

Paper 171 — On the Way to Jerusalem

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

Sources for Paper 171, in the order in which they appear

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

Note: This source is coded **Smith2**.
- (3) George 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**.
- (4) 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)
- (5) Daniel A. **Poling**, *Between Two Worlds: The Romance of Jesus* (New York: Harper & Brothers Publishers, 1931)
- (6) J. Middleton **Murry**, *Jesus—Man of Genius* (New York: Harper & Brothers Publishers, 1926)
- (7) Raymond **Calkins**, *How Jesus Dealt with Men* (New York: Abingdon-Cokesbury Press, 1942)
- (8) “Talents (Parable of),” by Arthur S. Peake, in *A Dictionary of Christ and the Gospels, Vol. II: Labour-Zion*, edited by James Hastings, D.D. (New York: Charles Scribner's Sons, 1908)

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 171 — ON THE WAY TO JERUSALEM

171:0.1 The day after the memorable sermon on “The Kingdom of Heaven,” Jesus announced that on the following day he and the apostles would depart for the Passover at Jerusalem, visiting numerous cities in southern Perea on the way.

171:0.2 The address on the kingdom and the announcement that he was going to the Passover set all his followers to thinking that he was going up to Jerusalem to inaugurate the temporal kingdom of Jewish supremacy. No matter what Jesus said about the nonmaterial character of the kingdom, he could not wholly remove from the minds of his Jewish hearers the idea that the Messiah was to establish some kind of nationalistic government with headquarters at Jerusalem.

171:0.3 What Jesus said in his Sabbath sermon only tended to confuse the majority of his followers; very few were enlightened by the Master’s discourse. The leaders understood something of his teachings regarding the inner kingdom, “the kingdom of heaven within you,” but they also knew that he had spoken about another and future kingdom, and it was this kingdom they believed he was now going up to Jerusalem to establish. When they were disappointed in this expectation, when he was rejected by the Jews, and later on, when Jerusalem was literally destroyed, they still clung to this hope, sincerely believing that the Master would soon return to the world in great power and majestic glory to establish the promised kingdom.

XXVII: FROM THE WITHDRAWAL TO EPHRAIM UNTIL THE FINAL ARRIVAL IN JERUSALEM. (*A Harmony of the Gospels* 155)

§114. AMBITION OF JAMES AND JOHN.
Matt. 20:20-28. Mark 10:35-45.

Matt. 20:20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*,

and asking a certain thing of him.

[But [Salome] would leave nothing to chance; and her idea was that they should forthwith approach Him and petition Him on the strength of their approved devotion to **promise** them, after the manner of an **oriental potentate**, whatever boon they might crave (Smith² 313).]

21 And he said unto her,

What wouldest thou?

21 She saith unto him,

Command that these my two sons

may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

171:0.4 It was on this Sunday afternoon that Salome

the mother of James and John Zebedee came to Jesus with her two apostle sons

and, in the manner of approaching an **Oriental potentate**, sought to have Jesus **promise** in advance to grant whatever request she might make.

But the Master would not promise; instead,

he asked her,

“What do you want me to do for you?”

Then answered Salome:

“Master, now that you are going up to Jerusalem to establish the kingdom, I would ask you in advance to promise me that

these my sons

shall have honor with you,

the one to sit on your right hand and the other to sit on your left hand in your kingdom.”

171:0.5 When Jesus heard Salome's request,

22 But Jesus answered and said,

he said:

Ye know not what ye ask.

“Woman, you know not what you ask.”

And then, looking straight into the eyes of the two honor-seeking apostles, he said: “Because I have long known and loved you; because I have even lived in your mother's house; because Andrew has assigned you to be with me at all times; therefore do you permit your mother to come to me secretly, making this unseemly request. But let me ask you:

Are ye able to drink the cup that I am about to drink?

Are you able to drink the cup I am about to drink?”

And without a moment for thought,

They say unto him,

James and John answered,

We are able.

“Yes, Master, we are able.”

Said Jesus: “I am saddened that you know not why we go up to Jerusalem; I am grieved that you understand not the nature of my kingdom; I am disappointed that you bring your mother to make this request of me; but I know you love me in your hearts; therefore I declare that

23 He saith unto them, My cup indeed ye shall drink:

you shall indeed drink of my cup of bitterness

and share in my humiliation,

but to sit on my right hand, and on *my* left hand, is not mine to give,

but to sit on my right hand and on my left hand is not mine to give.

but *it is for them* for whom it hath been prepared of my Father.

Such honors are reserved for those who have been designated by my Father.”

	171:0.6 By this time someone had carried word of this conference to Peter and the other apostles,
24 And when the ten heard it, they were moved with indignation concerning the two brethren.	and they were highly indignant that James and John would seek to be preferred before them,
	and that they would secretly go with their mother to make such a request.
	When they fell to arguing among themselves,
25 But Jesus called them unto him, and said,	Jesus called them all together and said:
Ye know that the rulers of the Gentiles lord it over them,	“You well understand how the rulers of the gentiles lord it over their subjects,
and their great ones exercise authority over them.	and how those who are great exercise authority.
26 Not so shall it be among you:	But it shall not be so in the kingdom of heaven.
but whosoever would become great among you	Whosoever would be great among you,
[Mark 10:44 and whosoever would be first among you, shall be servant of all.]	let him first become your servant.
	He who would be first in the kingdom,
shall be your minister.	let him become your minister.
	I declare to you that
Mark 10:45 For verily the Son of man came not to be ministered unto, but to minister,	the Son of Man came not to be ministered to but to minister;
	and I now go up to Jerusalem
and to give his life a ransom for many.	to lay down my life in the doing of the Father’s will and in the service of my brethren.”

When the apostles heard these words, they withdrew by themselves to pray. That evening, in response to the labors of Peter, James and John made suitable apologies to the ten and were restored to the good graces of their brethren.

ON THE ROAD TO DEATH (Smith2 310)

171:0.7 In asking for places on the right hand and on the left hand of Jesus at Jerusalem, the sons of Zebedee little realized that

Just a week later the Lord was hanging on a cross with two fellow-sufferers “one on His right hand and one on His left” (S2 313).

in less than one month their beloved teacher would be hanging on a Roman cross with a dying thief on one side and another transgressor on the other side.

And their mother, who was present at the crucifixion, well remembered the foolish request she had made of Jesus at Pella regarding the honors she so unwisely sought for her apostle sons.

1. THE DEPARTURE FROM PELLA

171:1.1 On the forenoon of Monday, March 13, Jesus and his twelve apostles took final leave of the Pella encampment, starting south on their tour of the cities of southern Perea, where Abner’s associates were at work. They spent more than two weeks visiting among the seventy and then went directly to Jerusalem for the Passover.

171:1.2 When the Master left Pella, the disciples encamped with the apostles, about one thousand in number, followed after him. About one half of this group left him at the Jordan ford on the road to Jericho when they learned he was going over to Heshbon, and after he had preached the sermon on "Counting the Cost." They went on up to Jerusalem, while the other half followed him for two weeks, visiting the towns in southern Perea.

171:1.3 In a general way, most of Jesus' immediate followers understood that the camp at Pella had been abandoned, but they really thought this indicated that their Master at last intended to go to Jerusalem and lay claim to David's throne. A large majority of his followers never were able to grasp any other concept of the kingdom of heaven; no matter what he taught them, they would not give up this Jewish idea of the kingdom.

171:1.4 Acting on the instructions of the Apostle Andrew, David Zebedee closed the visitors' camp at Pella on Wednesday, March 15. At this time almost four thousand visitors were in residence, and this does not include the one thousand and more persons who sojourned with the apostles at what was known as the teachers' camp, and who went south with Jesus and the twelve. Much as David disliked to do it, he sold the entire equipment to numerous buyers and proceeded with the funds to Jerusalem, subsequently turning the money over to Judas Iscariot.

171:1.5 David was present in Jerusalem during the tragic last week, taking his mother back with him to Bethsaida after the crucifixion. While awaiting Jesus and the apostles, David stopped with Lazarus at Bethany and became tremendously agitated by the manner in which the Pharisees had begun to persecute and harass him since his resurrection. Andrew had directed David to discontinue the messenger service; and this was construed by all as an indication of the early establishment of the kingdom at Jerusalem. David found himself without a job, and he had about decided to become the self-appointed defender of Lazarus when presently the object of his indignant solicitude fled in haste to Philadelphia. Accordingly, sometime after the resurrection and also after the death of his mother, David betook himself to Philadelphia, having first assisted Martha and Mary in disposing of their real estate; and there, in association with Abner and Lazarus, he spent the remainder of his life, becoming the financial overseer of all those large interests of the kingdom which had their center at Philadelphia during the lifetime of Abner.

171:1.6 Within a short time after the destruction of Jerusalem, Antioch became the headquarters of *Pauline Christianity*, while Philadelphia remained the center of the *Abnerian kingdom of heaven*. From Antioch the Pauline version of the teachings of Jesus and about Jesus spread to all the Western world; from Philadelphia the missionaries of the Abnerian version of the kingdom of heaven spread throughout Mesopotamia and Arabia until the later times when these uncompromising emissaries of the teachings of Jesus were overwhelmed by the sudden rise of Islam.

2. ON COUNTING THE COST

171:2.1 When Jesus and the company of almost one thousand followers arrived at the Bethany ford of the Jordan

MAP 20 E4 (*Atlas HGHL*)

sometimes called *Bethabara*,¹

his disciples began to realize that he was not going directly to Jerusalem. While they hesitated and debated among themselves, Jesus climbed upon a huge stone and delivered that discourse which has become known as “Counting the Cost.”

XXVI: FROM THE FEAST OF DEDICATION UNTIL AFTER THE WITHDRAWAL TO EPHRAIM. (*A Harmony of the Gospels* 138)

§101. DISCOURSE ON COUNTING THE COST. Luke 14:25-35.

25 Now there went with him great multitudes: and he turned, and said unto them,

The Master said:

171:2.2 “You who would follow after me from this time on, must be willing to pay the price of wholehearted dedication to the doing of my Father’s will.

26 If any man cometh unto me,

If you would be my disciples,

and *hateth* not his own father, and mother, and wife, and children, and brethren, and sisters,

you must be willing to forsake father, mother, wife, children, brothers, and sisters.

If any one of you would now be my disciple,

yea, and his own life also, he cannot be my disciple.

you must be willing to give up even your life

just as the Son of Man is about to offer up his life for the completion of the mission of doing the Father's will on earth and in the flesh.

171:2.3 "If you are not willing to pay the full price,

27 Whosoever doth not bear his own cross, and come after me, cannot be my disciple.

you can hardly be my disciple.

Before you go further, you should each sit down and count the cost of being my disciple.

28 For which of you, desiring to build a tower,

Which one of you would undertake to build a watchtower on your lands

doth not first sit down and count the cost, whether he have *wherewith* to complete it?

without first sitting down to count up the cost to see whether you had money enough to complete it?

29 Lest haply,

If you fail thus to reckon the cost,

when he hath laid a foundation, and is not able to finish,

after you have laid the foundation, you may discover that you are unable to finish that which you have begun,

all that behold begin to mock him,

and therefore will all your neighbors mock you,

30 saying, This man began to build, and was not able to finish.

saying, 'Behold, this man began to build but was unable to finish his work.'

31 Or, what king, as he goeth to encounter another king in war,

Again, what king, when he prepares to make war upon another king,

will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand?

does not first sit down and take counsel as to whether he will be able, with ten thousand men, to meet him who comes against him with twenty thousand?

32 Or else,

If the king cannot afford to meet his enemy because he is unprepared,

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while the other is yet a great way off, he
sendeth an ambassage,

and asketh conditions of peace.

33 So therefore whosoever he be of you
that renounceth not all that he hath,

he cannot be my disciple.

[[A]s *outward* separation, consequent upon men's
antagonism to Christ, was before [Jesus' disciples]
in the near future, so, in the present, *inward*
separation, a renunciation in mind and heart,
preparatory to that outwardly, was absolutely
necessary.... He fights well, who has first fought
and *conquered within* (Edersheim2 305).]

34 Salt therefore is good: but if even the
salt have lost its savour,

wherewith shall it be seasoned?

35 It is fit neither for the land nor for the
dunghill: men cast it out.

he sends an embassy to this other king,
even when he is yet a great way off,

asking for terms of peace.

171:2.4 "Now, then, must each of you
sit down and count the cost of being my
disciple. From now on you will not be
able to follow after us, listening to the
teaching and beholding the works; you
will be required to face bitter perse-
cutions and to bear witness for this gospel
in the face of crushing disappointment.

If you are unwilling to renounce all that
you are and to dedicate all that you have,

then are you unworthy to be my disciple.

If you have already *conquered yourself
within* your own heart, you need have no
fear of that *outward* victory which you
must presently gain when the Son of Man
is rejected by the chief priests and the
Sadducees and is given into the hands of
mocking unbelievers.

171:2.5 "Now should you examine
yourself to find out your motive for being
my disciple. If you seek honor and glory,
if you are worldly minded, you are like
the salt when it has lost its savor.

And when that which is valued for its
saltiness has lost its savor,

wherewith shall it be seasoned?

Such a condiment is useless;

it is fit only to be cast out among the
refuse.

Now have I warned you to turn back to your homes in peace if you are not willing to drink with me the cup which is being prepared. Again and again have I told you that my kingdom is not of this world, but you will not believe me.

He that hath ears to hear, let him hear.

He who has ears to hear let him hear what I say.”

171:2.6 Immediately after speaking these words, Jesus, leading the twelve, started off on the way to Heshbon, followed by about five hundred. After a brief delay the other half of the multitude went on up to Jerusalem. His apostles, together with the leading disciples, thought much about these words, but still they clung to the belief that, after this brief period of adversity and trial, the kingdom would certainly be set up somewhat in accordance with their long-cherished hopes.

3. THE PEREAN TOUR

171:3.1 For more than two weeks Jesus and the twelve, followed by a crowd of several hundred disciples, journeyed about in southern Perea, visiting all of the towns wherein the seventy labored. Many gentiles lived in this region, and since few were going up to the Passover feast at Jerusalem, the messengers of the kingdom went right on with their work of teaching and preaching.

MAP 29 D1 (*Atlas HGHL*)

171:3.2 Jesus met Abner at Heshbon, and Andrew directed that the labors of the seventy should not be interrupted by the Passover feast; Jesus advised that the messengers should go forward with their work in complete disregard of what was about to happen at Jerusalem.

He also counseled Abner to permit the women's corps, at least such as desired, to go to Jerusalem for the Passover. And this was the last time Abner ever saw Jesus in the flesh. His farewell to Abner was: "My son, I know you will be true to the kingdom, and I pray the Father to grant you wisdom that you may love and understand your brethren."

171:3.3 As they traveled from city to city, large numbers of their followers deserted to go on to Jerusalem so that, by the time Jesus started for the Passover, the number of those who followed along with him day by day had dwindled to less than two hundred.

ON THE ROAD TO DEATH (Smith2 310)

171:3.4 The apostles understood that Jesus was going to Jerusalem for the Passover. They knew that

[T]he rulers, finding Him gone, had issued a proclamation requiring that any one acquainted with His whereabouts should lodge information in order to His arrest (S2 310).

the Sanhedrin had broadcast a message to all Israel that he had been condemned to die and directing that anyone knowing his whereabouts should inform the Sanhedrin;

and yet, despite all this, they were not so alarmed as they had been when he had announced to them in Philadelphia that he was going to Bethany to see Lazarus.

Their confidence had indeed been shaken by the triumphant hostility of the rulers; but it had been confirmed by His recent miracle at Bethany ... (S2 311).

This change of attitude from that of intense fear to a state of hushed expectancy was mostly because of Lazarus's resurrection.

They had reached the conclusion that Jesus might, in an emergency, assert his divine power and put to shame his enemies.

This hope, coupled with their more profound and mature faith in the spiritual supremacy of their Master, accounted for the outward courage displayed by his immediate followers, who now made ready to follow him into Jerusalem in the very face of the open declaration of the Sanhedrin that he must die.

[Uncertainly, but sufficiently, John gathered, in that mysterious hour of Jesus' transfiguration, this truth: His friend was laughing at death—laughing like one who had annihilated it; like one who was himself **the resurrection and the life!** He heard words about a cross. That he did not understand. Surely Jesus could never die! . . . (Norwood 244).] [*See also Norwood 238.*]

171:3.5 The majority of the apostles and many of his inner disciples did not believe it possible for Jesus to die; they, believing that he was **“the resurrection and the life,”** regarded him as immortal and already triumphant over death.

4. TEACHING AT LIVIAS

171:4.1 On Wednesday evening, March 29, Jesus and his followers encamped at **Livias** on their way to Jerusalem, after having completed their tour of the cities of southern Perea. It was during this night at Livias that

Simon Zelotes and Simon Peter, having conspired to have delivered into their hands at this place more than one hundred swords,²

received and distributed these arms to all who would accept them and wear them concealed beneath their cloaks. Simon Peter was still wearing his sword on the night of the Master's betrayal in the garden.

MAP 29 C1 (**Atlas HGHL**)

[See endnote.]

171:4.2 Early on Thursday morning before the others were awake, Jesus called Andrew and said: “Awaken your brethren! I have something to say to them.” Jesus knew about the swords and which of his apostles had received and were wearing these weapons, but he never disclosed to them that he knew such things. When Andrew had aroused his associates, and they had assembled off by themselves, Jesus said: “My children, you have been with me a long while, and I have taught you much that is needful for this time, but I would now warn you not to put your trust in the uncertainties of the flesh nor in the frailties of man’s defense against the trials and testing which lie ahead of us.

XXVII: FROM THE WITHDRAWAL TO EPHRAIM UNTIL THE FINAL ARRIVAL IN JERUSALEM. (*A Harmony of the Gospels* 155)

§113. CHRIST FORETELLS HIS CRUCIFIXION. Matt. 20:17-19. Mark 10:32-34. Luke 18:31-34.

Matt. 20:17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart,

and on the way he said to them,

18 Behold, we go up to Jerusalem;

and the Son of man shall be delivered unto the chief priests and scribes;

and they shall condemn him to death,

I have called you apart here by yourselves

that I may once more plainly tell you that

we are going up to Jerusalem,

where you know the Son of Man has already been condemned to death.

Again am I telling you that

the Son of Man will be delivered into the hands of the chief priests and the religious rulers;

that they will condemn him

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[19] and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify:

Mark 10:34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him;

and after three days he shall rise again.

Luke 18:34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

[He did tell them of His Betrayal by the leaders of Israel, and that into the hands of the Gentiles; of His Death and Resurrection on the third day—yet in language which they could, and actually did, misunderstand at the time, but which, when viewed in the light of what really happened, was perceived by them to have been actual prediction of those terrible days in Jerusalem and of the Resurrection-morning (Edersheim² 345).]

and then deliver him into the hands of the gentiles.

And so will they mock the Son of Man, even spit upon him and scourge him, and they will deliver him up to death.

And when they kill the Son of Man, be not dismayed, for I declare that

on the third day he shall rise.

Take heed to yourselves and remember that I have forewarned you.”

171:4.3 Again were the apostles amazed, stunned; but they could not bring themselves to regard his words as literal;

they could not comprehend that the Master meant just what he said.

They were so blinded by their persistent belief in the temporal kingdom on earth, with headquarters at Jerusalem, that they simply could not—would not—permit themselves to accept Jesus’ words as literal. They pondered all that day as to what the Master could mean by such strange pronouncements. But none of them dared to ask him a question concerning these statements.³

Not until after his death did these bewildered apostles wake up to the realization that the Master had spoken to them plainly and directly in anticipation of his crucifixion.

XXVI: FROM THE FEAST OF DEDICATION UNTIL AFTER THE WITHDRAWAL TO EPHRAIM. (*A Harmony of the Gospels* 138)

§99. REPLY TO THE WARNING AGAINST HEROD. Luke 13:31-35.

31 In that very hour there came certain Pharisees, saying to him,

Get thee out, and go hence:

for Herod would fain kill thee.

171:4.4 It was here at Livias, just after breakfast, that

certain friendly Pharisees came to Jesus and said:

“Flee in haste from these parts,

for Herod, just as he sought John, now seeks to kill you.

He fears an uprising of the people and has decided to kill you. We bring you this warning that you may escape.”

171:4.5 And this was partly true. The resurrection of Lazarus frightened and alarmed Herod, and knowing that the Sanhedrin had dared to condemn Jesus, even in advance of a trial, Herod made up his mind either to kill Jesus or to drive him out of his domains. He really desired to do the latter since he so feared him that he hoped he would not be compelled to execute him.

171:4.6 When Jesus heard what the Pharisees had to say,

32 And he said unto them,

he replied:

“I well know about Herod and his fear of this gospel of the kingdom. But, mistake not, he would much prefer that the Son of Man go up to Jerusalem to suffer and die at the hands of the chief priests; he is not anxious, having stained his hands with the blood of John, to become responsible for the death of the Son of Man.

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Go and say to that fox,

Behold, I cast out devils and perform cures
to-day and to-morrow,

and the third day I am perfected.

33 Nevertheless I must go on my way to-
day and to-morrow and the *day* following;
for it cannot be that a prophet perish out
of Jerusalem.

34 O Jerusalem, Jerusalem, which 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 own brood under her wings,

and ye would not!

35 Behold, your house is left unto you
desolate:

and I say unto you, Ye shall not see me,

until ye shall say, Blessed *is* he that cometh
in the name of the Lord.

Go you and tell that fox that

the Son of Man preaches in Perea today,

tomorrow goes into Judea,

and after a few days, will be perfected

in his mission on earth and prepared to
ascend to the Father.”

171:4.7 Then turning to his apostles,
Jesus said:

“From olden times the prophets have
perished in Jerusalem,

and it is only befitting that the Son of
Man should go up to the city of the
Father’s house to be offered up as the
price of human bigotry and as the result
of religious prejudice and spiritual
blindness.

O Jerusalem, Jerusalem, which kills the
prophets and stones the teachers of truth!

How often would I have gathered your
children together even as a hen gathers
her own brood under her wings,

but you would not let me do it!

Behold, your house is about to be left to
you desolate!

You will many times desire to see me, but
you shall not.

You will then seek but not find me.”

And when he had spoken, he turned to those around him and said: “Nevertheless, let us go up to Jerusalem to attend the Passover and do that which becomes us in fulfilling the will of the Father in heaven.”

ON THE ROAD TO DEATH (Smith2
310)

171:4.8 It was a confused and bewildered group of believers who this day followed Jesus into Jericho. The apostles could discern only the certain note of final triumph in Jesus’ declarations regarding the kingdom; they just could not bring themselves to that place where they were willing to grasp the warnings of the impending setback.

When Jesus spoke of “rising on the third day,”

Obsessed with the idea of the coming triumph, what could they make of this? It simply bewildered them; and so far as they attached any meaning to it, they took it as a premonition of a stern conflict issuing in ultimate victory (S2 312).

they seized upon this statement as signifying a sure triumph of the kingdom immediately following an unpleasant preliminary skirmish with the Jewish religious leaders.

[Compare: The words ‘to-day, and to-morrow, and the third day,’ must not be taken as a literal, but as a well-known figurative expression. Thus we are told ..., ‘There is a “to-morrow” which is now [refers to the immediate present], and a “to-morrow” of a later time’ ... ‘The third day’ in such connection would be מה אר דתמד (Edersheim2 302, fn).]

The “third day” was a common Jewish expression signifying “presently” or “soon thereafter.”

When Jesus spoke of “rising,” they thought he referred to the “rising of the kingdom.”

I, XVIII: CÆSAREA PHILIPPI (Murry 170)

But this conception that had come to birth in Jesus' soul, of a suffering Messiah, was utterly strange to his disciples. Simon [Peter] had recognized him as the Messiah, indeed—

but a suffering Messiah, that was impossible (M 179).

171:4.9 Jesus had been accepted by these believers as the Messiah,

and the Jews knew little or nothing about a suffering Messiah.

They did not understand that Jesus was to accomplish many things by his death which could never have been achieved by his life. While it was the resurrection of Lazarus that nerved the apostles to enter Jerusalem, it was the memory of the transfiguration that sustained the Master at this trying period of his bestowal.

5. THE BLIND MAN AT JERICHO

171:5.1 Late on the afternoon of Thursday, March 30, Jesus and his apostles, at the head of a band of about two hundred followers, approached the walls of Jericho.

XXVII: FROM THE WITHDRAWAL TO EPHRAIM UNTIL THE FINAL ARRIVAL IN JERUSALEM. (*A Harmony of the Gospels* 155)

§115. THE BLIND MEN NEAR JERICHO. Matt. 20:29-34. Mark 10:46-52. Luke 18:35-43.

Luke 18:[35] And it came to pass, as he drew nigh unto Jericho,

As they came near the gate of the city,

they encountered a throng of beggars, among them

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Mark 10:[46] the son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside.

one Bartimeus, an elderly man who had been blind from his youth.

This blind beggar had heard much about Jesus and knew all about his healing of the blind Josiah at Jerusalem. He had not known of Jesus' last visit to Jericho until he had gone on to Bethany. Bartimeus had resolved that he would never again allow Jesus to visit Jericho without appealing to him for the restoration of his sight.

171:5.2 News of Jesus' approach had been heralded throughout Jericho, and hundreds of the inhabitants flocked forth to meet him. When this great crowd came back escorting the Master into the city, Bartimeus,

Luke 18:36 and hearing a multitude going by,

hearing the heavy tramping⁴ of the multitude,

knew that something unusual was happening,

he inquired what this meant.

and so he asked those standing near him what was going on.

37 And they told him, that Jesus of Nazareth passeth by.

And one of the beggars replied, "Jesus of Nazareth is passing by."

Mark 10:47 And when he heard that it was Jesus of Nazareth,

When Bartimeus heard that Jesus was near,

he began to cry out, and say,

he lifted up his voice and began to cry aloud,

Jesus, thou son of David, have mercy on me.

"Jesus, Jesus, have mercy upon me!"

And as he continued to cry louder and louder,

SOURCE OR PARALLEL

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48 And many rebuked him, that he should hold his peace:

some of those near to Jesus went over and rebuked him, requesting him to hold his peace;

but it was of no avail;

but he cried out the more a great deal, Thou son of David, have mercy on me.

he cried only the more and the louder.

^{171:5.3} When Jesus heard the blind man crying out,

49 And Jesus stood still,

he stood still.

And when he saw him,

and said,

he said to his friends,

Call ye him.

“Bring the man to me.”

And they call the blind man, saying unto him,

And then they went over to Bartimeus, saying:

Be of good cheer:

“Be of good cheer;

rise, he calleth thee.

come with us, for the Master calls for you.”

When Bartimeus heard these words,

50 And he, casting away his garment,

he threw aside his cloak,

sprang up,

springing forward toward the center of the road,

and came to Jesus.

while those near by guided him to Jesus.

51 And Jesus answered him, and said,

Addressing Bartimeus, Jesus said:

What wilt thou that I should do unto thee?

“What do you want me to do for you?”

And the blind man said unto him,

Then answered the blind man,

Rabboni, that I may receive my sight.

“I would have my sight restored.”

52 And Jesus said unto him,

Go thy way; thy faith hath made thee whole.

Luke 18:43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

§116. VISIT TO ZACCHEUS. Luke 19:1-10.

1 And he entered and was passing through Jericho.

[It was evening when He reached Jericho ... (Smith² 317).]

2 And behold, a man called by name Zacchæus; and he was a chief publican,

and he was rich.

And when Jesus heard this request and saw his faith,

he said:

“You shall receive your sight;

go your way; your faith has made you whole.”

Immediately he received his sight, and he remained near Jesus, glorifying God,

until the Master started on the next day for Jerusalem, and then he went before the multitude declaring to all how his sight had been restored in Jericho.

6. THE VISIT TO ZACCHEUS

171:6.1 When the Master’s procession entered Jericho,

it was nearing sundown,

and he was minded to abide there for the night.

As Jesus passed by the customs house,

Zaccheus the chief publican, or tax collector,

happened to be present, and he much desired to see Jesus.

This chief publican was very rich

and had heard much about this prophet of Galilee.

SOURCE OR PARALLEL

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3 And he sought to see Jesus who he was;

He had resolved that he would see what sort of a man Jesus was the next time he chanced to visit Jericho;

accordingly, Zaccheus sought to press through the crowd, but it was too great,

and could not for the crowd, because he was little of stature.

and being short of stature,

[... he could not look over the heads of the crowd ... (Smith2 316).]

he could not see over their heads.

And so the chief publican followed on with the crowd until they came near the center of the city and not far from where he lived. When he saw that he would be unable to penetrate the crowd, and thinking that Jesus might be going right on through the city without stopping,

4 And he ran on before, and climbed up into a sycamore tree to see him:

he ran on ahead and climbed up into a sycamore tree

[... spreading its boughs over the road (Smith2 317).]

whose spreading branches overhung the roadway.

for he was to pass that way.

He knew that in this way he could obtain a good view of the Master as he passed by.

And he was not disappointed, for,

5 And when Jesus came to the place, he looked up, and said unto him,

as Jesus passed by, he stopped and, looking up at Zaccheus, said:

Zacchæus, make haste, and come down;

“Make haste, Zaccheus, and come down,

for to-day I must abide at thy house.

for tonight I must abide at your house.”

And when Zaccheus heard these astonishing words, he almost fell out of the tree

6 And he made haste, and came down,

in his haste to get down,

and received him joyfully.

7 And when they saw it, they all murmured, saying,

He is gone in to lodge with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord,

Behold, Lord, the half of my goods I give to the poor;

and if I have wrongfully exacted aught of any man, I restore fourfold.

and going up to Jesus,

he expressed great joy that the Master should be willing to stop at his house.

171:6.2 They went at once to the home of Zaccheus, and those who lived in Jericho were much surprised that Jesus would consent to abide with the chief publican.

Even while the Master and his apostles lingered with Zaccheus before the door of his house,

one of the Jericho Pharisees, standing near by, said:

“You see how this man has gone to lodge with a sinner,

an apostate son of Abraham who is an extortioner and a robber of his own people.”

And when Jesus heard this, he looked down at Zaccheus and smiled.

Then Zaccheus stood upon a stool and said:

“Men of Jericho, hear me! I may be a publican and a sinner, but the great Teacher has come to abide in my house; and before he goes in, I tell you that

I am going to bestow one half of all my goods upon the poor,

and beginning tomorrow,

if I have wrongfully exacted aught from any man, I will restore fourfold.

I am going to seek salvation with all my heart and learn to do righteousness in the sight of God.”

171:6.3 When Zaccheus had ceased speaking,

9 And Jesus said unto him,

Jesus said:

To-day is salvation come to this house,

“Today has salvation come to this home,

forasmuch as he also is a son of Abraham.

and you have become indeed a son of Abraham.”

And turning to the crowd assembled about them, Jesus said: “And marvel not at what I say nor take offense at what we do, for I have all along declared that

10 For the Son of man came to seek and to save that which was lost.

the Son of Man has come to seek and to save that which is lost.”

171:6.4 They lodged with Zaccheus for the night. On the morrow they arose and made their way up the “road of robbers” to Bethany on their way to the Passover at Jerusalem.

7. “AS JESUS PASSED BY”

I: THE STRATEGY OF JESUS (Calkins
13)

171:7.1 Jesus spread good cheer everywhere he went.

When we look at the Person of Jesus as it is exhibited for us on the pages of the Gospels, we are impressed at once with the graciousness, the kindness, the innate refinement, courtesy, and delicacy of his spirit....

The Gospel word for all of this is "grace." ... He was "full of grace and truth," says the Fourth Gospel.

"They wondered at the gracious words that proceeded out of his mouth" (C 13-14).

Grace is not so much a virtue as an acquired instinct. "External manners may be cultivated to become what is called gracefulness,

but graciousness is the unrestrained expression of the kindly self-forgetting and tranquil mind" (C 14).

[And this impression of his grace "lingered like an aroma upon the minds of the Evangelists when they came to describe him as he was" (C 14).]

[contd] Hence the importance that the grace that was in him should be the spiritual possession of all who seek to be the helpers of their fellow men. Much goodness, though it compels respect,

repels affection (C 15).

[One of the deepest problems of the spiritual life is to make our goodness sweet and attractive, so that a person who knew himself to be a sinner would be drawn to us (C 205).]

He was full of grace and truth.

His associates never ceased to wonder at the gracious words that proceeded out of his mouth.

You can cultivate gracefulness,

but graciousness is the aroma of friendliness which emanates from a love-saturated soul.

171:7.2 Goodness always compels respect,

but when it is devoid of grace,

it often repels affection.

Goodness is universally attractive only when it is gracious.

Goodness is effective only when it is attractive.

171:7.3 Jesus really understood men;
therefore could he manifest

A third element in the character of Jesus in his dealing with men was his sympathy. This too lies open on the pages of the Gospels. Everywhere we find instant, instinctive, outgoing sympathy.

genuine sympathy

and show

Bacon has said: "The nobler a soul is, the more compassion it hath."

sincere compassion.

But he seldom indulged in

And Lessing has a word in his *Laokoon*: "Pity is the divinest emotion of the human heart" (C 19).

pity.

While his compassion was boundless,

Once more, the sympathy of Jesus was constructive. It educated the will.... The sympathy of Jesus strengthened men's souls; it made for strong fiber (C 20-21).

his sympathy was practical, personal, and constructive.

While it may not be true that familiarity with suffering breeds contempt, it is true that it tends to breed indifference (C 21).

Never did his familiarity with suffering breed indifference,

and he was able to minister to distressed souls without increasing their

True sympathy, by making short shrift of cowardice and self-pity, always summons the will to action (C 22).

self-pity.

171:7.4 Jesus could help men so much because

A final element in the character of Jesus in his dealing with men was his deep and abounding love.

he loved them so sincerely.

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Jesus loved men, all sorts and conditions of men (C 22).

He truly loved each man, each woman, and each child.

A third element in the love of Jesus for men was its **insight**, its perception of the deeper things in men, an intuitive knowledge of what they felt and needed and craved (C 25).

He could be such a true friend because of

his remarkable **insight**—

It is said of Jesus in the Fourth Gospel that “he knew **what was in man**” (C 26).

he knew so fully **what was in** the heart and in the mind of **man**.

If we look a little more closely we discover something of the technique, of the method of Jesus in his dealings with men. For one thing, we note his **keen observation**. He could read the meaning of little signs, could see what they revealed of character.

He was an interested and **keen observer**.

He was an expert in finding clues to personality in casual words and acts that disclosed to him the point of approach and enabled him to detect men’s innate thoughts (C 29).

He was an expert in the comprehension of **human need**, clever in detecting human longings.

[The following chapters may be called “case studies,” every one of which illustrates a different aspect of **human need** and Jesus’ method in meeting it (C 35).]

Again, how leisurely he was. There was no impression of haste. A certain serenity lies on the page. He was **never hurried**.

171:7.5 Jesus was **never in a hurry**.

He seemed always to have ample **time** to deal with every human problem (C 29-30).

He had **time** to comfort his fellow men “as he passed by.”

How reassuring it is to the patient when the physician appears relaxed, **at his ease**, ready to **listen** indefinitely, and leaving only when the patient himself is relaxed and comfortable (C 30).

Once more we note the impersonalness of the attitude of Jesus. He appears detached, willing to give if he is needed, yet never looking for anything which the other is not ready to share. He does not force confidence, or seek to pry into men's secrets (C 30).

Any kind of pressure brought to bear to force a **confession** which another is not ready to make will cause the instant loss of influence or power to reach and help (C 31).

There must be no hint of **curiosity** or of desire to get at what another may not be ready to reveal (C 30).

And he always made his friends feel

at ease.

He was a charming **listener.**

He never engaged in the meddlesome probing of the souls of his associates.

As he comforted hungry minds and ministered to thirsty souls, the recipients of his mercy did not so much feel that they were

confessing to him

as that they were conferring *with* him.

They had unbounded confidence in him because they saw he had so much faith in them.

171:7.6 He never seemed to be **curious** about people,

Perhaps the ideal of this kind of ministry is best described for us by A. C. Benson in his essay on Bishop Wilkinson:

He prayed and he blessed me and sent me away happy and hopeful. He did not encourage me to come again or to write to him, and I felt that he had no sort of desire to establish a personal influence over me, but rather let me fight my own battles on simple and straightforward lines (C 31).

Any human problem must be given the dignity that belongs to it; and when one is dealing with it, it must become for the moment the most important and critical thing in the world. If one gives the impression by a smile or a shrug that this of course is a small matter, a minor incident among the more imperial interests of life, one will lose one's hold at once (C 32).

No reader of the Gospels can fail to detect the note of severity in his dealings with men when the moral emergency seemed to demand it (C 32).

III: THE WOMAN OF SAMARIA (Calkins 54)

He began by asking a favor of her, a drink of water. It was a familiar method of Jesus in dealing with people whom he was about to help, to ask them to help him (C 60).

and he never manifested a desire to direct, manage, or follow them up.

He inspired profound self-confidence and robust courage in all who enjoyed his association.

When he smiled on a man,

that mortal experienced increased capacity for solving his manifold problems.

171:7.7 Jesus loved men so much and so wisely that he never hesitated to be

severe with them when the occasion demanded such discipline.

He frequently set out to help a person by asking for help.

When he asked this woman to give him a drink of water, he won her **interest** as he could have won it in no other way (C 61).

In this way he elicited **interest**,

appealed to the better things in human nature.

V: "WHO TOUCHED ME?" (Calkins 92)

She simply put out her hand and touched his garment. Why did she do that? ... This ignorant woman may have thought that just to touch it, would give her the health that she sought...

That may be the meaning of it. And if it is, a very beautiful lesson comes out of it: the way that Jesus is willing to accept just such a little crumb of faith. He took that dark and **superstitious** idea and he called it **faith**. He called it faith because it had desire behind it, because it had trust in it, and love too, a love that was sure that any contact with Jesus would be different from anything she had ever known (C 95-96).

171:7.8 The Master could discern saving **faith** in the gross **superstition** of the woman who sought healing by touching the hem of his garment.

IV: THE PARALYTIC (Calkins 73)

We estimate the success of a church service by the number of people there are present. We count the congregation. The size of the "audience" is the test. But it was never the test with Jesus. He never cared for a crowd. Over and over again he turned aside from a crowd to help **one person**. So the paralytic had his entire attention. The crowd had to wait (C 78).

He was always ready and willing to stop a sermon or detain a multitude while he ministered to the needs of a **single person**,

even to a little child.

V: "WHO TOUCHED ME?" (Calkins 92)

I lay the story down and I find that the final impression left on me is not so much the woman's **faith in Jesus,**

as Jesus' **faith in her** (C 107).

IX: THE BLIND MAN (Calkins 164)

"As he passed by." That seems from beginning to end to have been Jesus' way of doing good. He was forever doing acts of kindness and of love to individual men and women "as he passed by" (C 165-66).

A well-known character in one of William J. Locke's novels calls himself a "maréchand de bonheur," a dealer, a **dispenser of happiness.** This, perhaps, is the highest of all forms of service, and is it is open to all (C 167).

[How God anointed Jesus of Nazareth with the Holy Ghost and with power: who **went about doing good,** and healing all that were oppressed of the devil; for God was with him (Acts 10:38).]

Great things happened not only because

people had **faith in Jesus,**

but also because

Jesus had so much **faith in them.**

171:7.9 Most of the really important things which Jesus said or did seemed to happen casually,

"as he passed by."

There was so little of the professional, the well-planned, or the premeditated in the Master's earthly ministry.

He **dispensed** health and scattered **happiness** naturally and gracefully as he journeyed through life.

It was literally true,

"He went about doing good."

Why do we not imitate the method of Jesus? We have the same opportunities that he had to do good to people as we pass by. The way along which Jesus walked was the same ordinary road which we follow every day of our lives (C 166).

171:7.10 And it behooves the Master's followers in all ages to learn to minister as "they pass by"—to do unselfish good as they go about their daily duties.

8. PARABLE OF THE POUNDS

171:8.1 They did not start from Jericho until near noon since they sat up late the night before while Jesus taught Zaccheus and his family the gospel of the kingdom. About halfway up the ascending road to Bethany the party paused for lunch while the multitude passed on to Jerusalem, not knowing that Jesus and the apostles were going to abide that night on the Mount of Olives.

171:8.2 The parable of the pounds, unlike the parable of the talents, which was intended for all the disciples, was spoken more exclusively to the apostles⁵

[See endnote.]

and was largely based on the experience of Archelaus and his futile attempt to gain the rule of the kingdom of Judea.⁶

[... He introduced a parable which is unique among His recorded parables in this—that it is based upon a recent incident of contemporary history (Smith2 319).]

This is one of the few parables of the Master to be founded on an actual historic character.

It was not strange that they should have had Archelaus in mind inasmuch as the house of Zaccheus in Jericho was very near

[[Herod the Great's] son Archelaus also built there a palace (Edersheim2 350).]

the ornate palace of Archelaus,

[The water of these springs, distributed by aqueducts, gave, under a tropical sky, unsurpassed fertility to the rich soil along the 'plain' of Jericho, which is about twelve or fourteen miles wide (Edersheim2 349).]

and his aqueduct

ran along the road by which they had departed from Jericho.

XXVII: FROM THE WITHDRAWAL TO EPHRAIM UNTIL THE FINAL ARRIVAL IN JERUSALEM. (*A Harmony of the Gospels* 155)

§117. PARABLE OF THE MINÆ, Luke 19:11-28.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.

171:8.3 Said Jesus:

“You think that the Son of Man goes up to Jerusalem to receive a kingdom, but I declare that you are doomed to disappointment.

Do you not remember about

12 He said therefore, A certain nobleman went into a far country,

a certain prince who went into a far country

to receive for himself a kingdom, and to return.

to receive for himself a kingdom,

but even before he could return,

14 But his citizens hated him,

the citizens of his province, who in their hearts had already rejected him,

and sent an embassy after him, saying,

sent an embassy after him, saying,

We will not that this man reign over us.

‘We will not have this man to reign over us’?

As this king was rejected in the temporal rule, so is the Son of Man to be rejected in the spiritual rule.

Again I declare that my kingdom is not of this world; but if the Son of Man had been accorded the spiritual rule of his people, he would have accepted such a kingdom of men's souls and would have reigned over such a dominion of human hearts. Notwith-standing that they reject my spiritual rule over them, I will return again to receive from others such a kingdom of spirit as is now denied me. You will see the Son of Man rejected now, but in another age that which the children of Abraham now reject will be received and exalted.

171:8.4 "And now, as the rejected nobleman of this parable,

13 And he called ten servants of his,

I would call before me my twelve servants, special stewards,

and gave them ten pounds,

and giving into each of your hands the sum of one pound,

I would admonish each to heed well my instructions that you

and said unto them, Trade ye *berewith* till I come.

trade diligently with your trust fund while I am away

that you may have wherewith to justify your stewardship when I return, when a reckoning shall be required of you.

15 And it came to pass, when he was come back again,

171:8.5 "And even if this rejected Son should not return,

having received the kingdom,

another Son will be sent to receive this kingdom,

that he commanded these servants, unto whom he had given the money, to be called to him,

and this Son will then send for all of you to receive your report of stewardship

that he might know what they had gained by trading.

and to be made glad by your gains.

171:8.6 “And when these stewards were subsequently called together for an accounting,

16 And the first came before him, saying,

the first came forward, saying,

Lord, thy pound hath made ten pounds more.

‘Lord, with your pound I have made ten pounds more.’

17 And he said unto him,

And his master said to him:

Well done, thou good servant:

‘Well done; you are a good servant;

because thou wast found faithful in a very little, have thou authority over ten cities.

because you have proved faithful in this matter, I will give you authority over ten cities.’

18 And the second came, saying,

And the second came, saying,

Thy pound, Lord, hath made five pounds.

‘Your pound left with me, Lord, has made five pounds.’

19 And he said unto him also,

And the master said,

Be thou also over five cities.

‘I will accordingly make you ruler over five cities.’

And so on down through the others until

20 And another came, saying,

the last of the servants, on being called to account, reported:

Lord, behold, *here is* thy pound, which I kept laid up in a napkin:

‘Lord, behold, here is your pound, which I have kept safely done up in this napkin.

21 for I feared thee, because thou art an austere man:

And this I did because I feared you; I believed that you were unreasonable,

thou takest up that which thou layedst not down,

seeing that you take up where you have not laid down,

and reapest that which thou didst not sow.

and that you seek to reap where you have not sown.’

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22 He saith unto him,

Then said his lord:

‘You negligent and unfaithful servant,

Out of thine own mouth will I judge thee,
thou wicked servant.

I will judge you out of your own mouth.

Thou knewest that I am an austere man,
taking up that which I laid not down, and
reaping that which I did not sow;

You knew that I reap where I have
apparently not sown;

therefore you knew this reckoning would
be required of you.

23 then wherefore gavest thou not my
money into the bank,

Knowing this, you should have at least
given my money to the banker

and I at my coming should have required it
with interest?

that at my coming I might have had it with
proper interest.’

24 And he said unto them that stood by,

171:8.7 “And then said this ruler to
those who stood by:

Take away from him the pound, and give it
unto him that hath the ten pounds.

‘Take the money from this slothful
servant and give it to him who has ten
pounds.’

25 And they said unto him, Lord, he hath
ten pounds.

And when they reminded the master that
such a one already had ten pounds,

26 I say unto you,

he said:

that unto every one that hath shall be
given;

‘To every one who has shall be given
more,

but from him that hath not, even that
which he hath shall be taken away from
him.

but from him who has not, even that
which he has shall be taken away from
him.’”

27 But these mine enemies, that would not
that I should reign over them, bring hither,
and slay them before me.

SOURCE OR PARALLEL

URANTIA PAPER 171

[*Note:* According to the Urantia Book, the parable of the talents was not told until the following Tuesday; see 176:3.4-5.]

171:8.8 And then the apostles sought to know the difference between the meaning of this parable and that of the **former** parable of the talents,

but Jesus would only say, in answer to their many questions: “Ponder well these words in your hearts while each of you finds out their true meaning.”

171:8.9 It was Nathaniel who so well taught the meaning of these two parables in the after years, summing up his teachings in these conclusions:

171:8.10 1. Ability is the practical measure of life’s opportunities. You will never be held responsible for the accomplishment of that which is beyond your abilities.

171:8.11 2. Faithfulness is the unerring measure of human trustworthiness. He who is faithful in little things is also likely to exhibit faithfulness in everything consistent with his endowments.

171:8.12 3. The Master grants the lesser reward for lesser faithfulness when there is like opportunity.

[*Compare:* In the parable of the Talents the lesson is, that difference in endowment or opportunity involves no difference in the reward.... Where **like faithfulness** has been shown, **like reward** will be given, in spite of the disparity of opportunity and of result. The significance of the parable of the Pounds is different: each starts from the same level, but they reach a very different result.... The lesson again is that devotion to the master’s interests is what counts in the final reward (Arthur S. Peake, “Talents (Parable of),” in ***A Dictionary of Christ and the Gospels***, Vol. II: *Labour-Zion* [1908], p. 696).]

171:8.13 4. He grants a **like reward** for **like faithfulness** when there is lesser opportunity.

171:8.14 When they had finished their lunch, and after the multitude of followers had gone on toward Jerusalem, Jesus, standing there before the apostles in the shade of an overhanging rock by the roadside, with cheerful dignity and a gracious majesty pointed his finger westward, saying: "Come, my brethren,

28 And when he had thus spoken, he went on before, going up to Jerusalem.

let us go on into Jerusalem,

there to receive that which awaits us; thus shall we fulfill the will of the heavenly Father in all things."

171:8.15 And so Jesus and his apostles resumed this, the Master's last journey to Jerusalem in the likeness of the flesh of mortal man.

1. *Compare*: [The Jewish rulers] would quickly have been apprised of His presence at Bethabara, that busy ford of the Jordan; and so He betook Himself to Ephraim, a peaceful little town twenty miles north of Jerusalem ... (Smith2 310).

Compare: [John the Baptist] had now reached what seems to have been the most northern point of his Mission-journey, Beth-Abara ('the house of passage,' or 'of shipping')—according to the ancient reading, Bethany ('the house of shipping')—one of the best known fords across the Jordan into Peræa [St. John 1.28] (Edersheim1 278).

2. *Note*: Daniel A. Poling's *Between Two Worlds: The Romance of Jesus* (1931) contains a story line in which Simon Peter secretly procures a sword from the Roman centurion at Capernaum. Jesus knows all about it but pretends he doesn't. (See Poling 140ff.)

3. [[T]he disciples are represented as being bewildered by the saying, as not understanding its meaning, and as afraid to ask him (Murry 248).

There is little doubt that Jesus essayed the hopeless task of telling his disciples of his expectation. It is certain that he spoke to them dark words which they did not understand, whose meaning they did not dare to ask him (M 252).

4. ... heavy trampling of the multitude ... (Bowie 231).

5. *Compare*: [The Parable of the Pounds] was addressed primarily to His disciples. They were dreaming of reward and glory ere many days should elapse, and Jesus showed them what really awaited them (Smith1 387).

6. *Note*: Archelaus' attempt to gain the rule of Judea was actually successful, not futile.

From the Wikipedia article on Herod Archelaus:

Archelaus ... was proclaimed king by the army, but declined to assume the title until he had submitted his claims to Caesar Augustus in Rome. In Rome he was opposed by Antipas and by many of the Jews, who feared his cruelty, based on the murder of 3000; but in 4 BC Augustus allotted to him the greater part of the kingdom (Samaria, Judea, and Idumea) with the title of ethnarch (not king).