

**Paper 122 — The Birth and Infancy of Jesus**

© 2013, 2014, 2020 Matthew Block

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

**Sources for Paper 122, in the order in which they appear**

(1) P. Whitwell **Wilson**, *The Christ We Forget: A Life of Our Lord for Men of To-day* (New York: Fleming H. Revell Company, 1917)

(2) David Smith, M.A., D.D., *The Days of His Flesh: The Earthly Life of Our Lord and Saviour Jesus Christ*, Eighth Edition, Revised (New York: Harper & Brothers, 1910)

*Note:* This source is coded **Smith1**.

(3) 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)

(4) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)

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

(5) J. Middleton **Murry**, *Jesus—Man of Genius* (New York: Harper & Brothers Publishers, 1926)

(6) Louis **Wallis**, *The Bible Is Human: A Study in Secular History* (New York: Columbia University Press, 1942)

(7) “Joseph (in NT),” by David Smith, in *Hastings' Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner's Sons, 1909)

*Note:* This source is coded **Hastings' DB**.

(8) Robert **Norwood**, *The Man Who Dared to Be God: A Story of Jesus* (New York: Charles Scribner's Sons, 1929)

- (9) Rev. Alfred **Edersheim**, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume One) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (10) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)
- (11) 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**

- (12) John A. **Scott**, *We Would Know Jesus* (New York: The Abingdon Press, 1936)

### 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.)

Work-in-progress Version 13 July 2020  
© 2014, 2020 Matthew Block

## PAPER 122 — BIRTH AND INFANCY OF JESUS

122:0.1 It will hardly be possible fully to explain the many reasons which led to the selection of Palestine as the land for Michael's bestowal, and especially as to just why the family of Joseph and Mary should have been chosen as the immediate setting for the appearance of this Son of God on Urantia.

122:0.2 After a study of the special report on the status of segregated worlds prepared by the Melchizedeks, in counsel with Gabriel, Michael finally chose Urantia as the planet whereon to enact his final bestowal. Subsequent to this decision Gabriel made a personal visit to Urantia, and, as a result of his study of human groups and his survey of the spiritual, intellectual, racial, and geographic features of the world and its peoples, he decided that the Hebrews possessed those relative advantages which warranted their selection as the bestowal race. Upon Michael's approval of this decision, Gabriel appointed and dispatched to Urantia the Family Commission of Twelve—selected from among the higher orders of universe personalities—which was intrusted with the task of making an investigation of Jewish family life. When this commission ended its labors, Gabriel was present on Urantia and received the report nominating three prospective unions as being, in the opinion of the commission, equally favorable as bestowal families for Michael's projected incarnation.

122:0.3 From the three couples nominated, Gabriel made the personal choice of Joseph and Mary, subsequently making his personal appearance to Mary, at which time he imparted to her the glad tidings that she had been selected to become the earth mother of the bestowal child.

## 1. JOSEPH AND MARY

122:1.1 Joseph, the human father of Jesus (Joshua ben Joseph<sup>1</sup>), was a Hebrew of the Hebrews,<sup>2</sup> albeit he carried many non-Jewish racial strains which had been added to his ancestral tree from time to time by the female lines of his progenitors. The ancestry of the father of Jesus went back to the days of Abraham and through this venerable patriarch to the earlier lines of inheritance leading to the Sumerians and Nodites and, through the southern tribes of the ancient blue man, to Andon and Fonta. David and Solomon were not in the direct line of Joseph's ancestry, neither did Joseph's lineage go directly back to Adam. Joseph's immediate ancestors were mechanics—builders, carpenters, masons, and smiths. Joseph himself was a carpenter and later a contractor. His family belonged to a long and illustrious line of the nobility of the common people, accentuated ever and anon by the appearance of unusual individuals who had distinguished themselves in connection with the evolution of religion on Urantia.

122:1.2 Mary, the earth mother of Jesus, was a descendant of a long line of unique ancestors embracing many of the most remarkable women in the racial history of Urantia.

III: MARY, THE VIRGIN MOTHER  
(Wilson 17)

[Introduction.] (Wilson 17)

But Mary's temperament was normal...  
She did not prophesy. She did not preach.  
She suffered no martyrdom (W 18).

II: THE ANCESTRY OF CHRIST  
(Wilson 9)

**The Two Genealogies.** (Wilson 14)

[I]f we break up these genealogies, ... we  
find a lamp within which guides us  
onward to the truth that, even in the most  
high-sounding genealogy, there was none  
righteous, no not one. None righteous, I  
would repeat, yet, in addition, none  
hopeless. Tamar and Rahab and Ruth and  
Bathsheba stand out before us as the  
immortal examples of the human soul,  
rising by faith above circumstances, and  
so fulfilling the dimly understood  
purposes of God (W 16).

That lineage [in Matthew], according to  
the flesh, omitted most of the men and  
women whose genius rendered the Jewish  
race illustrious. There is no Moses, no  
Joshua, no Samuel. There is no Elijah,  
Elisha, Isaiah, or Jeremiah (W 15).

Although Mary was an average woman of  
her day and generation,

possessing a fairly normal temperament,

she reckoned among her ancestors such  
well-known women as Annon,<sup>3</sup>

Tamar, Ruth, Bathsheba,

Ansie, Cloa, Eve, Enta, and Ratta.

No Jewish woman of that day had a more

illustrious lineage

of common progenitors or one extending  
back to more auspicious beginnings.

Mary's ancestry, like Joseph's, was characterized by the predominance of strong but average individuals, relieved now and then by numerous outstanding personalities in the march of civilization and the progressive evolution of religion.

Racially considered, it is hardly proper to regard Mary as a Jewess. In culture and belief she was a Jew, but in hereditary endowment she was more a composite of

[Compare: Heathen elements still remained [in Galilee]: Phœnicians, Syrians, Arabians, and Greeks; and hence Rénan infers that the Galileans were a mongrel race and "it is impossible to ascertain what blood flowed in the veins of him who has contributed most to efface the distinctions of blood" (Smith 1 15-16).]

Syrian, Hittite,<sup>4</sup> Phoenician, Greek, and Egyptian stocks,

her racial inheritance being more general than that of Joseph.

122:1.3 Of all couples living in Palestine at about the time of Michael's projected bestowal, Joseph and Mary possessed the most ideal combination of widespread racial connections and superior average of personality endowments.

It was the plan of Michael to appear on earth as an average man, that the common people might understand him and receive him; wherefore Gabriel selected just such persons as Joseph and Mary to become the bestowal parents.

## 2. GABRIEL APPEARS TO ELIZABETH

122:2.1 Jesus' lifework on Urantia was really begun by John the Baptist.

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

§4. BIRTH OF JOHN THE BAPTIST PROMISED. Luke 1:5-25.

5 There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah:

and he had a wife of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.

10 And the whole multitude of the people were praying without at the hour of incense.

Zacharias, John's father, belonged to the Jewish priesthood,

while his mother, Elizabeth,

was a member of the more prosperous branch of the same large family group to which Mary the mother of Jesus also belonged.

Zacharias and Elizabeth, though they had been married many years, were childless.

122:2.2 It was late in the month of June, 8 B.C., about three months after the marriage of Joseph and Mary, that Gabriel appeared to Elizab<sup>e</sup>th at noontide one day, just as he later made his presence known to Mary. Said Gabriel:

122:2.3 "While your husband, Zacharias, stands before the altar in Jerusalem,

and while the assembled people pray

for the coming of a deliverer,

11 And there appeared unto him an angel of the *Lord* standing on the right side of the altar of incense. 12 And Zacharias was troubled when he saw *him*, and fear fell upon him. 13 But the angel said unto him,

Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son,

and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.

16 And many of the children of Israel shall he turn unto the Lord their God.

17 And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and of the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared *for him*.

I, Gabriel, have come to announce that

you will shortly bear a son

who shall be the forerunner of this divine teacher,

and you shall call your son John.

He will grow up dedicated to the Lord your God, and when he has come to full years,

he will gladden your heart

because

he will turn many souls to God,<sup>5</sup>

and he will also proclaim the coming of the soul-healer of your people and the spirit-liberator of all mankind.

Your kinswoman Mary shall be the mother of this child of promise, and I will also appear to her.”



122:2.4 This vision greatly frightened Elizabeth. After Gabriel's departure she turned this experience over in her mind, long pondering the sayings of the majestic visitor, but did not speak of the revelation to anyone save her husband until her subsequent visit with Mary in early February of the following year.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying, 25 Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

[Contrast Luke 1:18-23.]

122:2.5 For five months, however, Elizabeth withheld her secret even from her husband.

Upon her disclosure of the story of Gabriel's visit, Zacharias was very skeptical and for weeks doubted the entire experience, only consenting half-heartedly to believe in Gabriel's visit to his wife when he could no longer question that she was expectant with child. Zacharias was very much perplexed regarding the prospective motherhood of Elizabeth, but he did not doubt the integrity of his wife, notwithstanding his own advanced age. It was not until about six weeks before John's birth that Zacharias, as the result of an impressive dream, became fully convinced that Elizabeth was to become the mother of a son of destiny, one who was to prepare the way for the coming of the Messiah.

[It was in the month of **November** in the year 6 B.C. when Mary was startled by a heavenly intimation (**Smith2** 9-10).]

122:2.6 Gabriel appeared to Mary about the middle of **November**, 8 B.C., while she was at work in her Nazareth home.

§7. MARY'S VISIT TO ELISABETH. Luke 1:39-56.

39 And Mary arose in these days and went to the hill country with haste, into a city of Judah;

[[Elisabeth and Zechariah] dwelt far south at a village some four miles west of Jerusalem, which still bears its ancient name of *Khirbet el-Jehud*, "City of Judah" (Smith<sup>2</sup> 11).]

40 and entered into the house of Zacharias and saluted Elisabeth.

56 And Mary abode with her about three months, and returned unto her house.

[41] and Elisabeth was filled with the Holy Ghost; 42 and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. [See also 43-55.]

§8. BIRTH OF JOHN THE BAPTIST. Luke 1:57-80.

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son.

Later on, after Mary knew without doubt that she was to become a mother, she persuaded Joseph to let her

journey to the City of Judah,

four miles west of Jerusalem, in the hills,

to visit Elizabeth.

Gabriel had informed each of these mothers-to-be of his appearance to the other. Naturally they were anxious to get together, compare experiences, and talk over the probable futures of their sons.

Mary remained with her distant cousin for three weeks.

Elisabeth did much to strengthen Mary's faith in the vision of Gabriel,

so that she returned home more fully dedicated to the call to mother the child of destiny whom she was so soon to present to the world as a helpless babe, an average and normal infant of the realm.

122:2.7 John was born in the City of Judah, March 25, 7 B.C.

58 And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.

59 And it came to pass on the eighth day, that they came to circumcise the child;

and they would have called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said to her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, what he would have him called. 63 And he asked for a writing tablet, and wrote, saying, **His name is John.** And they marvelled all.

Zacharias and Elizabeth rejoiced greatly in the realization that a son had come to them as Gabriel had promised,

and when on the eighth day they presented the child for circumcision,

they formally christened him John, as they had been directed aforesaid.

Already had a nephew of Zacharias departed for Nazareth, carrying the message of Elizabeth to Mary proclaiming that a son had been born to her and that **his name was to be John.**

122:2.8 From his earliest infancy John was judiciously impressed by his parents with the idea that he was to grow up to become a spiritual leader and religious teacher. And the soil of John's heart was ever responsive to the sowing of such suggestive seeds. Even as a child he was found frequently at the temple during the seasons of his father's service, and he was tremendously impressed with the significance of all that he saw.

### 3. GABRIEL'S ANNOUNCEMENT TO MARY

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,

and bring forth a son,

and shalt call his name JESUS.

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

is ordained by heaven,

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

you shall call him Joshua,

SOURCE OR PARALLEL

URANTIA PAPER 122

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.

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.

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

And doubt not my word, Mary,

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

35 And the angel answered and said unto her, The Holy Spirit shall come upon thee,

My benediction rests upon you,

and the power of the Most High shall overshadow thee:

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

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.

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 (Smith<sup>2</sup> 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.

#### 4. JOSEPH'S DREAM

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

§6. THE ANNUNCIATION TO JOSEPH.  
Matt. 1:18-25.

20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying,

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

122:4.1 Joseph did not become reconciled to the idea that Mary was to become the mother of an extraordinary child until after he had experienced a very impressive dream.

In this dream a brilliant celestial messenger appeared to him and, among other things, said:

“Joseph, I appear by command of him who now reigns on high, and I am directed to instruct you concerning

SOURCE OR PARALLEL

URANTIA PAPER 122

21 And she shall bring forth a son;

and thou shalt call his name JESUS; for it is he that shall save his people from their sins.

I: INTRODUCTORY (Stevens & Burton 19)

§1. PROLOGUE OF JOHN'S GOSPEL. John 1:1-18.

4 In him was life; and the life was the light of men.

11 He came unto his own, and they that were his own received him not.

12 But as many as received him, to them gave he the right to become children of God, even to them that believe on his name:

the son whom Mary shall bear,

and who shall become a great light in the world.

In him will be life, and his life shall become the light of mankind.

He shall first come to his own people, but they will hardly receive him;

but to as many as shall receive him to them will he reveal that they are the children of God.”

After this experience Joseph never again wholly doubted Mary's story of Gabriel's visit and of the promise that the unborn child was to become a divine messenger to the world.

122:4.2 In all these visitations nothing was said about the house of David. Nothing was ever intimated about Jesus' becoming a “deliverer of the Jews,” not even that he was to be the long-expected Messiah. Jesus was not such a Messiah as the Jews had anticipated, but he was the *world's deliverer*. His mission was to all races and peoples, not to any one group.

122:4.3 Joseph was not of the line of King David. Mary had more of the Davidic ancestry than Joseph.<sup>6</sup>



True, Joseph did go to the City of David, Bethlehem, to be registered for the Roman census, but that was because,

I: INTRODUCTORY (Stevens & Burton 19)

§3. THE TWO GENEALOGIES. Matt. 1:1-17.  
Luke 3:23-38.

14 and Azor begat Sadoc;  
and Sadoc begat Achim;  
and Achim begat Eliud;  
15 and Eliud begat Eleazar;  
and Eleazar begat Matthan;  
and Matthan begat Jacob;  
16 and Jacob begat Joseph  
the husband of Mary, of  
whom was born Jesus, who  
is called Christ.

[See Matt. 1:6-13.]

[Contrast **The Prophets and Christ**. (Wilson 11-12).]

six generations previously, Joseph's paternal ancestor of that generation, being an orphan, was adopted by one Zadoc,

who was a direct descendant of David;

hence was Joseph also accounted as of the "house of David."

122:4.4 Most of the so-called Messianic prophecies of the Old Testament were made to apply to Jesus long after his life had been lived on earth. For centuries the Hebrew prophets had proclaimed the coming of a deliverer, and these promises had been construed by successive generations as referring to a new Jewish ruler who would sit upon the throne of David and, by the reputed miraculous methods of Moses, proceed to establish the Jews in Palestine as a powerful nation, free from all foreign domination. Again, many figurative passages found throughout the Hebrew scriptures were subsequently misapplied to the life mission of Jesus. Many Old Testament sayings were so distorted as to appear to fit some episode of the Master's earth life.

## I, PROLOGUE (Murry 3)

While he taught in the Temple in the last days before his arrest and crucifixion he put to his people this pregnant question:

“How can the scribes say that the Messiah is David’s son? For David himself, speaking in the Holy Spirit, said:

*The Lord said unto my Lord, Sit thou at my right hand,*

*Until I make thine enemies a footstool for thy feet.*

David himself calls him ‘Lord.’ Then how can he be his son?”

Thus it is established, by Jesus’ own words, that he was not descended of David’s line; (W 3-4) [contd five rows down]

Jesus himself onetime publicly denied any connection with the royal house of David.

## INTRODUCTION (Wallis 3)

An instructive example of such manipulation [of Hebrew material by the authors of the New Testament] is found in the treatment of Isaiah 7:14f. by the book of Matthew. The Isaiah passage, written more than seven hundred years before Christ, relates to the fast-approaching invasion of Israel by the Assyrians and predicts that before the event **a young woman (*almah*) shall bear a son** (W 12).

Even the passage, **“a maiden shall bear a son,”**

The Isaiah passage is used by the book of Matthew in the interests of Christian dogma, as a prediction of the birth of Jesus, being translated as follows by the King James version: “That is might be fulfilled which was spoken of the Lord by the prophet, saying, **‘Behold a virgin shall be with child, and shall bring forth a son’**” (Matt.1:22, 23) (W 12).

was made to read, **“a virgin shall bear a son.”**

This was also true of the many genealogies of both Joseph and Mary which were constructed subsequent to Michael's career on earth.

## I, PROLOGUE (Murry 3)

[contd from five rows up] and it follows inexorably that the accounts of Jesus' descent and birth in the gospels of Matthew and Luke have the beauty **not of truth** but of legend (M 4). [See also M 300-01.]

[See 121:8.4, re the Gospel of Matthew.]

Many of these lineages contain much of the Master's ancestry,

but on the whole they are **not genuine** and may not be depended upon as factual.

The early followers of Jesus all too often succumbed to the temptation to make all the olden prophetic utterances appear to find fulfillment in the life of their Lord and Master.

## 5. JESUS' EARTH PARENTS

122:5.1 Joseph was a mild-mannered man, extremely conscientious,

## JOSEPH (in NT). (Hastings' DB 976)

**3. The husband of Mary and 'father' of Jesus.**— ... (1) He was a pious Israelite, **faithful in his observance of the Jewish ordinances** (Lk 2:21-24) and feasts (Lk 2: 41-42).

and in every way **faithful to the religious conventions and practices of his people.**

He talked little but thought much. The sorry plight of the Jewish people caused Joseph much sadness.

As a youth, among his eight brothers and sisters, he had been more cheerful, but in the earlier years of married life (during Jesus' childhood) he was subject to periods of mild spiritual discouragement. These temperamental manifestations were greatly improved just before his untimely death and after the economic condition of his family had been enhanced by his advancement from the rank of carpenter to the role of a prosperous contractor.

122:5.2 Mary's temperament was quite opposite to that of her husband. She was usually cheerful, was very rarely down-cast, and possessed an ever-sunny disposition. Mary indulged in free and frequent expression of her emotional feelings and was never observed to be sorrowful until after the sudden death of Joseph. And she had hardly recovered from this shock when she had thrust upon her the anxieties and questionings aroused by the extraordinary career of her eldest son, which was so rapidly unfolding before her astonished gaze. But throughout all this unusual experience Mary was composed, courageous, and fairly wise in her relationship with her strange and little-understood first-born son and his surviving brothers and sisters.

122:5.3 Jesus derived much of his

(2) He was a kindly man. [Etc.] (*HDB* 496)

unusual gentleness and marvelous sympathetic understanding of human nature from his father;

III: MARY, THE VIRGIN MOTHER  
(Wilson 17)

**A Mother's Influence** (Wilson 22)

[Mary's] very flash of anger against Him when He was a Boy is, as it were, reflected back in that **astonishing capacity for indignation** which enabled Him, in His turn, to clear the Temple of money-changers, confound the scribes and Pharisees with His terrible rhetoric, and cow His accusers with a glance (W 22).

he inherited his gift as a great teacher

and his **tremendous capacity for righteous indignation** from his mother.

In emotional reactions to his adult-life environment, Jesus was at one time like his father, meditative and worshipful, sometimes characterized by apparent sadness; but more often he drove forward in the manner of his mother's optimistic and determined disposition. All in all, Mary's temperament tended to dominate the career of the divine Son as he grew up and swung into the momentous strides of his adult life. In some particulars Jesus was a blending of his parents' traits; in other respects he exhibited the traits of one in contrast with those of the other.

122:5.4 From Joseph Jesus secured his strict training in the usages of the Jewish ceremonies and his unusual acquaintance with the Hebrew scriptures; from Mary he derived a broader viewpoint of religious life and a more liberal concept of personal spiritual freedom.

122:5.5 The families of both Joseph and Mary were well educated for their time. Joseph and Mary were educated far above the average for their day and station in life. He was a thinker; she was a planner, expert in adaptation and practical in immediate execution. Joseph was a black-eyed brunet; Mary, a brown-eyed well-nigh blond type.

122:5.6 Had Joseph lived, he undoubtedly would have become a firm believer in the divine mission of his eldest son.

**Mary and Christ.** (Wilson 20)

Mary alternated between believing and doubting,

[A]t the climax of our Lord's ministry, she was almost persuaded by her other children that her eldest Son had, after all, lost His reason.

being greatly influenced by the position taken by her other children

and by her friends and relatives,

Yet the faith of these mothers in Israel [*i.e.* Mary and Elizabeth] was truly astonishing. Elizabeth, in her address to Mary, never doubted that God had really spoken to the two of them ... (W 20-21).

but always was she steadied in her final attitude by the memory of Gabriel's appearance to her immediately after the child was conceived.

**The Annunciation—Mary and Christ—A Mother's Influence.** (Wilson 17)

[Mary would stay the swiftly moving shuttle of her loom to listen (Norwood 35).]

122:5.7 Mary was an expert weaver

and more than averagely skilled in most of the household arts of that day;

Her vocation was housekeeping, and she adorned it (W 18).

she was a good housekeeper and a superior homemaker.

Both Joseph and Mary were good teachers, and they saw to it that their children were well versed in the learning of that day.

122:5.8 When Joseph was a young man, he was employed by Mary's father in the work of building an addition to his house, and it was when Mary brought Joseph a cup of water, during a noontime meal, that the courtship of the pair who were destined to become the parents of Jesus really began.

122:5.9 Joseph and Mary were married, in accordance with Jewish custom, at Mary's home in the environs of Nazareth when Joseph was twenty-one years old.

[*Compare:* Yet months might intervene between the betrothal and marriage (Edersheim 150).]

This marriage concluded a normal courtship of almost two years' duration.

II: "LITTLE BOY JESUS" (Norwood 16)

Joseph's house had been built by him for Mary (N 23).

Shortly thereafter they moved into

their new home in Nazareth, which had been built by Joseph

with the assistance of two of his brothers.

The house was located near the foot of the near-by elevated land which so charmingly overlooked the surrounding countryside. In this home, especially prepared, these young and expectant parents had thought to welcome the child of promise, little realizing that this momentous event of a universe was to transpire while they would be absent from home in Bethlehem of Judea.

122:5.10 The larger part of Joseph's family became believers in the teachings of Jesus, but very few of Mary's people ever believed in him until after he departed from this world. Joseph leaned more toward the spiritual concept of the expected Messiah, but Mary and her family, especially her father, held to the idea of the Messiah as a temporal deliverer and political ruler. Mary's ancestors had been prominently identified with the Maccabean activities of the then but recent times.

122:5.11 Joseph held vigorously to the Eastern, or Babylonian, views of the Jewish religion; Mary leaned strongly toward the more liberal and broader Western, or Hellenistic, interpretation of the law and the prophets.

## 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,



SOURCE OR PARALLEL

URANTIA PAPER 122

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-Tör* 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).

[Repeated from 122:5.7: Mary would stay the swiftly moving shuttle of her **loom** to listen (**Norwood** 35).]

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.

## 7. THE TRIP TO BETHLEHEM

III: BIRTH OF JOHN THE BAPTIST  
AND OF JESUS. (*4 Harmony of the Gospels*  
24)

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

1 Now it came to pass in those days,

there went out a decree from Cæsar  
Augustus, that all the world [*Gr. the*  
*inhabited earth*] should be enrolled.

[This registration—for the purpose of future  
taxation—would also embrace Palestine  
(*Edersheim* 182).]

III: LUKE, THE GREEK PHYSICIAN  
(*Scott* 92)

David long before had learned to his great  
sorrow the stern opposition his people  
presented to any form of numbering or of  
enrollment.

[See 122:10.3, below.]

It is thus probable that the census was  
delayed two or more years, and we may  
safely date the census as late as 7 or 6 B.C.  
... (S 114-15).

CHRONOLOGY (*Smith* ix)

[I]t appears that the census was taken  
every fourteen years, and the first fell in  
8 B.C. (S2 ix).

122:7.1 In the month of March, 8 B.C.

(the month Joseph and Mary were  
married),

Caesar Augustus decreed that all  
inhabitants of the Roman Empire should  
be numbered,

that a census should be made which could  
be used for effecting better taxation.

The Jews had always been greatly  
prejudiced against any attempt to  
“number the people,” and this,

in connection with the serious domestic  
difficulties of Herod, King of Judea,

had conspired to cause the postponement  
of the taking of this census in the Jewish  
kingdom for one year.

Throughout all the Roman Empire this  
census was registered in the year 8 B.C.,

except in the Palestinian kingdom of  
Herod, where it was taken in 7 B.C., one  
year later.

## HIS BIRTH (Smith2 9)

It was not that she must enrol her name in person,

since each citizen registered his household;

but rather, it would appear, because, vexed by slanderous tongues, Joseph was minded to quit Nazareth and settle in his native town (S2 16).

III: MARY, THE VIRGIN MOTHER  
(Wilson 17)**Mary and Christ.** (Wilson 20)

The Virgin was a woman of quick decision, of unhesitating impulse. With what haste she hurried to her cousin Elizabeth—with what personal courage, though hoping to be a mother, she accompanied Joseph when he went to be enrolled at Bethlehem, the city of David! (W 20)

122:7.2 It was not necessary that Mary should go to Bethlehem for enrollment—

Joseph was authorized to register for his family—

but Mary, being an adventurous and aggressive person, insisted on accompanying him.

She feared being left alone lest the child be born while Joseph was away, and again, Bethlehem being not far from the City of Judah, Mary foresaw a possible pleasurable visit with her kinswoman Elizabeth.

122:7.3 Joseph virtually forbade Mary to accompany him, but it was of no avail; when the food was packed for the trip of three or four days, she prepared double rations and made ready for the journey. But before they actually set forth, Joseph was reconciled to Mary's going along, and they cheerfully departed from Nazareth at the break of day.

## HIS BIRTH (Smith2 9)

122:7.4 Joseph and Mary were poor, and since they had only one beast of burden,

The season was propitious, since it was the month of August; and they travelled gently, Joseph afoot, leading the ass on which, it is said, Mary rode (S2 16).

Mary, being large with child, rode on the animal with the provisions while Joseph walked, leading the beast.

[“ ... being great with child” (Luke 2:5).]

The building and furnishing of a home had been a great drain on Joseph since he had also to contribute to the support of his parents, as his father had been recently disabled. And so this Jewish couple went forth from their humble home early on the morning of August 18, 7 B.C., on their journey to Bethlehem.

## PLATE 20

122:7.5 Their first day of travel carried them around the foothills of Mount Gilboa, where they camped for the night by the river Jordan and engaged in many speculations as to what sort of a son would be born to them, Joseph adhering to the concept of a spiritual teacher and Mary holding to the idea of a Jewish Messiah, a deliverer of the Hebrew nation.

## PLATE 25

122:7.6 Bright and early the morning of August 19, Joseph and Mary were again on their way. They partook of their noontide meal at the foot of Mount Sartaba, overlooking the Jordan valley, and journeyed on, making Jericho for the night, where they stopped at an inn on the highway in the outskirts of the city.

Following the evening meal and after much discussion concerning the oppressiveness of Roman rule, Herod, the census enrollment, and the comparative influence of Jerusalem and Alexandria as centers of Jewish learning and culture,<sup>7</sup> the Nazareth travelers retired for the night's rest. Early in the morning of August 20 they resumed their journey, reaching Jerusalem before noon, visiting the temple, and going on to their destination, arriving at Bethlehem in midafternoon.

122:7.7 The inn was overcrowded, and Joseph accordingly sought lodgings with distant relatives, but every room in Bethlehem was filled to overflowing.

## II, X: THE BIRTH OF JESUS (Barton 67)

To-day travelers are shown a grotto or cave under the Church of the Nativity in Bethlehem which, is it claimed was this historic stable (B 69).

The limestone rocks of Palestine are honey-combed with caves and to-day, as in all period of Palestinian history, the peasants use them, not only as shelters for their domestic animals, but sometimes as dwellings (B 69-70).

On returning to the courtyard of the inn, he was informed that

the caravan stables,

hewn out of the side of the rock

and situated just below the inn, had been cleared of animals and cleaned up for the reception of lodgers.

Leaving the donkey in the courtyard, Joseph shouldered their bags of clothing and provisions and with Mary descended the stone steps to their lodgings below.

They found themselves located in what had been a grain storage room to the front of the stalls and mangers. Tent curtains had been hung, and they counted themselves fortunate to have such comfortable quarters.

122:7.8 Joseph had thought to go out at once and enroll, but Mary was weary; she was considerably distressed and besought him to remain by her side, which he did.

## 8. THE BIRTH OF JESUS

122:8.1 All that night Mary was restless so that neither of them slept much.

[Compare: [J]ust as they reached Bethlehem her pangs seized her (Smith2 16).]

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,

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

[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).]

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

and formally named Joshua (Jesus).

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.

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:

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

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

### 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 20<sup>th</sup> degree of the constellation Pisces;

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

on September 29 they were again in conjunction in the 16<sup>th</sup> degree,

September 29

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

and December 5 of the same year.<sup>8</sup>

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.

## 9. THE PRESENTATION IN THE TEMPLE

### X: THE BIRTH OF JESUS (Barton 67)

Among the Jews the coming of a child into the world was such a wonderful event that a sacrifice was offered afterward in the Temple in behalf of the mother. All first-born sons, according to the Jewish law, belonged to God

and had to be “redeemed” or bought back from God.

122:9.1 Moses had taught the Jews that every first-born son belonged to the Lord,

and that, in lieu of his sacrifice as was the custom among the heathen nations,

such a son might live provided his parents would redeem him

The redemption-price was five shekels, and, according to rabbinic tradition, could not be paid until at least thirty-one days after the birth of the child.

by the payment of five shekels to any authorized priest.

There was also a Mosaic ordinance which directed that

The sacrifice for the mother could not be made, so the rabbis ruled, until at least forty-one days from the birth day. It was not necessary that the mother and child should go to the Temple for either one of these. The father could pay the redemption-money to any priest, and the sacrifice for the mother could be offered by the father or by kinsfolk at some convenient time when they were at the Temple (B 70-71).

a mother, after the passing of a certain period of time, should present herself (or have someone make the proper sacrifice for her) at the temple for purification.

It was customary to perform both of these ceremonies at the same time.

[contd] According to the Gospel of Luke, Joseph and Mary took Jesus to the Temple and accomplished these two objects at the same time (B 71).

Accordingly, Joseph and Mary went up to the temple at Jerusalem in person to present Jesus to the priests and effect his redemption and also to make the proper sacrifice to insure Mary's ceremonial purification from the alleged uncleanness of childbirth.

III: BIRTH OF JOHN THE BAPTIST AND OF JESUS. (*4 Harmony of the Gospels* 24)

§12. THE PRESENTATION IN THE TEMPLE. Luke 2:22-39.

122:9.2 There lingered constantly about the courts of the temple two remarkable characters,

25 And behold, there was a man in Jerusalem, whose name was Simeon:

Simeon a singer

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day.

[[N]ot a few of Israel's greatest prophets had been Galileans.... In after days, to say nothing of the prophetess Anna, ... [St Paul's] parents ... had originally belonged to the Galilean town of Gischala ... (Smith 17).]

[25] and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.

and Anna a poetess.

Simeon was a Judean,

but Anna was a Galilean.

This couple were frequently in each other's company, and both were intimates of the priest Zacharias, who had confided the secret of John and Jesus to them.

Both Simeon and Anna longed for the coming of the Messiah,

and their confidence in Zacharias led them to believe that Jesus was the expected deliverer of the Jewish people.

122:9.3 Zacharias knew the day Joseph and Mary were expected to appear at the temple with Jesus, and he had pre-arranged with Simeon and Anna to indicate, by the salute of his upraised hand, which one in the procession of first-born children was Jesus.

122:9.4 For this occasion Anna had written a poem which Simeon proceeded to sing, much to the astonishment of Joseph, Mary, and all who were assembled in the temple courts. And this was their hymn of the redemption of the first-born son:

§8. BIRTH OF JOHN THE BAPTIST. Luke  
1:57-80.

67 And his father Zacharias was filled  
with the Holy Spirit, and  
prophesied, saying,

68 Blessed *be* the Lord, the God of  
Israel;

For he hath visited and wrought  
redemption for his people,

69 And hath raised up a horn of  
salvation for us

In the house of his servant David

70 (As he spake by the mouth of his  
holy prophets that have been since  
the world began),

71 Salvation from our enemies, and  
from the hand of all that hate us;

72 To shew mercy towards our  
fathers,

And to remember his holy  
covenant;

73 The oath which he sware unto  
Abraham our father,

74 To grant unto us that we being  
delivered out of the hand of our  
enemies

Should serve him without fear,

75 In holiness and righteousness  
before him all our days.

76 Yea and thou, child, shalt be called  
the prophet of the Most High:

122:9.5 Blessed be the Lord, the God of  
Israel,

For he has visited us and wrought  
redemption for his people;

He has raised up a horn of salvation  
for all of us

In the house of his servant David.

Even as he spoke by the mouth of his  
holy prophets—

Salvation from our enemies and from  
the hand of all who hate us;

To show mercy to our fathers,

and remember his holy covenant—

The oath which he swore to Abraham  
our father,

To grant us that we, being delivered  
out of the hand of our enemies,

Should serve him without fear,

In holiness and righteousness before  
him all our days.

Yes, and you, child of promise, shall  
be called the prophet of the Most  
High;

SOURCE OR PARALLEL

URANTIA PAPER 122

For thou shalt go before the face of the Lord to make ready his ways;

For you shall go before the face of the Lord to establish his kingdom;

77 To give knowledge of salvation unto his people

To give knowledge of salvation to his people

In the remission of their sins,

In the remission of their sins.

78 Because of the tender mercy of our God,

Rejoice in the tender mercy of our God

Whereby the dayspring from on high shall visit us,

because the dayspring from on high has now visited us

79 To shine upon them that sit in darkness and the shadow of death;

To shine upon those who sit in darkness and the shadow of death;

To guide our feet into the way of peace.

To guide our feet into ways of peace.

§12. THE PRESENTATION IN THE TEMPLE. Luke 2:22-39.

29 Now lettest thou thy servant depart, O Lord,  
According to thy word, in peace;

And now let your servant depart in peace, O Lord, according to your word,

30 For mine eyes have seen thy salvation,

For my eyes have seen your salvation,

31 Which thou hast prepared before the face of all peoples;

Which you have prepared before the face of all peoples;

32 A light for revelation [Or, *the unveiling of Gentiles*] to the Gentiles,

A light for even the unveiling of the gentiles

And the glory of thy people Israel.

And the glory of your people Israel.

122:9.6 On the way back to Bethlehem,

33 And his father and his mother were marvelling at the things which were spoken concerning him;

Joseph and Mary were silent—confused and overawed.



Mary was much disturbed by the farewell salutation of Anna, the aged poetess, and Joseph was not in harmony with this premature effort to make Jesus out to be the expected Messiah of the Jewish people.

## 10. HEROD ACTS

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

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, 2 saying, Where is he that is born **King of the Jews**? 3 And when Herod the king heard it,

he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, land of Judah,  
Art in no wise least among the  
princes of Judah:  
For out of thee shall come forth a  
governor,  
Who shall be shepherd of my  
people Israel.

7 Then Herod privily called the wise men, and learned of them exactly what time the star appeared.

122:10.1 But the watchers for Herod were not inactive.

When they reported to him the visit of the priests of Ur to Bethlehem,

Herod summoned these Chaldeans to appear before him.

He inquired diligently of these wise men about the new “king of the Jews,” but they gave him little satisfaction, explaining that the babe had been born of a woman who had come down to Bethlehem with her husband for the census enrollment.

Herod, not being satisfied with this answer,

8 And he sent them to Bethlehem, and said, Go and search out carefully concerning the child; and when ye have found *him*, bring me word,

that I also may come and worship him.

sent them forth with a purse and directed that they should find the child

so that he too might come and worship him,

since they had declared that his kingdom was to be spiritual, not temporal.

12 And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

But when the wise men did not return, Herod grew suspicious. As he turned these things over in his mind, his informers returned and made full report of the recent occurrences in the temple, bringing him a copy of parts of the Simeon song which had been sung at the redemption ceremonies of Jesus. But they had failed to follow Joseph and Mary, and Herod was very angry with them when they could not tell him whither the pair had taken the babe. He then dispatched searchers to locate Joseph and Mary. Knowing Herod pursued the Nazareth family, Zacharias and Elizabeth remained away from Bethlehem. The boy baby was secreted with Joseph’s relatives.

122:10.2 Joseph was afraid to seek work, and their small savings were rapidly disappearing.

X: THE BIRTH OF JESUS (Barton 67)

If a family could afford it, the sacrifices offered on such occasions consisted of a lamb and two doves or pigeons. If the people were poor, the lamb might be omitted. Joseph and Mary were poor, so they offered the pigeons only (B 71).

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

§14. THE FLIGHT INTO EGYPT AND RETURN TO NAZARETH. Matt. 2:13-23.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men.

Even at the time of the purification ceremonies at the temple,

Joseph deemed himself sufficiently poor to warrant his offering for Mary two young pigeons

as Moses had directed for the purification of mothers among the poor.

122:10.3 When, after more than a year of searching, Herod's spies had not located Jesus, and because of the suspicion that the babe was still concealed in Bethlehem, he prepared an order directing that a systematic search be made of every house in Bethlehem,

and that all boy babies under two years of age should be killed.

In this manner Herod hoped to make sure that this child who was to become "king of the Jews" would be destroyed.

II, VIII: THE VISIT AND HOMAGE OF THE MAGI, AND THE FLIGHT INTO EGYPT. (Edersheim 202).

True, considering the population of Bethlehem, their number could only have been small—probably **twenty at most** (E1 214).

The slaughter was entirely in accordance with the character and former measures of Herod (E1 214). [See also “Intrigues in the Family of Herod,” E1 125-28.]

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

§14. THE FLIGHT INTO EGYPT AND RETURN TO NAZARETH. Matt. 2:13-23.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream,

saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt;

And thus perished in one day **sixteen** boy babies in Bethlehem of Judea.

But intrigue and murder, even in his own immediate family, were common occurrences at the court of Herod.

122:10.4 The massacre of these infants took place about the middle of October, 6 B.C., when Jesus was a little over one year of age.

But there were believers in the coming Messiah even among Herod’s court attachés, and one of these, learning of the order to slaughter the Bethlehem boy babies, communicated with Zacharias, who in turn dispatched

a messenger to Joseph;

and the night before the massacre Joseph and Mary departed from Bethlehem with the babe for Alexandria in Egypt.

In order to avoid attracting attention, they journeyed alone to Egypt with Jesus. They went to Alexandria on funds provided by Zacharias,

[Their destination was Egypt; and it was indeed a fitting asylum. For there was there a large population of Jewish settlers, and among these Joseph would have acquaintances and perhaps kinfolk and would find a home and a livelihood (Smith 22).]

and there Joseph worked at his trade while Mary and Jesus lodged with well-to-do relatives of Joseph's family.

15 and was there until the death of Herod:

They sojourned in Alexandria two full years, not returning to Bethlehem until after the death of Herod.

that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

1. "Joshua ben Joseph." *Compare:* He had already been "circumcised on the eighth day" according to the Jewish law, receiving then His name JESUS. It was a sacred and heroic name in Israel. It is the same as Joshua, and had been borne by Moses' successor; ... by that wise and godly Jerusalemite, Joshua ben Sira, Jesus the son of Sirach ... (Smith 1 5).
2. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; (Philippians 3:5)
3. Could Annon be an alternate spelling of Annan, described in 74:2.5 as the "loyal daughter and spokesman for the Nodites"?
4. Bathsheba was the wife of Uriah, the Hittite.
5. According to 135:4.1, Elizabeth died when John was 28, before he started his public preaching. She did not live long enough to see John "turn many souls to God."
6. *Compare:* The Davidic descent of the Virgin-Mother—which is questioned by some even among orthodox interpreters—seems implied in the Gospel (St. Luke i. 27, 32, 69; ii. 4), and an almost *necessary* inference from such passages as Rom. i. 3; 2 Tim. ii. 8; Hebr. vii. 14. The Davidic descent of Jesus is not only admitted, but elaborately proved—on purely rationalistic grounds—by Keim (u. s. pp. 327-329).

7. *Compare:* Bethlehem was overcrowded and noisy with many visitors. They had come from all parts of Palestine. They had come rebelliously, muttering curses against Augustus and his horde of census-takers—men who had sold themselves to a power that had insulted Israel and its God by the imposition of a tax which threatened the little homes with hunger and the bitterness of tears” (Norwood 4).

8. The July 11, 1856 issue of *Monthly Notices of the Royal Astronomical Society* contained an article by Rev. C. Pritchard, M.A., F.R.S., “On the Conjunctions of the Planets Jupiter and Saturn in B.C. 7, B.C. 66, and A.D. 54.” This article gave the same dates as listed in 122:8.7. But Smith probably derived the dates not from Pritchard but from a 1868 book by Henry Alford, D.D., *The New Testament for English Readers*, which included Pritchard’s findings. On p. 7 Alford wrote: “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.”