the family.

He never forgot the patience and forbearance his brother-father manifested throughout the whole of this trying experience.





This was the last Passover Jesus attended with any member of his own family.

**I**ncreasingly the Son of Man was to become separated from close association with his own flesh and blood.

This year his seasons of deep meditation were often broken into by Ruth and her playmates.

And always was Jesus ready to postpone the contemplation of his future work for the world and the universe that he might share in the childish joy and youthful gladness of these youngsters, who never tired of listening to Jesus relate the experiences of his various trips to Jerusalem.

They also greatly enjoyed his stories about animals and nature.

The children were always welcome at the repair shop.





Jesus provided sand, blocks, and stones by the side of the shop, and be vies of youngsters flocked there to amuse themselves.

When they tired of their play, the more intrepid ones would peek into the shop, and if its keeper were not busy, they would make bold to go in and say, *“Uncle Joshua, come out and tell us a big story.”*

Then they would lead him out by tugging at his hands until he was seated on the favorite rock by the corner of the shop, with the children on the ground in a semicircle before him.

And how the little folks did enjoy their Uncle Joshua.

They were learning to laugh, and to laugh heartily.

It was customary for one or two of the smallest of the children to climb upon his knees and sit there, looking up in wonderment at his expressive features as he told his stories. The children loved Jesus, and Jesus loved the children.





It was difficult for his friends to comprehend the range of his intellectual activities, how he could so suddenly and so completely swing from the profound discussion of politics, philosophy, or religion to the lighthearted and joyous playfulness of these tots of from five to ten years of age.

As his own brothers and sisters grew up, as he gained more leisure, and before the grandchildren arrived, he paid a great deal of attention to these little ones.

But he did not live on earth long enough to enjoy the grandchildren very much.





## Jesus' twenty-sixth year - A.D.20

**A**s this year began, Jesus of Nazareth became strongly conscious that he possessed a wide range of potential power.

But he was likewise fully persuaded that this power was not to be employed by his personality as the Son of Man, at least not until his hour should come.

At this time he thought much but said little about the relation of himself to his Father in heaven.

And the conclusion of all this thinking was expressed once in his prayer on the hilltop, when he said:

*"Regardless of who I am and what power I may or may not wield, I always have been, and always will be, subject to the will of my Paradise Father."*

UB 128:7.1-2



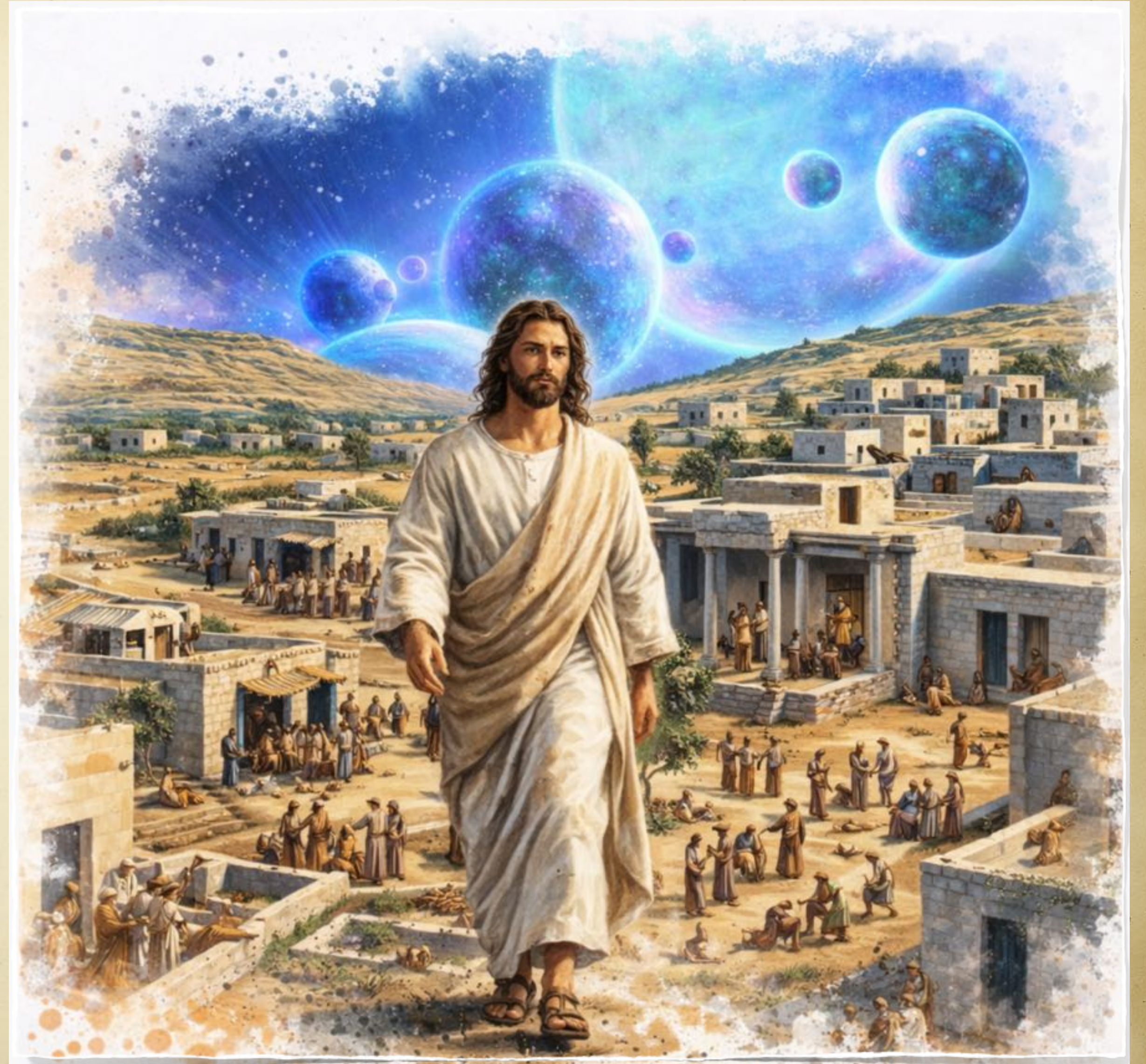


And yet, as this man walked about Nazareth to and from his work, it was literally true—as concerned a vast universe—that *“in him were hidden all the treasures of wisdom and knowledge.”*

All this year the family affairs ran smoothly except for Jude.

For years James had trouble with his youngest brother, who was not inclined to settle down to work nor was he to be depended upon for his share of the home expenses.

While he would live at home, he was not conscientious about earning his share of the family upkeep.





Jesus was a man of peace, and ever and anon was he embarrassed by Jude's belligerent exploits and numerous patriotic outbursts.

James and Joseph were in favor of casting him out, but Jesus would not consent.

When their patience would be severely tried, Jesus would only counsel:

*"Be patient. Be wise in your counsel and eloquent in your lives, that your young brother may first know the better way and then be constrained to follow you in it."*

The wise and loving counsel of Jesus prevented a break in the family; they remained together.

UB 128:7.4





But Jude never was brought to his sober senses until after his marriage.

Mary seldom spoke of Jesus' future mission.

Whenever this subject was referred to, Jesus only replied, "*My hour has not yet come.*" Jesus had about completed the difficult task of weaning his family from dependence on the immediate presence of his personality.

He was rapidly preparing for the day when he could consistently leave this Nazareth home to begin the more active prelude to his real ministry for men.

**N**ever lose sight of the fact that the prime mission of Jesus in his seventh bestowal was the acquirement of creature experience, the achievement of the sovereignty of Nebadon.

UB 128:7.4-6





And in the gathering of this very experience he made the supreme revelation of the Paradise Father to Urantia and to his entire local universe.

Incidental to these purposes he also undertook to untangle the complicated affairs of this planet as they were related to the Lucifer rebellion.

This year Jesus enjoyed more than usual leisure, and he devoted much time to training James in the management of the repair shop and Joseph in the direction of home affairs.

Mary sensed that he was making ready to leave them. Leave them to go where? To do what?

She had about given up the thought that Jesus was the Messiah.

UB 128:7.6-7





She could not understand him; she simply could not fathom her first-born son.

Jesus spent a great deal of time this year with the individual members of his family.

He would take them for long and frequent strolls up the hill and through the countryside.

Before harvest he took Jude to the farmer uncle south of Nazareth, but Jude did not remain long after the harvest.

He ran away, and Simon later found him with the fishermen at the lake.

When Simon brought him back home, Jesus talked things over with the runaway lad and, since he wanted to be a fisherman, went over to Magdala with him and put him in the care of a relative, a fisherman; ...

UB 128:7.7-8





... and Jude worked fairly well and regularly from that time on until his marriage, and he continued as a fisherman after his marriage.

At last the day had come when all Jesus' brothers had chosen, and were established in, their lifework.

The stage was being set for Jesus' departure from home.

**I**n November a double wedding occurred.

James and Esta, and Miriam and Jacob were married. It was truly a joyous occasion.

Even Mary was once more happy except every now and then when she realized that Jesus was preparing to go away.

She suffered under the burden of a great uncertainty:





If Jesus would only sit down and talk it all over freely with her as he had done when he was a boy, but he was consistently uncommunicative; he was profoundly silent about the future.

James and his bride, Esta, moved into a neat little home on the west side of town, the gift of her father.

While James continued his support of his mother's home, his quota was cut in half because of his marriage, and Joseph was formally installed by Jesus as head of the family.

Jude was now very faithfully sending his share of funds home each month.

The weddings of James and Miriam had a very beneficial influence on Jude, and when he left for the fishing grounds, the day after the double wedding, he assured Joseph that he could depend on him *"to do my full duty, and more if it is needed."*

UB 128:7.10-11





And he kept his promise.

Miriam lived next door to Mary in the home of Jacob, Jacob the elder having been laid to rest with his fathers.

Martha took Miriam's place in the home, and the new organization was working smoothly before the year ended.

The day after this double wedding Jesus held an important conference with James.

He told James, confidentially, that he was preparing to leave home.

He presented full title to the repair shop to James, formally and solemnly abdicated as head of Joseph's house, and most touchingly established his brother James as *"head and protector of my father's house."*





He drew up, and they both signed, a secret compact in which it was stipulated that, in return for the gift of the repair shop, James would henceforth assume full financial responsibility for the family, thus releasing Jesus from all further obligations in these matters.

After the contract was signed, after the budget was so arranged that the actual expenses of the family would be met without any contribution from Jesus, Jesus said to James:

*“But, my son, I will continue to send you something each month until my hour shall have come, but what I send shall be used by you as the occasion demands. Apply my funds to the family necessities or pleasures as you see fit. Use them in case of sickness or apply them to meet the unexpected emergencies which may befall any individual member of the family.”*





And thus did Jesus make ready to enter upon the second and home-detached phase of his adult life before the public entrance upon his Father's business.





# Jesus' Late twenties

## Introduction

Jesus had fully and finally separated himself from the management of the domestic affairs of the Nazareth family and from the immediate direction of its individuals.

He continued, right up to the event of his baptism, to contribute to the family finances and to take a keen personal interest in the spiritual welfare of every one of his brothers and sisters.

And always was he ready to do everything humanly possible for the comfort and happiness of his widowed mother.





The Son of Man had now made every preparation for detaching himself permanently from the Nazareth home; and this was not easy for him to do.

Jesus naturally loved his people; he loved his family, and this natural affection had been tremendously augmented by his extraordinary devotion to them.

The more fully we bestow ourselves upon our fellows, the more we come to love them; and since Jesus had given himself so fully to his family, he loved them with a great and fervent affection.

All the family had slowly awakened to the realization that Jesus was making ready to leave them.





The sadness of the anticipated separation was only tempered by this graduated method of preparing them for the announcement of his intended departure.

For more than four years they discerned that he was planning for this eventual separation.





## Jesus' twenty-seventh year - A.D.21

In January of this year, a.d. 21, on a rainy Sunday morning, Jesus took unceremonious leave of his family, only explaining that he was going over to Tiberias and then on a visit to other cities about the Sea of Galilee.

And thus he left them, never again to be a regular member of that household.

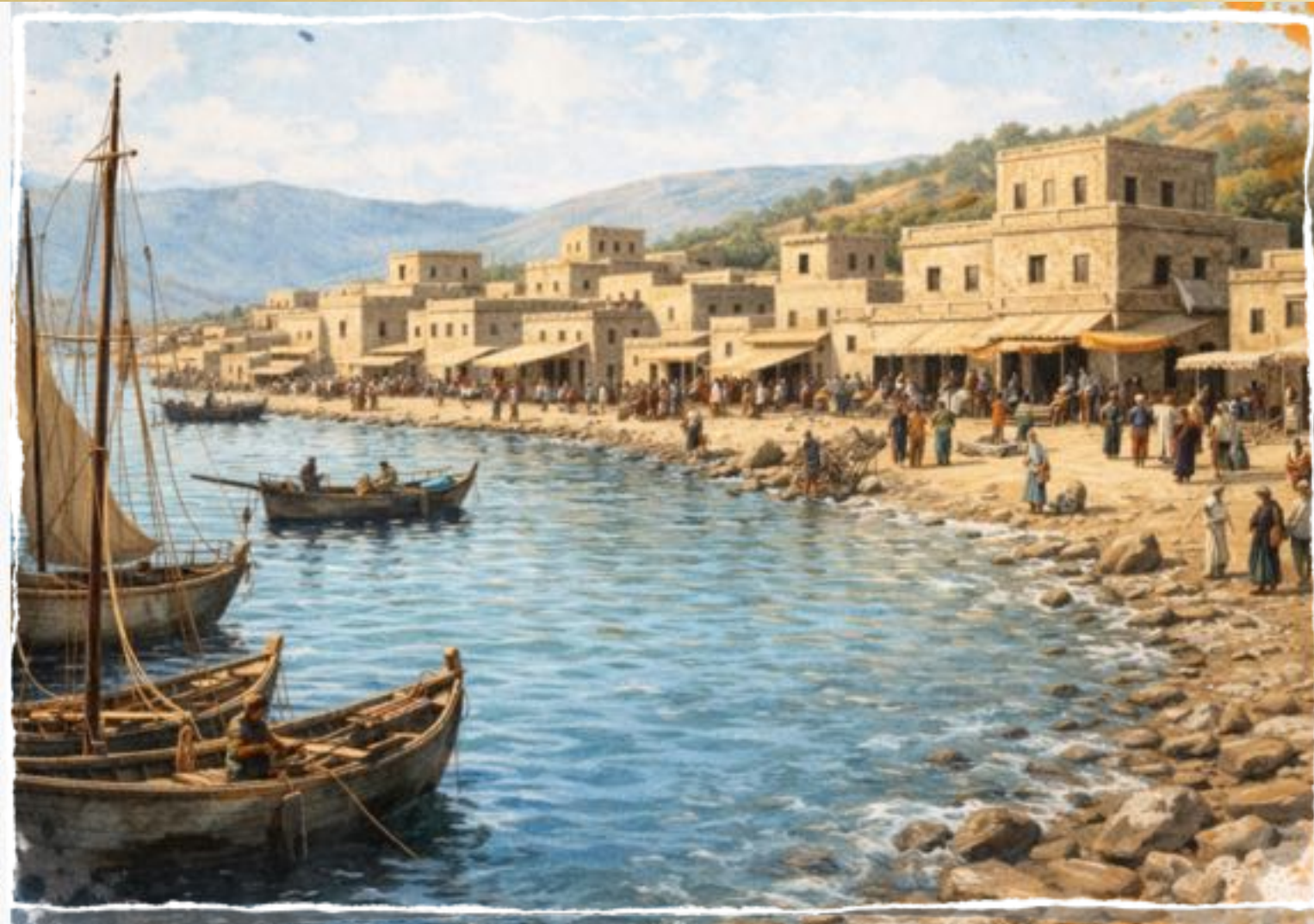
He spent one week at Tiberias, the new city which was soon to succeed Sepphoris as the capital of Galilee; and finding little to interest him, he passed on successively through Magdala and Bethsaida to Capernaum, where he stopped to pay a visit to his father's friend Zebedee.

Zebedee's sons were fishermen; he himself was a boatbuilder.





# Capernaum





# Sea of Galilee

## Capernaum today





Jesus of Nazareth was an expert in both designing and building; he was a master at working with wood; and Zebedee had long known of the skill of the Nazareth craftsman.

For a long time Zebedee had contemplated making improved boats; he now laid his plans before Jesus and invited the visiting carpenter to join him in the enterprise, and Jesus readily consented.

Jesus worked with Zebedee only a little more than one year, but during that time he created a new style of boat and established entirely new methods of boatmaking.

By superior technique and greatly improved methods of steaming the boards, Jesus and Zebedee began to build boats of a very superior type, craft which were far more safe for sailing the lake than were the older types.

UB 129:1.2-3





For several years Zebedee had more work, turning out these new-style boats, than his small establishment could handle; in less than five years practically all the craft on the lake had been built in the shop of Zebedee at Capernaum.

Jesus became well known to the Galilean fisherfolk as the designer of the new boats.

Zebedee was a moderately well-to-do man; his boatbuilding shops were on the lake to the south of Capernaum, and his home was situated down the lake shore near the fishing headquarters of Bethsaida.

Jesus lived in the home of Zebedee during the year and more he remained at Capernaum.

He had long worked alone in the world, that is, without a father, and greatly enjoyed this period of working with a father-partner.

UB 128:1.3-4





Zebedee's wife, Salome, was a relative of Annas, onetime high priest at Jerusalem and still the most influential of the Sadducean group, having been deposed only eight years previously.

Salome became a great admirer of Jesus.

She loved him as she loved her own sons, James, John, and David, while her four daughters looked upon Jesus as their elder brother.

Jesus often went out fishing with James, John, and David, and they learned that he was an experienced fisherman as well as an expert boatbuilder.

All this year Jesus sent money each month to James.

UB 128:1.5-6





He returned to Nazareth in October to attend Martha's wedding, and he was not again in Nazareth for over two years, when he returned shortly before the double wedding of Simon and Jude.

Throughout this year Jesus built boats and continued to observe how men lived on earth.

Frequently he would go down to visit at the caravan station, Capernaum being on the direct travel route from Damascus to the south.

Capernaum was a strong Roman military post, and the garrison's commanding officer was a gentile believer in Yahweh, "a devout man," as the Jews were wont to designate such proselytes.

This officer belonged to a wealthy Roman family, and he took it upon himself to build a beautiful synagogue in Capernaum, which had been presented to the Jews a short time before Jesus came to live with Zebedee.

UB 128:1.6-7





Jesus conducted the services in this new synagogue more than half the time this year, and some of the caravan people who chanced to attend remembered him as the carpenter from Nazareth.

When it came to the payment of taxes, Jesus registered himself as a “skilled craftsman of Capernaum.”

From this day on to the end of his earth life he was known as a resident of Capernaum.

He never claimed any other legal residence, although he did, for various reasons, permit others to assign his residence to Damascus, Bethany, Nazareth, and even Alexandria.

At the Capernaum synagogue he found many new books in the library chests, and he spent at least five evenings a week at intense study.





One evening he devoted to social life with the older folks, and one evening he spent with the young people.

There was something gracious and inspiring about the personality of Jesus which invariably attracted young people.

He always made them feel at ease in his presence.

Perhaps his great secret in getting along with them consisted in the twofold fact that he was always interested in what they were doing, while he seldom offered them advice unless they asked for it.

The Zebedee family almost worshiped Jesus, and they never failed to attend the conferences of questions and answers which he conducted each evening after supper before he departed for the synagogue to study.





The youthful neighbors also came in frequently to attend these after-supper meetings.

To these little gatherings Jesus gave varied and advanced instruction, just as advanced as they could comprehend.

He talked quite freely with them, expressing his ideas and ideals about politics, sociology, science, and philosophy, but never presumed to speak with authoritative finality except when discussing religion—the relation of man to God.

Once a week Jesus held a meeting with the entire household, shop, and shore helpers, for Zebedee had many employees.

And it was among these workers that Jesus was first called “the Master.”





They all loved him.

He enjoyed his labors with Zebedee in Capernaum, but he missed the children playing out by the side of the Nazareth carpenter shop.

Of the sons of Zebedee, James was the most interested in Jesus as a teacher, as a philosopher. John cared most for his religious teaching and opinions.

David respected him as a mechanic but took little stock in his religious views and philosophic teachings.

Frequently Jude came over on the Sabbath to hear Jesus talk in the synagogue and would tarry to visit with him.

And the more Jude saw of his eldest brother, the more he became convinced that Jesus was a truly great man.





**T**his year Jesus made great advances in the ascendant mastery of his human mind and attained new and high levels of conscious contact with his indwelling Thought Adjuster.

This was the last year of his settled life.

Never again did Jesus spend a whole year in one place or at one undertaking.

The days of his earth pilgrimages were rapidly approaching.

Periods of intense activity were not far in the future, but there were now about to intervene between his simple but intensely active life of the past and his still more intense and strenuous public ministry, a few years of extensive travel and highly diversified personal activity.





His training as a man of the realm had to be completed before he could enter upon his career of teaching and preaching as the perfected God-man of the divine and posthuman phases of his Urantia bestowal.





## Jesus' twenty-eighth year - A.D.22

**I**n March, a.d. 22, Jesus took leave of Zebedee and of Capernaum.

He asked for a small sum of money to defray his expenses to Jerusalem.

While working with Zebedee he had drawn only small sums of money, which each month he would send to the family at Nazareth.

One month Joseph would come down to Capernaum for the money; the next month Jude would come over to Capernaum, get the money from Jesus, and take it up to Nazareth.

Jude's fishing headquarters was only a few miles south of Capernaum.





When Jesus took leave of Zebedee's family, he agreed to remain in Jerusalem until Passover time, and they all promised to be present for that event.

They even arranged to celebrate the Passover supper together.

They all sorrowed when Jesus left them, especially the daughters of Zebedee.

Before leaving Capernaum, Jesus had a long talk with his new-found friend and close companion, John Zebedee.

He told John that he contemplated traveling extensively until "*my hour shall come*" and asked John to act in his stead in the matter of sending some money to the family at Nazareth each month until the funds due him should be exhausted.

UB 129:2.2-3





And John made him this promise:

“My Teacher, go about your business, do your work in the world;

I will act for you in this or any other matter, and I will watch over your family even as I would foster my own mother and care for my own brothers and sisters.

I will disburse your funds which my father holds as you have directed and as they may be needed, and when your money has been expended, if I do not receive more from you, and if your mother is in need, then will I share my own earnings with her.

Go your way in peace. I will act in your stead in all these matters.”





Therefore, after Jesus had departed for Jerusalem, John consulted with his father, Zebedee, regarding the money due Jesus, and he was surprised that it was such a large sum.

As Jesus had left the matter so entirely in their hands, they agreed that it would be the better plan to invest these funds in property and use the income for assisting the family at Nazareth; and since Zebedee knew of a little house in Capernaum which carried a mortgage and was for sale, he directed John to buy this house with Jesus' money and hold the title in trust for his friend.

And John did as his father advised him.





For two years the rent of this house was applied on the mortgage, and this, augmented by a certain large fund which Jesus presently sent up to John to be used as needed by the family, almost equaled the amount of this obligation; and Zebedee supplied the difference, so that John paid up the remainder of the mortgage when it fell due, thereby securing clear title to this two-room house.

In this way Jesus became the owner of a house in Capernaum, but he had not been told about it.

When the family at Nazareth heard that Jesus had departed from Capernaum, they, not knowing of this financial arrangement with John, believed the time had come for them to get along without any further help from Jesus.

UB 129:2.4-6





James remembered his contract with Jesus and, with the help of his brothers, forthwith assumed full responsibility for the care of the family.

But let us go back to observe Jesus in Jerusalem.

For almost two months he spent the greater part of his time listening to the temple discussions with occasional visits to the various schools of the rabbis.

Most of the Sabbath days he spent at Bethany.

Jesus had carried with him to Jerusalem a letter from Salome, Zebedee's wife, introducing him to the former high priest, Annas, as "one, the same as my own son."

Annas spent much time with him, personally taking him to visit the many academies of the Jerusalem religious teachers.

UB 129:2.6-7





While Jesus thoroughly inspected these schools and carefully observed their methods of teaching, he never so much as asked a single question in public.

Although Annas looked upon Jesus as a great man, he was puzzled as to how to advise him.

He recognized the foolishness of suggesting that he enter any of the schools of Jerusalem as a student, and yet he well knew Jesus would never be accorded the status of a regular teacher inasmuch as he had never been trained in these schools.

Presently the time of the Passover drew near, and along with the throngs from every quarter there arrived at Jerusalem from Capernaum, Zebedee and his entire family.





They all stopped at the spacious home of Annas, where they celebrated the Passover as one happy family.

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





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 turned this large sum over to John the son of Zebedee.

And you have been told how John applied this money toward the liquidation of the mortgage on the Capernaum property.





Jesus took Zebedee fully into his confidence regarding this Mediterranean journey, but he enjoined him to tell no man, not even his own flesh and blood, and Zebedee never did disclose his knowledge of Jesus' whereabouts during this long period of almost two years.

Before Jesus' return from this trip the family at Nazareth had just about given him up as dead.

Only the assurances of Zebedee, who went up to Nazareth with his son John on several occasions, kept hope alive in Mary's heart.

During this time the Nazareth family got along very well; Jude had considerably increased his quota and kept up this extra contribution until he was married.

Notwithstanding that they required little assistance, it was the practice of John Zebedee to take presents each month to Mary and Ruth, as Jesus had instructed him.





## Jesus' twenty-ninth year - A.D.23

**T**he whole of Jesus' twenty-ninth year was spent finishing up the tour of the Mediterranean world.

The main events, as far as we have permission to reveal these experiences, constitute the subjects of the narratives which immediately follow this paper.

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.

UB 129:3.2-3





When Jesus returned to Palestine, he did nothing to change the opinion of his family that he had gone from Jerusalem to Alexandria; he permitted them to continue in the belief that all the time he had been absent from Palestine had been spent in that city of learning and culture.

Only Zebedee the boatbuilder of Bethsaida knew the facts about these matters, and Zebedee told no one.

**I**n all your efforts to decipher the meaning of Jesus' life on Urantia, you must be mindful of the motivation of the Michael bestowal.

If you would comprehend the meaning of many of his apparently strange doings, you must discern the purpose of his sojourn on your world.

UB 129:3.4-5





He was consistently careful not to build up an overattractive and attention-consuming personal career.

He wanted to make no unusual or overpowering appeals to his fellow men.

He was dedicated to the work of revealing the heavenly Father to his fellow mortals and at the same time was consecrated to the sublime task of living his mortal earth life all the while subject to the will of the same Paradise Father.

It will also always be helpful in understanding Jesus' life on earth if all mortal students of this divine bestowal will remember that, while he lived this life of incarnation *on* Urantia, he lived it *for* his entire universe.

UB 129:3.5-6





There was something special and inspiring associated with the life he lived in the flesh of mortal nature for every single inhabited sphere throughout all the universe of Nebadon.

The same is also true of all those worlds which have become habitable since the eventful times of his sojourn on Urantia.

And it will likewise be equally true of all worlds which may become inhabited by will creatures in all the future history of this local universe.

The Son of Man, during the time and through the experiences of this tour of the Roman world, practically completed his educational contact-training with the diversified peoples of the world of his day and generation.

UB 129:3.6-7





**B**y the time of his return to Nazareth, through the medium of this travel-training he had just about learned how man lived and wrought out his existence on Urantia.

The real purpose of his trip around the Mediterranean basin was to know men.

He came very close to hundreds of humankind on this journey.

He met and loved all manner of men, rich and poor, high and low, black and white, educated and uneducated, cultured and uncultured, animalistic and spiritual, religious and irreligious, moral and immoral.

On this Mediterranean journey Jesus made great advances in his human task of mastering the material and mortal mind, and his indwelling Adjuster made great progress in the ascension and spiritual conquest of this same human intellect.

UB 129:3.8-9





By the end of this tour Jesus virtually knew—with all human certainty—that he was a Son of God, a Creator Son of the Universal Father.

The Adjuster more and more was able to bring up in the mind of the Son of Man shadowy memories of his Paradise experience in association with his divine Father ere he ever came to organize and administer this local universe of Nebadon.

Thus did the Adjuster, little by little, bring to Jesus' human consciousness those necessary memories of his former and divine existence in the various epochs of the well-nigh eternal past.

The last episode of his prehuman experience to be brought forth by the Adjuster was his farewell conference with Immanuel of Salvington just before his surrender of conscious personality to embark upon the Urantia incarnation.

UB 129:3.9





And this final memory picture of prehuman existence was made clear in Jesus' consciousness on the very day of his baptism by John in the Jordan.





# The Human Jesus

## 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.

UB 129:4.1





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.

The purely human religious experience—the personal spiritual growth—of the Son of Man well-nigh reached the apex of attainment during this, the twenty-ninth year.

This experience of spiritual development was a consistently gradual growth from the moment of the arrival of his Thought Adjuster until the day of the completion and confirmation of that natural and normal human relationship between the material mind of man and the mind-endowment of the spirit—the phenomenon of the making of these two minds one, ...

UB 129:4.1-2





... the experience which the Son of Man attained in completion and finality, as an incarnated mortal of the realm, on the day of his baptism in the Jordan.

Throughout these years, while he did not appear to engage in so many seasons of formal communion with his Father in heaven, he perfected increasingly effective methods of personal communication with the indwelling spirit presence of the Paradise Father.

He lived a real life, a full life, and a truly normal, natural, and average life in the flesh.

He knows from personal experience the equivalent of the actuality of the entire sum and substance of the living of the life of human beings on the material worlds of time and space.





The Son of Man experienced those wide ranges of human emotion which reach from superb joy to profound sorrow.

He was a child of joy and a being of rare good humor; likewise was he a “man of sorrows and acquainted with grief.”

In a spiritual sense, he did live through the mortal life from the bottom to the top, from the beginning to the end.

From a material point of view, he might appear to have escaped living through both social extremes of human existence, but intellectually he became wholly familiar with the entire and complete experience of humankind.





Jesus knows about the thoughts and feelings, the urges and impulses, of the evolutionary and ascendant mortals of the realms, from birth to death.

He has lived the human life from the beginnings of physical, intellectual, and spiritual selfhood up through infancy, childhood, youth, and adulthood—even to the human experience of death.

He not only passed through these usual and familiar human periods of intellectual and spiritual advancement, but he *also* fully experienced those higher and more advanced phases of human and Adjuster reconciliation which so few Urantia mortals ever attain.

UB 129:4.5





And thus he experienced the full life of mortal man, not only as it is lived on your world, but also as it is lived on all other evolutionary worlds of time and space, even on the highest and most advanced of all the worlds settled in light and life.

**A**lthough this perfect life which he lived in the likeness of mortal flesh may not have received the unqualified and universal approval of his fellow mortals, those who chanced to be his contemporaries on earth, still, the life which Jesus of Nazareth lived in the flesh and on Urantia did receive full and unqualified acceptance by the Universal Father as constituting at one and the same time, and in one and the same personality-life, the fullness of the revelation of the eternal God to mortal man and the presentation of perfected human personality to the satisfaction of the Infinite Creator.

UB 129:4.5-6





And this was his true and supreme purpose.

He did not come down to live on Urantia as the perfect and detailed example for any child or adult, any man or woman, in that age or any other.

True it is, indeed, that in his full, rich, beautiful, and noble life we may all find much that is exquisitely exemplary, divinely inspiring, but this is because he lived a true and genuinely human life.

Jesus did not live his life on earth in order to set an example for all other human beings to copy.

He lived this life in the flesh by the same mercy ministry that you all may live your lives on earth; and as he lived his mortal life in his day and *as he was*, so did he thereby set the example for all of us thus to live our lives in our day and *as we are*.

UB 129:4.7





You may not aspire to live his life, but you can resolve to *live your lives* even as, and by the same means that, he lived his.

Jesus may not be the technical and detailed example for all the mortals of all ages on all the realms of this local universe, but he is everlastingly the inspiration and guide of all Paradise pilgrims from the worlds of initial ascension up through a universe of universes and on through Havona to Paradise.

Jesus is the *new and living way* from man to God, from the partial to the perfect, from the earthly to the heavenly, from time to eternity.

**B**y the end of the twenty-ninth year Jesus of Nazareth had virtually finished the living of the life required of mortals as sojourners in the flesh.

UB 129:4.7-8





He came on earth the fullness of God to be manifest to man; he had now become well-nigh the perfection of man awaiting the occasion to become manifest to God.

And he did all of this before he was thirty years of age.







*Up Next*

## To Rome and Back

A Three-Part Presentation



*On the cutting room floor...*



UB 129:4.8