

Paper 175 — The Last Temple Discourse

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Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 175, in the order in which they appear

- (1) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)
Note: This source is coded **Smith2**.
- (2) 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)
- (3) Rev. Alfred **Edersheim**, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume Two) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (4) Charles **Fiske** and Burton Scott **Easton**, *The Real Jesus: What He Taught: What He Did: Who He Was* (New York and London, Harper & Brothers Publishers, 1929)

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 175 — THE LAST TEMPLE DISCOURSE

175:0.1 Shortly after two o'clock on this Tuesday afternoon, Jesus, accompanied by eleven apostles, Joseph of Arimathea, the thirty Greeks, and certain other disciples, arrived at the temple and began the delivery of his last address in the courts of the sacred edifice.

[*Compare:* It was indeed a stern indictment, surely the most terrible ever spoken; yet it was no mere denunciation.... In truth it is the Saviour's last appeal to His obdurate enemies, portraying their guilt and presaging its inevitable retribution in the hope that even yet they may repent (Smith2 353).]

This discourse was intended to be his last appeal to the Jewish people and the final indictment of his vehement enemies and would-be destroyers—the scribes, Pharisees, Sadducees, and the chief rulers of Israel.

Throughout the forenoon the various groups had had an opportunity to question Jesus; this afternoon no one asked him a question.

175:0.2 As the Master began to speak, the temple court was quiet and orderly. The money-changers and the merchandisers had not dared again to enter the temple since Jesus and the aroused multitude had driven them out the previous day. Before beginning the discourse, Jesus tenderly looked down upon this audience which was so soon to hear his farewell public address of mercy to mankind coupled with his last denunciation of the false teachers and the bigoted rulers of the Jews.

1. THE DISCOURSE

175:1.1 “This long time have I been with you, going up and down in the land proclaiming the Father’s love for the children of men, and many have seen the light and, by faith, have entered into the kingdom of heaven. In connection with this teaching and preaching the Father has done many wonderful works, even to the resurrection of the dead. Many sick and afflicted have been made whole because they believed; but all of this proclamation of truth and healing of disease has not opened the eyes of those who refuse to see light, those who are determined to reject this gospel of the kingdom.

175:1.2 “In every manner consistent with doing my Father’s will, I and my apostles have done our utmost to live in peace with our brethren, to conform with the reasonable requirements of the laws of Moses and the traditions of Israel. We have persistently sought peace, but the leaders of Israel will not have it. By rejecting the truth of God and the light of heaven, they are aligning themselves on the side of error and darkness. There cannot be peace between light and darkness, between life and death, between truth and error.

175:1.3 “Many of you have dared to believe my teachings and have already entered into the joy and liberty of the consciousness of sonship with God. And you will bear me witness that I have offered this same sonship with God to all the Jewish nation, even to these very men who now seek my destruction. And even now would my Father receive these blinded teachers and these hypocritical leaders if they would only turn to him and accept his mercy.

Even now it is not too late for this people to receive the word of heaven and to welcome the Son of Man.

175:1.4 “My Father has long dealt in mercy with this people. Generation after generation have we sent our prophets to teach and warn them, and generation after generation have they killed these heaven-sent teachers. And now do your willful high priests and stubborn rulers go right on doing this same thing. As Herod brought about the death of John, you likewise now make ready to destroy the Son of Man.

175:1.5 “As long as there is a chance that the Jews will turn to my Father and seek salvation, the God of Abraham, Isaac, and Jacob will keep his hands of mercy outstretched toward you; but when you have once filled up your cup of impenitence, and when once you have finally rejected my Father’s mercy, this nation will be left to its own counsels, and it shall speedily come to an inglorious end. This people was called to become the light of the world, to show forth the spiritual glory of a God-knowing race, but you have so far departed from the fulfillment of your divine privileges that your leaders are about to commit the supreme folly of all the ages in that they are on the verge of finally rejecting the gift of God to all men and for all ages—the revelation of the love of the Father in heaven for all his creatures on earth.

175:1.6 “And when you do once reject this revelation of God to man, the kingdom of heaven shall be given to other peoples, to those who will receive it with joy and gladness. In the name of the Father who sent me, I solemnly warn you that you are about to lose your position in the world as the standard-bearers of eternal truth and the custodians of the divine law. I am just now offering you your last chance to come forward and repent, to signify your intention to seek God with all your hearts and to enter, like little children and by sincere faith, into the security and salvation of the kingdom of heaven.

175:1.7 “My Father has long worked for your salvation, and I came down to live among you and personally show you the way. Many of both the Jews and the Samaritans, and even the gentiles, have believed the gospel of the kingdom, but those who should be first to come forward and accept the light of heaven have steadfastly refused to believe the revelation of the truth of God—God revealed in man and man uplifted to God.

175:1.8 “This afternoon my apostles stand here before you in silence, but you shall soon hear their voices ringing out with the call to salvation and with the urge to unite with the heavenly kingdom as the sons of the living God. And now I call to witness these, my disciples and believers in the gospel of the kingdom, as well as the unseen messengers by their sides, that I have once more offered Israel and her rulers deliverance and salvation. But you all behold how the Father’s mercy is slighted and how the messengers of truth are rejected.

XXX: TUESDAY.—A DAY OF CONFLICT. (*A Harmony of the Gospels* 173)

§127. WOES AGAINST THE SCRIBES AND THE PHARISEES. Matt., Chap. 23. Mark 12:3-40. Luke 20:45-47.

Matt. 23:1 Then spake Jesus to the multitudes and to his disciples, 2 saying, The scribes and the Pharisees sit on Moses' seat:

3 all things therefore whatsoever they bid you, *these* do

and observe:

but do not ye after their works;

for they say, and do not.

4 Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders;

but they themselves will not move them with their finger.

Nevertheless, I admonish you that

these scribes and Pharisees still sit in Moses' seat,

and therefore, **until the Most Highs who rule in the kingdoms of men shall finally overthrow this nation and destroy the place of these rulers,** I bid you co-operate with these elders in Israel. You are not required to unite with them in their plans to destroy the Son of Man, but in everything related to the peace of Israel you are to be subject to them.

In all these matters do whatsoever they bid you

and observe the essentials of the law

but do not pattern after their evil works.

Remember, this is the sin of these rulers:

They say that which is good, but they do it not.

You well know how

these leaders bind heavy burdens on your shoulders, burdens grievous to bear,

and that they will not lift as much as one finger to help you bear these weighty burdens.

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They have oppressed you with ceremonies and enslaved you by traditions.

175:1.9 “Furthermore, these self-centered rulers delight in

5 But all their works they do to be seen of men:

doing their good works so that they will be seen by men.

for they make broad their phylacteries, and enlarge the borders *of their garments*,

They make broad their phylacteries and enlarge the borders of their official robes.

6 and love the chief place at feasts, and the chief seats in the synagogues,

They crave the chief places at the feasts and demand the chief seats in the synagogues.

7 and the salutations in the marketplaces, and to be called of men, Rabbi.

They covet laudatory salutations in the market places and desire to be called rabbi by all men.

And **even while** they seek all this honor from men,

[Mark 12:40 they that devour widows’ houses,

they secretly lay hold of widows’ houses

and take profit from the services of the sacred temple.

and for a pretence make [ERV mg.: **even while** for a pretence they make] long prayers; these shall receive greater condemnation.]

For a pretense these hypocrites make long prayers in public

and give alms to attract the notice of their fellows.

175:1.10 “While you should honor your rulers and reverence your **teachers**,

8 But be not ye called Rabbi: for one is your **teacher**, and all ye are brethren. 9 And call no man your father on the earth:

you should call no man Father in the spiritual sense,

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for one is your Father, who is in heaven.

for there is one who is your Father, even God.

10 Neither be ye called masters: for one is your master, *even* the Christ.

Neither should you seek to lord it over your brethren in the kingdom.

Remember, I have taught you that

11 But he that is greatest among you shall be your servant.

he who would be greatest among you should become the server of all.

12 And whosoever shall exalt himself shall be humbled;

If you presume to exalt yourselves before God, you will certainly be humbled;

and whosoever shall humble himself shall be exalted.

but whoso truly humbles himself will surely be exalted.

Seek in your daily lives, not self-glorification, but the glory of God. Intelligently subordinate your own wills to the will of the Father in heaven.

175:1.11 “Mistake not my words. I bear no malice toward these chief priests and rulers who even now seek my destruction; I have no ill will for these scribes and Pharisees who reject my teachings. I know that many of you believe in secret, and I know you will openly profess your allegiance to the kingdom when my hour comes. But how will your rabbis justify themselves since they profess to talk with God and then presume to reject and destroy him who comes to reveal the Father **to the worlds?**”

13 But woe unto you, scribes and Pharisees, hypocrites!

175:1.12 “Woe upon you, scribes and Pharisees, hypocrites!

because ye shut the kingdom of heaven against men:

You would shut the doors of the kingdom of heaven against sincere men

because they happen to be unlearned in the ways of your teaching.

for ye enter not in yourselves,

You refuse to enter the kingdom

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neither suffer ye them that are entering in to enter.

and at the same time do everything within your power to prevent all others from entering.

[[W]oe to them who, in their position as leaders, had themselves **stood with their back to the door** of the Kingdom, and prevented the entrance of others (**Edersheim2** 411).]

You **stand with your backs to the doors** of salvation and fight with all who would enter therein.

15 Woe unto you, scribes and Pharisees, hypocrites!

175:1.13 “Woe upon you, scribes and Pharisees, hypocrites that you are!

for ye compass sea and land to make one proselyte;

for you do indeed encompass land and sea to make one proselyte,

and when he is become so,

and when you have succeeded,

you are not content until

ye make him twofold more a son of hell than yourselves.

you have made him twofold worse than he was as a child of the heathen.

175:1.14 “Woe upon you, chief priests and rulers

[History tells how in the dark pre-Reformation days, when a peasant died, the greedy priests invaded his **poor** cot and before the eyes of the weeping widow and orphans bore off their perquisites ... And the Rabbis rivalled the mediæval priests (**Smith2** 356-57).]

who lay hold of the property of the **poor**

and demand heavy dues of those who would serve God as they think Moses ordained!

You who refuse to show mercy, can you hope for mercy in the worlds to come?

16 Woe unto you, ye blind guides,

175:1.15 “Woe upon you, false teachers, blind guides!

What can be expected of a nation when the blind lead the blind? They both shall stumble into the pit of destruction.

175:1.16 “Woe upon you who
dissimulate when you take an oath! You
are tricksters since

that say, Whosoever shall swear by the
temple, it is nothing;

you teach that a man may swear by the
temple and break his oath,

but whosoever shall swear by the gold of
the temple, he is a debtor (ERV mg.: Or,
bound by his oath).

but that whoso swears by the gold in the
temple must remain bound.

17 Ye fools and blind;

You are all fools and blind.

You are not even consistent in your
dishonesty,

for which is greater, the gold, or the temple
that hath sanctified the gold?

for which is the greater, the gold or the
temple which has supposedly sanctified
the gold?

18 And, Whosoever shall swear by the
altar, it is nothing;

You also teach that, if a man swears by
the altar, it is nothing;

but whosoever shall swear by the gift that
is upon it, he is a debtor.

but that, if one swears by the gift that is
upon the altar, then shall he be held as a
debtor.

19 Ye blind:

Again are you blind to the truth,

for which is greater, the gift, or the altar
that sanctifieth the gift?

for which is the greater, the gift or the
altar which sanctifies the gift?

20 He therefore that sweareth by the altar,
sweareth by it, and by all things thereon. 21
And he that sweareth by the temple,
sweareth by it, and by him that dwelleth
therein. 22 And he that sweareth by the
heaven, sweareth by the throne of God,
and by him that sitteth thereon.

How can you justify such hypocrisy and
dishonesty in the sight of the God of
heaven?

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23 Woe unto you, scribes and Pharisees, hypocrites!

for ye tithe mint and anise and cummin,

and have left undone the weightier matters of the law, judgement, and mercy, and faith:

but these ye ought to have done, and not to have left the other undone.

24 Ye blind guides,

that strain out the gnat, and swallow the camel.

25 Woe unto you, scribes and Pharisees, hypocrites!

for ye cleanse the outside of the cup and of the platter,

but within they are full from extortion and excess.

26 Thou blind Pharisee,

cleanse first the inside of the cup and of the platter,

that the outside thereof may become clean also.

175:1.17 “Woe upon you, scribes and Pharisees and all other hypocrites

who make sure that they tithe mint, anise, and cumin

and at the same time disregard the weightier matters of the law—faith, mercy, and judgment!

Within reason, the one you ought to have done but not to have left the other undone.

You are truly blind guides and dumb teachers;

you strain out the gnat and swallow the camel.

175:1.18 “Woe upon you, scribes, Pharisees, and hypocrites!

for you are scrupulous to cleanse the outside of the cup and the platter,

but within there remains the filth of extortion, excesses, and deception.

You are spiritually blind.

Do you not recognize how much better it would be

first to cleanse the inside of the cup,

and then that which spills over would of itself cleanse the outside?

You wicked reprobates! you make the outward performances of your religion to conform with the letter of your interpretation of Moses’ law while your souls are steeped in iniquity and filled with murder.

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27 Woe unto you, scribes and Pharisees, hypocrites!

175:1.19 “Woe upon all of you who reject truth and spurn mercy!

for ye are like unto whited sepulchres,

Many of you are like whited sepulchres,

which outwardly appear beautiful, but inwardly are full of dead men’s bones, and of all uncleanness.

which outwardly appear beautiful but within are full of dead men’s bones and all sorts of uncleanness.

28 Even so ye also outwardly appear righteous unto men,

Even so do you who knowingly reject the counsel of God appear outwardly to men as holy and righteous,

but inwardly ye are full of hypocrisy and iniquity.

but inwardly your hearts are filled with hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites!

175:1.20 “Woe upon you, false guides of a nation!

[On the shoulder of Mount Olivet, visible from the court of the Temple and gleaming in the sunshine as our Lord spoke, stood the Tombs of the Prophets, those monuments which the Jews of later days had reared to the sacred memory of the martyrs of old. He pointed thither (Smith2 357).]

Over yonder

for ye build the sepulchres of the prophets,

have you built a monument to the martyred prophets of old,

while you plot to destroy him of whom they spoke.

and garnish the tombs of the righteous,

You garnish the tombs of the righteous

30 and say,

and flatter yourselves that,

If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

had you lived in the days of your fathers, you would not have killed the prophets;

and then in the face of such self-righteous thinking you make ready to slay him of whom the prophets spoke, the Son of Man.

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31 Wherefore you witness to yourselves, that ye are sons of them that slew the prophets.

Inasmuch as you do these things, are you witness to yourselves that you are the wicked sons of them who slew the prophets.

32 Fill ye up then the measure of your fathers.

Go on, then, and fill up the cup of your condemnation to the full!

^{175:1.21} “Woe upon you, children of evil!

John did truly call you

33 Ye serpents, ye offspring of vipers,

the offspring of vipers,

and I ask

how shall ye escape the judgement of hell?

how can you escape the judgment that John pronounced upon you?

^{175:1.22} “But even now I offer you in my Father’s name mercy and forgiveness; even now I proffer the loving hand of eternal fellowship.

34 Therefore, behold, I send unto you prophets, and wise men, and scribes:

My Father has sent you the wise men and the prophets;

some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city:

some you have persecuted and others you have killed.

Then appeared John proclaiming the coming of the Son of Man, and him you destroyed after many had believed his teaching. And now you make ready to shed more innocent blood. Do you not comprehend that a terrible day of reckoning will come when the Judge of all the earth shall require of this people an accounting for the way they have rejected, persecuted, and destroyed these messengers of heaven?

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35 that upon you may come all the righteous blood shed on the earth,

from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah,

whom ye slew between the sanctuary and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem,

that killeth the prophets, and stoneth them that are sent unto her!

how often would I have gathered thy children together,

even as a hen gathereth her chickens under her wings,

and ye would not!

38 Behold,

your house is left unto you desolate.

Do you not understand that

you must account for all of this righteous blood,

from the first prophet killed down to the times of Zechariah,

who was slain between the sanctuary and the altar?

And if you go on in your evil ways,

this accounting may be required of this very generation.

175:1.23 “O Jerusalem and the children of Abraham,

you who have stoned the prophets and killed the teachers that were sent to you,

even now would I gather your children together

as a hen gathers her chickens under her wings,

but you will not!

175:1.24 “And now I take leave of you. You have heard my message and have made your decision. Those who have believed my gospel are even now safe within the kingdom of God. To you who have chosen to reject the gift of God, I say that you will no more see me teaching in the temple. My work for you is done.

Behold,

I now go forth with my children,

and your house is left to you desolate!”

39 For I say unto you, **Ye shall not see me** henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

175:1.25 And then the Master beckoned his followers to depart from the temple.

2. STATUS OF INDIVIDUAL JEWS

175:2.1 The fact that the spiritual leaders and the religious teachers of the Jewish nation onetime rejected the teachings of Jesus and conspired to bring about his cruel death, does not in any manner affect the status of any individual Jew in his standing before God. And it should not cause those who profess to be followers of the Christ to be prejudiced against the Jew as a fellow mortal. The Jews, as a nation, as a sociopolitical group, paid in full the terrible price of rejecting the Prince of Peace. Long since they ceased to be the spiritual torchbearers of divine truth to the races of mankind, but this constitutes no valid reason why the individual descendants of these long-ago Jews should be made to suffer the persecutions which have been visited upon them by intolerant, unworthy, and bigoted professed followers of Jesus of Nazareth, who was, himself, a Jew by natural birth.

175:2.2 Many times has this unreasoning and un-Christlike hatred and persecution of modern Jews terminated in the suffering and death of some innocent and unoffending Jewish individual whose very ancestors, in the times of Jesus, heartily accepted his gospel and presently died unflinchingly for that truth which they so wholeheartedly believed.

What a shudder of horror passes over the on-looking celestial beings as they behold the professed followers of Jesus indulge themselves in persecuting, harassing, and even murdering the later-day descendants of Peter, Philip, Matthew, and others of the Palestinian Jews who so gloriously yielded up their lives as the first martyrs of the gospel of the heavenly kingdom!

175:2.3 How cruel and unreasoning to compel innocent children to suffer for the sins of their progenitors, misdeeds of which they are wholly ignorant, and for which they could in no way be responsible! And to do such wicked deeds in the name of one who taught his disciples to love even their enemies! It has become necessary, in this recital of the life of Jesus, to portray the manner in which certain of his fellow Jews rejected him and conspired to bring about his ignominious death; but we would warn all who read this narrative that the presentation of such a historical recital in no way justifies the unjust hatred, nor condones the unfair attitude of mind, which so many professed Christians have maintained toward individual Jews for many centuries. Kingdom believers, those who follow the teachings of Jesus, must cease to mistreat the individual Jew as one who is guilty of the rejection and crucifixion of Jesus. The Father and his Creator Son have never ceased to love the Jews. God is no respecter of persons, and salvation is for the Jew as well as for the gentile.

3. THE FATEFUL SANHEDRIN MEETING

175:3.1 At eight o'clock on this Tuesday evening the fateful meeting of the Sanhedrin was called to order. On many previous occasions had this supreme court of the Jewish nation informally decreed the death of Jesus. Many times had this august ruling body determined to put a stop to his work, but never before had they resolved to place him under arrest and to bring about his death at any and all costs.

[*Note:* No source author narrates an official Sanhedrin meeting taking place before the meeting at the residence of Caiaphas. See 177:4 for partial parallels.]

It was just before midnight on this Tuesday, April 4, A.D. 30, that the Sanhedrin, as then constituted, officially and *unanimously* voted to impose the death sentence upon both Jesus and Lazarus. This was the answer to the Master's last appeal to the rulers of the Jews which he had made in the temple only a few hours before, and it represented their reaction of bitter resentment toward Jesus' last and vigorous indictment of these same chief priests and impenitent Sadducees and Pharisees. The passing of death sentence (even before his trial) upon the Son of God was the Sanhedrin's reply to the last offer of heavenly mercy ever to be extended to the Jewish nation, as such.

175:3.2 From this time on the Jews were left to finish their brief and short lease of national life wholly in accordance with their purely human status among the nations of **Urantia**. Israel had repudiated the Son of the God who made a covenant with Abraham, and the plan to make the children of Abraham the light-bearers of truth to the world had been shattered.

The divine covenant had been abrogated, and the end of the Hebrew nation drew on apace.

175:3.3 The officers of the Sanhedrin were given the orders for Jesus' arrest early the next morning, but with instructions that he must not be apprehended in public. They were told to plan to take him in secret, preferably suddenly and at night. Understanding that he might not return that day (Wednesday) to teach in the temple, they instructed these officers of the Sanhedrin to "bring him before the high Jewish court sometime before midnight on Thursday."

4. THE SITUATION IN JERUSALEM

175:4.1 At the conclusion of Jesus' last discourse in the temple, the apostles once more were left in confusion and consternation. Before the Master began his terrible denunciation of the Jewish rulers, Judas had returned to the temple, so that all twelve heard this latter half of Jesus' last discourse in the temple. It is unfortunate that Judas Iscariot could not have heard the first and mercy-proffering half of this farewell address. He did not hear this last offer of mercy to the Jewish rulers because he was still in conference with a certain group of Sadducean relatives and friends with whom he had lunched, and with whom he was conferring as to the most fitting manner of dissociating himself from Jesus and his fellow apostles. It was while listening to the Master's final indictment of the Jewish leaders and rulers that Judas finally and fully made up his mind to forsake the gospel movement and wash his hands of the whole enterprise.

Nevertheless, he left the temple in company with the twelve, went with them to Mount Olivet, where, with his fellow apostles, he listened to that fateful discourse on the destruction of Jerusalem and the end of the Jewish nation, and remained with them that Tuesday night at the new camp near Gethsemane.

175:4.2 The multitude who heard Jesus swing from his merciful appeal to the Jewish leaders into that sudden and scathing rebuke which bordered on ruthless denunciation, were stunned and bewildered. That night, while the Sanhedrin sat in death judgment upon Jesus, and while the Master sat with his apostles and certain of his disciples out on the Mount of Olives foretelling the death of the Jewish nation, all Jerusalem was given over to the serious and suppressed discussion of just one question: "What will they do with Jesus?"

175:4.3 At the home of Nicodemus more than thirty prominent Jews who were secret believers in the kingdom met and debated what course they would pursue in case an open break with the Sanhedrin should come. All present agreed that they would make open acknowledgment of their allegiance to the Master in the very hour they should hear of his arrest. And that is just what they did.

175:4.4 The Sadducees, who now controlled and dominated the Sanhedrin, were desirous of making away with Jesus for the following reasons:

175:4.5 1. They feared that the increased popular favor with which the multitude regarded him threatened to endanger the existence of the Jewish nation by possible involvement with the Roman authorities.

175:4.6 2. His zeal for temple reform struck directly at their revenues; the cleansing of the temple affected their pocketbooks.

175:4.7 3. They felt themselves responsible for the preservation of social order, and they feared the consequences of the further spread of Jesus' strange and new doctrine of the brotherhood of man.

175:4.8 The Pharisees had different motives for wanting to see Jesus put to death. They feared him because:

175:4.9 1. He was arrayed in telling opposition to their traditional hold upon the people. The Pharisees were ultra-conservative, and they bitterly resented these supposedly radical attacks upon their vested prestige as religious teachers.

[The Pharisees hated him because he had broken their Sabbath rules, had been careless of ceremonials which they considered inspired rites ... (Fiske & Easton 153-54).]

[Some naturally opposed him as a blasphemer who made himself too like unto God and deserved death for his sin as well as because of his dangerous doctrine (Fiske & Easton 154).]

[They hated him for the "woes" he pronounced against them, for the parables he evidently intended should be applied to them, for the attack upon their practices (Fiske & Easton 154).]

175:4.10 2. They held that Jesus was a lawbreaker; that he had shown utter disregard for the Sabbath and numerous other legal and ceremonial requirements.

175:4.11 3. They charged him with blasphemy because he alluded to God as his Father.

175:4.12 4. And now were they thoroughly angry with him because of his last discourse of bitter denunciation which he had this day delivered in the temple as the concluding portion of his farewell address.

175:4.13 The Sanhedrin, having formally decreed the death of Jesus and having issued orders for his arrest, adjourned on this Tuesday near midnight, after appointing to meet at ten o'clock the next morning at the home of Caiaphas the high priest for the purpose of formulating the charges on which Jesus should be brought to trial.

175:4.14 A small group of the Sadducees had actually proposed to dispose of Jesus by assassination, but the Pharisees utterly refused to countenance such a procedure.

175:4.15 And this was the situation in Jerusalem and among men on this eventful day while a vast concourse of celestial beings hovered over this momentous scene on earth, anxious to do something to assist their beloved Sovereign but powerless to act because they were effectively restrained by their commanding superiors.