

Commerce

The Boulevard of Personal Ministry

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From the Urantia Book*

P.597 - §3 Even on normal evolutionary worlds the realization of the world-wide brotherhood of man is not an easy accomplishment. On a confused and disordered planet like Urantia such an achievement requires a much longer time and necessitates far greater effort. Unaided* social evolution can hardly achieve such happy results on a spiritually isolated sphere. Religious revelation is essential to the realization of brotherhood on Urantia. While Jesus has shown the way to the immediate attainment of spiritual brotherhood, the realization of social brotherhood on your world depends much on the achievement of the following personal transformations and planetary adjustments:

P.597 - §4 1. Social fraternity. Multiplication of international and interracial social contacts and fraternal associations through travel, *commerce*,* and competitive play. Development of a common language and the multiplication of multilinguists. The racial and national interchange of students, teachers, industrialists, and religious philosophers. New ideas and better methods were carried around the inhabited world by the ancient *traders*. *Commerce*,* linked with adventure, led to exploration and discovery. And all of these gave birth to transportation. *Commerce** has been the great civilizer through promoting the cross-fertilization of culture.

P.787 - §3 Families became united by blood ties in clans, aggregations of kinsmen; and these subsequently evolved into tribes, territorial communities. Warfare and external pressure forced the tribal organization upon the kinship clans, but it was *commerce and trade** that held these early and primitive groups together with some degree of internal peace.

P.787 - §4 The peace of Urantia will be promoted far more by *international trade** organizations than by all the sentimental sophistry of visionary peace planning. Trade relations have been facilitated by development of language and by improved methods of communication as well as by better transportation.

P.787 - §5 The absence of a common language has always impeded the growth of peace groups, but *money** has become the universal language of modern trade. Modern society

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is largely held together by the industrial market. *The gain motive is a mighty civilizer when augmented by the desire to serve.**

P.793 - §11 Nature confers no rights on man, only life and a world in which to live it. Nature does not even confer the right to live, as might be deduced by considering what would likely happen if an unarmed man met a hungry tiger face to face in the primitive forest. Society's prime gift to man is security.

P.793 - §12 Gradually society asserted its rights and, at the present time, they are:

P.793 - §13 1. Assurance of food supply.

P.793 - §14 2. Military defense--security through preparedness.

P.793 - §15 3. Internal peace preservation--prevention of personal violence and social disorder.

P.794 - §1 4. Sex control--marriage, the family institution.

P.794 - §2 5. Property--the right to own.

P.794 - §3 6. Fostering of individual and group competition.

P.794 - §4 7. Provision for educating and training youth.

P.794 - §5 8. Promotion of trade and commerce--industrial development.

P.794 - §6 9. Improvement of labor conditions and rewards.

P.794 - §7 10. The guarantee of the freedom of religious practices to the end that all of these other social activities may be exalted by becoming spiritually motivated.

And intolerance is best combated by the co-ordination of science, commerce, play, and religion.

P.836 - §1 The laws of the Garden were based on the older codes of Dalamatia and were promulgated under seven heads:

P.836 - §2 1. The laws of health and sanitation.

P.836 - §3 2. The social regulations of the Garden.

P.836 - §4 3. The code of trade and commerce.

P.836 - §5 4. The laws of fair play and competition.

P.836 - §6 5. The laws of home life.

P.836 - §7 6. The civil codes of the golden rule.

P.836 - §8 7. The seven commands of supreme moral rule.

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The increase in trade and in the manufacture of raw materials into various articles of *commerce** was directly instrumental in producing those early and semipeaceful communities which were so influential in spreading the culture and the arts of civilization. Before the era of extensive world trade, social communities were tribal--expanded family groups. *Trade** brought into fellowship different sorts of human beings, thus contributing to a more speedy cross-fertilization of culture.

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With the appearance of crude manufacture and beginning industry, *commerce** quickly became the most potent influence in the spread of cultural civilization

Primitive forms of prayer were nothing more nor less than bargaining with the spirits, an argument with the gods. It was a kind of bartering in which pleading and persuasion were substituted for something more tangible and costly. The developing *commerce** of the races had inculcated the spirit of trade and had developed the shrewdness of barter; and now these traits began to appear in man's worship methods. And as some men were better traders than others, so some were regarded as better prayers than others. The prayer of a just man was held in high esteem. A just man was one who had paid all accounts to the spirits, had fully discharged every ritual obligation to the gods.

P.1121 - §1 Religion is evolutionary man's supreme endowment, the one thing which enables him to carry on and "endure as seeing Him who is invisible." Mysticism, however, is often something of a retreat from life which is embraced by those humans who do not relish the *more robust activities of living a religious life in the open arenas of human society and commerce*.* True religion must act. Conduct will be the result of religion when man actually has it, or rather when religion is permitted truly to possess the man. Never will religion be content with mere thinking or unacting feeling.

P.1121 - §2 We are not blind to the fact that religion often acts unwisely, even irreligiously, but it acts. Aberrations of religious conviction have led to bloody persecutions, but always and ever religion does something; it is dynamic! Each Jewish synagogue tolerated a fringe of gentile believers, "devout" or "God-fearing" men, and it was among this fringe of proselytes that Paul made the bulk of his early converts to Christianity. Even the temple at Jerusalem possessed its ornate court of the gentiles. There was very close connection between the culture, commerce, and worship of Jerusalem and Antioch. In Antioch Paul's disciples were first called "Christians."

Starting out with parental power in the family group, political sovereignty evolves by organization as families overlap into consanguineous clans which become united, for various reasons, into tribal units--superconsanguineous political groupings. And then, by *trade, commerce*,* and conquest, tribes become unified as a nation, while nations themselves sometimes become unified by empire.

JESUS ON A CARAVAN TRADE ROUTE

P.1356 - §2 I^t was midsummer of this same year that Joseph built a small workshop close to the village spring and near the caravan tarrying lot. After this he did very little carpenter work by the day. He had as associates two of his brothers and several other mechanics, whom he sent out to work while he remained at the shop making yokes and plows and doing other woodwork. He also did some work in leather and with rope and

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canvas. And Jesus, as he grew up, when not at school, spent his time about equally between helping his mother with home duties and watching his father work at the shop, meanwhile listening to the conversation and gossip of the caravan conductors and passengers from the four corners of the earth.

P.1362 - §6 Next, in addition to his more formal schooling, Jesus began to make contact with human nature from the four quarters of the earth as men from many lands passed in and out of his father's repair shop. When he grew older, he mingled freely with the caravans as they tarried near the spring for rest and nourishment. Being a fluent speaker of Greek, he had little trouble in conversing with the majority of the caravan travelers and conductors.

P.1369 Jesus spent considerable time at the caravan supply shop, and by conversing with the travelers from all parts of the world, he acquired a store of information about international affairs that was amazing, considering his age.

THE PROFESSIONAL CAREER OF JESUS*

P.1409 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. 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.

P.1411 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.

P.1419 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

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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. 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.

P.1483 About the time Jesus was preparing to leave Nazareth, the conductor of a large caravan which was passing through the city was taken violently ill, and Jesus, being a linguist, volunteered to take his place. Since this trip would necessitate his absence for a year, and inasmuch as all his brothers were married and his mother was living at home with Ruth, Jesus called a family conference at which he proposed that his mother and Ruth go to Capernaum to live in the home which he had so recently given to James. Accordingly, a few days after Jesus left with the caravan, Mary and Ruth moved to Capernaum, where they lived for the rest of Mary's life in the home that Jesus had provided. Joseph and his family moved into the old Nazareth home.

P.1484 - §5 It was the first of April, A.D. 24, when Jesus left Nazareth on the caravan trip to the Caspian Sea region. The caravan which Jesus joined as its conductor was going from Jerusalem by way of Damascus and Lake Urmia through Assyria, Media, and Parthia to the southeastern Caspian Sea region. It was a full year before he returned from this journey.

P.1484 - §6 For Jesus this caravan trip was another adventure of exploration and personal ministry.* He had an interesting experience with his caravan family--passengers, guards, and camel drivers. Scores of men, women, and children residing along the route followed by the caravan *lived richer lives as a result of their contact with Jesus, to them, the extraordinary conductor of a commonplace caravan. Not all who enjoyed these occasions of his personal ministry profited thereby, but the vast majority of those who met and talked with him were made better for the remainder of their natural lives.**

P.1484 - §7 The caravan trip was successful in every way. *This was a most interesting episode in the human life of Jesus**, for he functioned during this year in an executive capacity, being responsible for the material intrusted to his charge and for the safe conduct of the travelers making up the caravan party. And he most faithfully, efficiently, and wisely discharged his multiple duties.

P.1484 - §8 Cymboyton's eldest son had appealed to Abner at Philadelphia for help, but Abner's choice of teachers was most unfortunate in that they turned out to be unyielding and uncompromising. These teachers sought to make their religion dominant over the other beliefs. They never suspected that the oft-referred-to lectures of the caravan conductor had been delivered by Jesus himself.

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JESUS' WORK WITH GONOD

P.1481 The caravan trip across the desert was not a new experience for these much-traveled men. After Ganid had watched his teacher help with the loading of their twenty camels and observed him volunteer to drive their own animal, he exclaimed, "Teacher, is there anything that you cannot do?" Jesus only smiled, saying, "The teacher surely is not without honor in the eyes of a diligent pupil." And so they set forth for the ancient city of Ur

P.1428 During their stay in Joppa, Jesus met Gadiah, a Philistine interpreter who worked for one Simon a tanner. Gonod's agents in Mesopotamia had transacted much business with this Simon; so Gonod and his son desired to pay him a visit on their way to Caesarea. While they tarried at Joppa, Jesus and Gadiah became warm friends. This young Philistine was a truth seeker. Jesus was a truth giver; he was the truth for that generation on Urantia. When a great truth seeker and a great truth giver meet, the result is a great and liberating enlightenment born of the experience of new truth.

P.1438 Most of the time en route to Carthage Jesus talked with his fellow travelers about things social, political, and commercial; *hardly a word was said about religion.**

P.1465 That night, as Gonod listened to the recital of these experiences, he said to Jesus, good-naturedly: "I propose to make a scholar or a businessman of my son, and now you start out to make a philosopher or philanthropist of him." *And Jesus smilingly replied: "Perhaps we will make him all four; then can he enjoy a fourfold satisfaction in life as his ear for the recognition of human melody will be able to recognize four tones instead of one."**

ADAM'S PLAN -- THE GARDEN AS A WORLD TRADE CENTER

P.833 All went fairly well for a time on Urantia, and it appeared that Adam would, eventually, be able to develop some plan for promoting the gradual extension of the Edenic civilization. Pursuant to the advice* of the Melchizedeks, he began to foster the arts of manufacture with the idea of *developing trade relations** with the outside world. When Eden was disrupted, there were over one hundred primitive manufacturing plants in operation, and extensive trade relations with the near-by tribes had been established.

P.833 Adam and Eve had come to institute representative government in the place of monarchial, but they found no government worthy of the name on the face of the whole earth. For the time being Adam abandoned all effort to establish representative

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government, and before the collapse of the Edenic regime he succeeded in establishing almost *one hundred outlying trade and social centers** where strong individuals ruled in his name. Most of these centers had been organized aforetime by Van and Amadon.

SUMMARY

World history can be viewed as the history of commercial trade. The Urantia Book describes commerce in many places as a pivotal and positive influence in the development of society. Trade is clearly a principle influence in the cross fertilization of culture and is evidenced in the activity of Jesus life and in the efforts of Adam. These epochal ministries give credence to the role of commercial functionality in today's world.

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