

WORK-IN-PROGRESS (OCTOBER 27, 2014) PARALLEL CHART FOR

122:3, 122:6, 122:8
“Gabriel’s Announcement to Mary,” “The Home at Nazareth,”
“The Birth of Jesus”)

from

Paper 122 — The Birth and Infancy of Jesus

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Sources for 122:3, 122:6, 122:8

- (1) Wm. Arnold Stevens and Ernest Dewitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels* (New York: Charles Scribner’s Sons, 1904, 1932)
- (2) David Smith, M.A., D.D., *Our Lord’s Earthly Life* (New York: George H. Doran Company, 1925)

Note: This source is coded **Smith2**.

- (3) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)
- (4) George Adam Smith, D.D., LL.D., Litt.D., *Atlas of the Historical Geography of the Holy Land* (London: Hodder and Stoughton, 1915)

Note: This source is coded **Atlas HGHL**.

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.

- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

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PAPER 122 — BIRTH AND INFANCY OF JESUS

II: THE ANNUNCIATIONS. (*A Harmony
of the Gospels* 21)

§5. THE ANNUNCIATION TO MARY. Luke
1:26-38.

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And he came in unto her,

and said,

Hail, thou that art highly favoured, the Lord *is* with thee. 29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And behold, thou shalt conceive in thy womb,

3. GABRIEL'S ANNOUNCE- MENT TO MARY

122:3.1 One evening about sundown,
before Joseph had returned home,

Gabriel appeared to Mary by the side of a
low stone table

and, after she had recovered her
composure,

said:

“I come at the bidding of one who is my
Master and whom you shall love and
nurture. To you, Mary, I bring glad
tidings when I announce that

the conception within you

and bring forth a son,

and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 And Mary said unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God.

36 And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. 37 For no word from God shall be void of power. 38 And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

is ordained by heaven,

and that in due time you will become the mother of a son;

you shall call him Joshua,

and he shall inaugurate the kingdom of heaven on earth and among men.

Speak not of this matter save to Joseph and to Elizabeth, your kinswoman, to whom I have also appeared, and who shall presently also bear a son, whose name shall be John, and who will prepare the way for the message of deliverance which your son shall proclaim to men with great power and deep conviction.

And doubt not my word, Mary,

for this home has been chosen as the mortal habitat of the child of destiny.

My benediction rests upon you,

the power of the Most Highs will strengthen you, and the Lord of all the earth shall overshadow you.”

122:3.2 Mary pondered this visitation secretly in her heart for many weeks until of a certainty she knew she was with child, before she dared to disclose these unusual events to her husband. When Joseph heard all about this, although he had great confidence in Mary, he was much troubled and could not sleep for many nights. At first Joseph had doubts about the Gabriel visitation. Then when he became well-nigh persuaded that Mary had really heard the voice and beheld the form of the divine messenger, he was torn in mind as he pondered how such things could be. How could the offspring of human beings be a child of divine destiny? Never could Joseph reconcile these conflicting ideas until, after several weeks of thought, both he and Mary reached the conclusion that they had been chosen to become the parents of the Messiah,

[Compare 136:1.6.]

though it had hardly been the Jewish concept that the expected deliverer was to be of divine nature.

Upon arriving at this momentous conclusion, Mary hastened to depart for a visit with Elizabeth.

HIS BIRTH (Smith² 9)

122:3.3 Upon her return, Mary went to visit her parents,

Tradition has it that her parents were named **Joachim** (“The Lord raiseth up”) and **Hannah** (“Grace”),

Joachim and **Hannah**.

Her two brothers and two sisters, as well as her parents, were always very skeptical about the divine mission of Jesus, though, of course, at this time they knew nothing of the Gabriel visitation.

and they had at least one other child, a daughter **Salome** who appears later as the wife of Zebedee, a fisherman by the Lake of Galilee (S2 9).

But Mary did confide to

her sister **Salome**

that she thought her son was destined to become a great teacher.

122:3.4 Gabriel's announcement to Mary was made the day following the conception of Jesus and was the only event of supernatural occurrence connected with her entire experience of carrying and bearing the child of promise.

6. THE HOME AT NAZARETH

XI: THE EARLY CHILDHOOD OF JESUS (**Barton** 73)

122:6.1 The home of Jesus was not far from

[contd] Nazareth, where the childhood of Jesus was passed, nestles among the Galilean hills in a little valley just to the north of the great Plain of Esdrælon. Low hills on the south of the village shut out the view of the Plain, but from the **high hills to the north** of it a beautiful view, not only of the Plain, but of a wide extent of the country may be seen (B 73).

the **high hill in the northerly part** of Nazareth,

A vital part of every Palestinian village is the **spring**—the source of its water-supply. In some cases the spring is outside the village and at **some distance from it;**

some distance from the village spring,

at Nazareth the spring is in the village itself at its **eastern end** (B 73-74).

which was in the **eastern section** of the town.

Jesus' family dwelt in the outskirts of the city, and this made it all the easier for him subsequently to enjoy frequent strolls in the country and to make trips up to the top of this near-by highland,

ATLAS OF THE HISTORICAL GEOGRAPHY OF THE HOLY LAND (*Atlas HGHL*)

PLATE 20 — *Neby Sa'in* 1602 ft.

the highest of all the hills of southern Galilee

PLATE 20 — *Jebel et-Tor* 1843 ft.

save the Mount Tabor range to the east

PLATE 20 — *Jebel Dūhy* 1690 ft.

and the hill of Nain, which was about the same height.

PLATE 20

Their home was located a little to the south and east of the southern promontory of this hill and about midway between the base of this elevation and the road leading out of Nazareth toward Cana.

PLATE 20

Aside from climbing the hill, Jesus' favorite stroll was to follow a narrow trail winding about the base of the hill in a northeasterly direction to a point where it joined the road to Sepphoris.

XI: THE EARLY CHILDHOOD OF JESUS (*Barton* 73)

122:6.2 The home of Joseph and Mary was

Naturally we should like to know the kind of house in which the family of Joseph, the carpenter, lived. It has, of course, perished long ago, but from the houses of peasants found in the various excavations made in Palestine we are able to form some idea of it.... Probably the houses in Nazareth were of **stone**. The houses of the poor had but **one room**, and it is doubtful if that of the carpenter of Nazareth contained more.

Roofs were made of stone for the better houses, supported by stone arches, but on the houses of the poor they were formed by laying sticks or brushwood across and covering these with a layer of earth a foot or two in thickness.... Some of the larger and finer houses with stone roofs possessed a smaller room built upon the **flat roof** (B 74-75).

The **furniture** of the houses was of the simplest sort—

a few **earthenware** dishes and water-jars, a few **stone dishes**,

a **mill for grinding cereals**, an **oven**,

some rugs or **mats** which served as beds, a **lampstand**, and a low **stool** or large flat stone which served as a **table** (B 75).

a **one-room stone** structure

with a **flat roof**

and an adjoining building for housing the animals.

The **furniture** consisted of

a low stone **table**, **earthenware** and **stone dishes** and pots,

a loom,

a **lampstand**, several small **stools**, and **mats** for sleeping on the stone floor.

In the back yard, near the animal annex, was the shelter which covered the **oven** and the **mill for grinding grain**.

Take the mills: they were of two kinds.... To grind the grain in either mill required two persons,

one to feed it with grain and the other to do the crushing. This work was done by women.

Jesus had often watched them. One wonders whether as a boy he ever helped his mother or whether she had to secure the help of a neighbor to do the grinding until her own daughters were old enough to help her (B 75).

When mealtime came the low flat table was placed in the middle of the room and the family squatted around it as the natives still do in Palestine.

If there was cooked food, the dish containing it was placed on the table and all ate from it, each helping himself (see Matt. 26:23; Mark 14:20) (B 76-77).

[contd] As night came on the little flat clay lamp, filled with olive oil, was brought out, lighted, and put on the lampstand (see Matt. 5:15) (B 77).

It required two persons to operate this type of mill,

one to grind and another to feed the grain.

As a small boy Jesus often fed grain to this mill while his mother turned the grinder.

122:6.3 In later years, as the family grew in size,

they would all squat about the enlarged stone table to enjoy their meals,

helping themselves from a common dish, or pot, of food.

During the winter, at the evening meal the table would be lighted by

a small, flat clay lamp, which was filled with olive oil.

After the birth of Martha, Joseph built an addition to this house, a large room, which was used as a carpenter shop during the day and as a sleeping room at night.

8. THE BIRTH OF JESUS

122:8.1 All that night Mary was restless so that neither of them slept much. By the break of day the pangs of childbirth were well in evidence, and at noon, August 21, 7 B.C., with the help and kind ministrations of women fellow travelers,

III: BIRTH OF JOHN THE BAPTIST AND OF JESUS. (*A Harmony of the Gospels* 24)

§9. BIRTH OF JESUS THE CHRIST. Luke 2:1-7.

6 And it came to pass, while they were there, the days were fulfilled that she should be delivered. 7 And she brought forth her firstborn son;

Mary was delivered of a male child.

Jesus of Nazareth was born into the world,

and she wrapped him in swaddling clothes,

was wrapped in the clothes which Mary had brought along for such a possible contingency,

and laid him in a manger, because there was no room for them in the inn.

and laid in a near-by manger.

122:8.2 In just the same manner as all babies before that day and since have come into the world, the promised child was born;

§11. THE CIRCUMCISION. Luke 2:21.

21 And when eight days were fulfilled for circumcising him,

and on the eighth day, according to the Jewish practice, he was circumcised

his name was called JESUS, which was so called by the angel before he was conceived in the womb.

and formally named **Joshua** (Jesus).

[At the time of circumcision boys received their names, and Joseph and Mary called this child Joshua (or Jeshua), the Greek form of which is Jesus (Barton 70).]

122:8.3 The next day after the birth of Jesus, Joseph made his enrollment. Meeting a man they had talked with two nights previously at Jericho, Joseph was taken by him to a well-to-do friend who had a room at the inn, and who said he would gladly exchange quarters with the Nazareth couple. That afternoon they moved up to the inn, where they lived for almost three weeks until they found lodgings in the home of a distant relative of Joseph.

122:8.4 The second day after the birth of Jesus, Mary sent word to Elizabeth that her child had come and received word in return inviting Joseph up to Jerusalem to talk over all their affairs with Zacharias. The following week Joseph went to Jerusalem to confer with Zacharias. Both Zacharias and Elizabeth had become possessed with the sincere conviction that Jesus was indeed to become the Jewish deliverer, the Messiah, and that their son John was to be his chief of aides, his right-hand man of destiny. And since Mary held these same ideas, it was not difficult to prevail upon Joseph to remain in Bethlehem, the City of David, so that Jesus might grow up to become the successor of David on the throne of all Israel. Accordingly, they remained in Bethlehem more than a year, Joseph meantime working some at his carpenter's trade.

§10. THE ANGELS AND THE SHEPHERDS. Luke 2:8-20.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 **Glory** to God in the highest,
And on earth peace among men in whom he is well pleased.

[Contrast Luke 2:15-17.]

[*Compare:* Certain wise men of earth knew of Michael's impending arrival.... And the seraphim did, through the midway creatures, make announcement to a group of Chaldean priests whose leader was Ardnnon. These men of God visited the newborn child in the manger (119:7.6).]

122:8.5 **At the noontide birth of Jesus**

the seraphim of Urantia, assembled under their directors, did sing anthems of glory over the Bethlehem manger,

but these utterances of praise were not heard by human ears.

No shepherds nor any other mortal creatures came to pay homage to the babe of Bethlehem until the day of the arrival of certain priests from Ur, who were sent down from Jerusalem by Zacharias.

122:8.6 These priests from Mesopotamia had been told sometime before by a strange religious teacher of their country that he had had a dream in which he was informed that “the light of life” was about to appear on earth as a babe and among the Jews.

And thither went these three teachers looking for this “light of life.” After many weeks of futile search in Jerusalem, they were about to return to Ur when Zacharias met them and disclosed his belief that Jesus was the object of their quest and sent them on to Bethlehem,

§13. THE WISE-MEN FROM THE EAST.
Matt. 2:1-12.

9 And they, having heard the king, went their way: and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother;

and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

[5 B.C. Birth of our Lord . . . August (Smith2 xiii).]

HIS BIRTH (Smith2 9)

It is not a little remarkable that, as astronomical calculations have ascertained, the year 7 B.C. witnessed a planetary phenomenon which recurs at regular intervals of some eight centuries. On May 29 of that year there was a conjunction of Jupiter and Saturn in the 20th degree of the constellation Pisces;

on September 29 they were again in conjunction in the 16th degree,

where they found the babe

and left their gifts with Mary, his earth mother.

The babe was almost three weeks old at the time of their visit.

122:8.7 These wise men saw no star to guide them to Bethlehem.

The beautiful legend of the star of Bethlehem originated in this way:

Jesus was born August 21 at noon, 7 B.C.

On May 29, 7 B.C., there occurred an extraordinary conjunction of Jupiter and Saturn in the constellation of Pisces.

And it is a remarkable astronomic fact that similar conjunctions occurred on

September 29

and yet again on December 5 in the 15th degree; and then in the year 6 B.C. the planet Mars entered the conjunction (S2 20).

and December 5 of the same year.¹

Upon the basis of these extraordinary but wholly natural events the well-meaning zealots of the succeeding generation constructed the appealing legend of the star of Bethlehem and the adoring Magi led thereby to the manger, where they beheld and worshiped the newborn babe. Oriental and near-Oriental minds delight in fairy stories, and they are continually spinning such beautiful myths about the lives of their religious leaders and political heroes. In the absence of printing, when most human knowledge was passed by word of mouth from one generation to another, it was very easy for myths to become traditions and for traditions eventually to become accepted as facts.

1. In 1868, Henry Alford, D.D., gave the same dates as Smith for the Jupiter-Saturn conjunctions: "Now we learn from astronomical calculations, that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord. In the year of Rome 747, on the 29th of May, there was a conjunction of Jupiter and Saturn in the 20th degree of the constellation Pisces, close to the first point of Aries, which was the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 29th of September, in the same year, another conjunction of the same planets took place, in the 16th degree of Pisces: and on the 5th of December, a third, in the 15th degree of the same sign" (Henry Alford, D.D., *The New Testament for English Readers* [1868], p. 7).