

**125:1 and 125:6**  
**(“Jesus Views the Temple” and “The Fourth Day in the Temple”)**

**Paper 125 — Jesus at Jerusalem**

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**Sources for Paper 125, in the order in which they appear**

- (1) Robert **Norwood**, *The Man Who Dared to Be God: A Story of Jesus* (New York: Charles Scribner’s Sons, 1929)
- (2) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)
- (3) P. Whitwell **Wilson**, *The Christ We Forget: A Life of Our Lord for Men of To-day* (New York: Fleming H. Revell Company, 1917)
- (4) 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)

**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 125 — JESUS AT JERUSALEM

### 1. JESUS VIEWS THE TEMPLE

125:1.1 Everywhere Jesus went throughout the temple courts, he was shocked and sickened by the spirit of irreverence which he observed. He deemed the conduct of the temple throngs to be inconsistent with their presence in “his Father’s house.”

But he received the shock of his young life when his father escorted him into the court of the gentiles

V: DISILLUSIONMENT (Norwood 56)

[Jesus] thought of Samuel’s rebuke when he met Saul: “What is this bleating of sheep in my ears? What is this lowing of cattle that I hear?” For through the far-off chanting of the Levites and the silver tone of their trumpets ... came the doleful plaint of cattle and the pitiful lament of lambs calling to their answering mothers. He heard, too, the clinking of money, the sharp words of people bargaining, mingled with oaths

with its noisy jargon, loud talking and cursing, mingled indiscriminately with the bleating of sheep and the babble of noises which betrayed the presence of the money-changers and the vendors of sacrificial animals and sundry other commercial commodities.

and senseless giggling of **courtesans**.

[contd] His heart was hot with anger.  
This was worse than **Sepphoris**. . . (N 70).

The temple proper rose above a ledge of rock that fronted it. Beneath this rock was a cave **where an altar stood**. This altar was surrounded by the **Priests' Court**.

It was the altar where beasts and birds were slain and whereon parts of their bodies were consumed by the sacred fire.

125:1.2 But most of all was his sense of propriety outraged by the sight of

the frivolous **courtesans** parading about within this precinct of the temple,

just such painted women as he had so recently seen when on a visit to

**Sepphoris**.

This profanation of the temple fully aroused all his youthful indignation, and he did not hesitate to express himself freely to Joseph.

125:1.3 Jesus admired the sentiment and service of the temple, but he was shocked by the spiritual ugliness which he beheld on the faces of so many of the unthinking worshipers.

125:1.4 They now passed down to

the **priests' court** beneath the rock ledge in front of the temple, **where the altar stood**,

to observe

the killing of the droves of animals

and the washing away of the blood from the hands of the officiating slaughter priests at

In the Priests' Court stood a bronze fountain from which water was drawn for the inevitable cleansing of the bloodstained pavement and the gory hands of the sacrificing priests (N 57).

the bronze fountain.

The bloodstained pavement, the gory hands of the priests, and the sounds of the dying animals were more than this nature-loving lad could stand. The terrible sight sickened this boy of Nazareth; he clutched his father's arm and begged to be taken away.

They walked back through the court of the gentiles, and even the coarse laughter and profane jesting which he there heard were a relief from the sights he had just beheld.

#### VI: THE TEMPLE AND SYNAGOGUE (Barton 36)

One of these gates, either that leading into the Court of Israel or the one in the east wall, it is uncertain which, was made of Corinthian bronze. It was sometimes called "The Gate Beautiful" (see Acts 3:2), and sometimes in honor of its donor "Nicanor's Gate" (B 37).

125:1.5 Joseph saw how his son had sickened at the sight of the temple rites and wisely led him around to view

the "gate beautiful," the artistic gate made of Corinthian bronze.

But Jesus had had enough for his first visit at the temple. They returned to the upper court for Mary and walked about in the open air and away from the crowds for an hour, viewing

[In the time of Christ, when the Temple of Herod was still in full possession of its original splendor, when just west of it and above it rose the old palace of the Asmonæan princes,

the Asmonean palace,

SOURCE OR PARALLEL

and farther to the west rose the massive palace of Herod with its towers and extensive gardens, it must have been much more impressive than it is now (B 94).]

While there were in this temple daily sacrifices, only people living in Jerusalem could attend them, and but few of them came to the Temple every day.

Jews living in Galilee could worship in the Temple only on great festive occasions and then they had to make a long journey to do so.... There were three festivals for which the laws of the Pentateuch required Jews to come to Jerusalem.

They were the Passover, which occurred in March or April,

the Feast of Weeks (also called Pentecost), which came seven weeks after the Passover,

and the Feast of Tabernacles, which fell in October (B 37-38).

URANTIA PAPER 125

the stately home of Herod,

and the tower of the Roman guards.

During this stroll Joseph explained to Jesus that

only the inhabitants of Jerusalem were permitted to witness the daily sacrifices in the temple,

and that the dwellers in Galilee came up only three times a year to participate in the temple worship:

at the Passover,

at the feast of Pentecost (seven weeks after Passover),

and at the feast of tabernacles in October.

These feasts were established by Moses.

Two other festivals had been added to the three great ones at the time of Maccabæan struggle for Jewish independence, more than a hundred and fifty years before the birth of Christ. One of these, the **Feast of the Dedication** (John 10:22), commemorated the cleansing and re-dedication of the Temple, in December, 165 B.C., after the Syrians, who had defiled it, had been driven out of it (B 38).

The other feast began in commemoration of a victory over the Syrian general, Nicanor, who was defeated and killed in March, 161 A.D. By the time of Christ this was called the Feast of **Purim** (B 38).

They then discussed

the two later established **feasts of the dedication**

and of **Purim**.

Afterward they went to their lodgings and made ready for the celebration of the Passover.

## 6. THE FOURTH DAY IN THE TEMPLE

125:6.1 Jesus was strangely unmindful of his earthly parents; even at breakfast, when Lazarus's mother remarked that his parents must be about home by that time, Jesus did not seem to comprehend that they would be somewhat worried about his having lingered behind.

125:6.2 Again he journeyed to the temple, but he did not pause to meditate at the brow of Olivet. In the course of the morning's discussions much time was devoted to the law and the prophets, and the teachers were astonished that Jesus was so familiar with the Scriptures, in Hebrew as well as Greek.

X: CHRIST THE QUESTIONER  
(Wilson 72)

“Things added.” (Wilson 75)

Not one detail of our Lord’s first conversation with the Rabbis has been recorded. These men of the letter that killeth let slip every syllable of His first wonderful teaching. They were astonished, not by His truth, which is everlasting,

but by His youth, which was accidental (W 76).

But they were amazed not so much by his knowledge of truth

as by his youth.

125:6.3 At the afternoon conference they had hardly begun to answer his question relating to the purpose of prayer when the leader invited the lad to come forward and, sitting beside him, bade him state his own views regarding prayer and worship.

125:6.4 The evening before, Jesus’ parents had heard about this strange youth who so deftly sparred with the expounders of the law, but it had not occurred to them that this lad was their son. They had about decided to journey out to the home of Zacharias as they thought Jesus might have gone thither to see Elizabeth and John. Thinking Zacharias might perhaps be at the temple, they stopped there on their way to the City of Judah.

V: JESUS’ LIFE IN NAZARETH.  
(Stevens & Burton 28)

§16. VISIT TO JERUSALEM WHEN TWELVE YEARS OLD. Luke 2: 41-50.

As they strolled through the courts of the temple,

SOURCE OR PARALLEL

URANTIA PAPER 125

48 And when they saw him, they were astonished:

imagine their surprise and amazement when they recognized the voice of the missing lad and beheld him seated among the temple teachers.

125:6.5 Joseph was speechless, but Mary gave vent to her long-pent-up fear and anxiety when, rushing up to the lad, now standing to greet his astonished parents,

and his mother said unto him,

she said:

Son [Gk. *Child*], why hast thou thus dealt with us?

“My child, why have you treated us like this?”

[Mary, like many mothers, felt aggrieved that her boy seemed to place other claims higher than her own, and she exclaimed: “Child, why hast thou treated us thus? (For so we might render the Greek.) ...” (Barton 96-97).]

It is now more than three days that

behold, thy father and I sought thee sorrowing.

your father and I have searched for you sorrowing.

Whatever possessed you to desert us?”

It was a tense moment. All eyes were turned on Jesus to hear what he would say. His father looked reprovingly at him but said nothing.

125:6.6 It should be remembered that Jesus was supposed to be a young man. He had finished the regular schooling of a child, had been recognized as a son of the law, and had received consecration as a citizen of Israel.

[Forgetting, she berated him before the rabbis, saying: (Norwood 74)]

And yet his mother more than mildly upbraided him<sup>1</sup> before all the people assembled,



right in the midst of the most serious and sublime effort of his young life, thus bringing to an inglorious termination one of the greatest opportunities ever to be granted him to function as a teacher of truth, a preacher of righteousness, a revealer of the loving character of his Father in heaven.

125:6.7 But the lad was equal to the occasion. When you take into fair consideration all the factors which combined to make up this situation, you will be better prepared to fathom the wisdom of the boy's reply to his mother's unintended rebuke.

After a moment's thought,

49 And he said unto them,

Jesus answered his mother, saying:

How is it that ye sought me?

"Why is it that you have so long sought me?"

Knew ye not that I must be in my Father's house?

Would you not expect to find me in my Father's house

since the time has come when I should be

[Or, *about my Father's business*]

about my Father's business?"

50 And they understood not the saying which he spake unto them.

125:6.8 Everyone was astonished at the lad's manner of speaking. Silently they all withdrew and left him standing alone with his parents. Presently the young man relieved the embarrassment of all three when he quietly said: "Come, my parents, none has done aught but that which he thought best. Our Father in heaven has ordained these things; let us depart for home."

125:6.9 In silence they started out, arriving at Jericho for the night.

VI: THE DISCIPLE OF OBEDIENCE  
(Norwood 71)

At the top of the Mount of Olives, Jesus stood to let Dagon [the donkey] rest. He turned and looked back.

When he saw the city, he was filled with rage and lifted his staff against it. . . .

One day he would return with banners, swords, and spears. . . . The consuming fire of God would burn, root and branch, the iniquitous ones who had violated his Father's house! (N 78)

V: JESUS' LIFE IN NAZARETH.  
(Stevens & Burton 28)

§17. EIGHTEEN YEARS AT NAZARETH.  
Luke 2:51, 52.

51 And he went down with them, and came to Nazareth; and he was subject unto them; and his mother kept all *these* sayings in her heart.

Only once did they pause,

and that on the brow of Olivet,

when the lad raised his staff aloft

and, quivering from head to foot under the surging of intense emotion, said:

“O Jerusalem, Jerusalem, and the people thereof, what slaves you are—subservient to the Roman yoke and victims of your own traditions—

but I will return to cleanse yonder temple and deliver my people from this bondage!”

125:6.10 On the three days' journey to Nazareth Jesus said little; neither did his parents say much in his presence. They were truly at a loss to understand the conduct of their first-born son,

but they did treasure in their hearts his sayings,

even though they could not fully comprehend their meanings.

125:6.11 Upon reaching home, Jesus made a brief statement to his parents, assuring them of his affection and implying that they need not fear he would again give any occasion for their suffering anxiety because of his conduct. He concluded this momentous statement by saying: “While I must do the will of my Father in heaven, I will also be obedient to my father on earth. I will await my hour.”

125:6.12 Though Jesus, in his mind, would many times refuse to *consent* to the well-intentioned but misguided efforts of his parents to dictate the course of his thinking or to establish the plan of his work on earth, still, in every manner consistent with his dedication to the doing of his Paradise Father’s will, he did most gracefully *conform* to the desires of his earthly father and to the usages of his family in the flesh. Even when he could not consent, he would do everything possible to conform. He was an artist in the matter of adjusting his dedication to duty to his obligations of family loyalty and social service.

125:6.13 Joseph was puzzled, but Mary, as she reflected on these experiences, gained comfort, eventually viewing his utterance on Olivet as prophetic of the Messianic mission of her son as Israel’s deliverer. She set to work with renewed energy to mold his thoughts into patriotic and nationalistic channels and enlisted the efforts of her brother, Jesus’ favorite uncle;

and in every other way did the mother of Jesus address herself to the task of preparing her first-born son to assume the leadership of those who would restore the throne of David and forever cast off the gentile yoke of political bondage.

1. Joseph and Mary took Him away, and she gently **upbraided** Him for the anxiety which He had occasioned them (Smith2 27).