

Paper 172 — Going into Jerusalem

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

Sources for Paper 172, in the order in which they appear

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

Note: This source is coded **Smith2.**
- (2) 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)
- (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) P. Whitwell **Wilson**, *The Christ We Forget: A Life of Our Lord for Men of To-day* (New York: Fleming H. Revell Company, 1917)
- (5) Daniel A. **Poling**, *Between Two Worlds: The Romance of Jesus* (New York: Harper & Brothers Publishers, 1931)
- (6) 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.**
- (7) Walter Russell **Bowie**, *The Master: A Life of Jesus Christ* (New York: Charles Scribner's Sons, 1928)
- (8) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York: The Macmillan Company, 1922)
- (9) Charles **Fiske** and Burton Scott **Easton**, *The Real Jesus: What He Taught: What He Did: Who He Was* (New York and London, Harper & Brothers Publishers, 1929)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)

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PAPER 172 — GOING INTO JERUSALEM

172:0.1 Jesus and the apostles arrived at Bethany shortly after four o'clock on Friday afternoon, March 31, A.D. 30. Lazarus, his sisters, and their friends were expecting them; and since so many people came every day to talk with Lazarus about his resurrection, Jesus was informed that arrangements had been made for him to stay with a neighboring believer,

[The scene was the house of Simon, evidently the chief personage of the village (Smith2 320).]

one Simon, the leading citizen of the little village¹

since the death of Lazarus's father.

172:0.2 That evening, Jesus received many visitors, and the common folks of Bethany and Bethphage did their best to make him feel welcome. Although many thought Jesus was now going into Jerusalem, in utter defiance of the Sanhedrin's decree of death, to proclaim himself king of the Jews, the Bethany family—Lazarus, Martha, and Mary—more fully realized that the Master was not that kind of a king; they dimly felt that this might be his last visit to Jerusalem and Bethany.

IV, XXIV: ... THE PLOT AT JERUSALEM—
 AT BETHANY, AND IN THE HOUSE OF
 SIMON THE LEPER. (Edersheim2 349)

172:0.3 The chief priests were informed that Jesus lodged at Bethany,

Without concealment Christ came to Bethany ... He came there six days before the Passover—and yet His coming was such that they could not 'take Him.'

but they thought best not to attempt to seize him among his friends;

They might as well take Him in the Temple; nay, more easily (E2 357).

And, in contrast to such scheming, haste, and search, we mark the majestic calm and quiet of Him Who knew what was before Him (E2 357).

The chief priests and the Pharisees ... 'had given commandment that, if any one knew where He was, he would show it, that they might take Him' (E2 357).

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

§118. ANOINTING OF JESUS BY MARY OF BETHANY. Matt. 26:6-13. Mark 14:3-9. John 11:55—12:11.

John 12:9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom Jesus raised from the dead.

they decided to await his coming on into Jerusalem.

Jesus knew about all this,

but he was majestically calm;

his friends had never seen him more composed and congenial; even the apostles were astounded that he should be so unconcerned when

the Sanhedrin had called upon all Jewry to deliver him into their hands.

While the Master slept that night, the apostles watched over him by twos, and many of them were girded with swords.

Early the next morning they were awakened by

hundreds of pilgrims who came out from Jerusalem, even on the Sabbath day, to see Jesus and Lazarus, whom he had raised from the dead.

1. SABBATH AT BETHANY

John 11:55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56 They sought therefore for Jesus, and spake one with another, as they stood in the temple,

What think ye? That he will not come to the feast?

[Compare: Jesus had arrived at Bethany six days before the Passover—that is, on a Friday (Edersheim2 357-58).] [See also *John 12:1*.]

ON THE ROAD TO DEATH (Smith2 310)

Tidings of His approach had preceded Him, and in brave defiance of the Sanhedrin's edict the folk had resolved to honour Him with a public entertainment

The scene was the house of Simon, evidently the chief personage of the village (S2 320).

172:1.1 Pilgrims from outside of Judea, as well as the Jewish authorities, had all been asking:

“What do you think? will Jesus come up to the feast?”

Therefore, when the people heard that Jesus was at Bethany, they were glad, but the chief priests and Pharisees were somewhat perplexed. They were pleased to have him under their jurisdiction, but they were a trifle disconcerted by his boldness; they remembered that on his previous visit to Bethany, Lazarus had been raised from the dead, and Lazarus was becoming a big problem to the enemies of Jesus.

172:1.2 Six days before the Passover, on the evening after the Sabbath,

all Bethany and Bethphage joined in celebrating the arrival of Jesus by a public banquet

at the home of Simon.

This supper was in honor of both Jesus and Lazarus; it was tendered in defiance of the Sanhedrin.

Jewish sentiment debarred women from participation in a public feast, but Martha, that good housewife, was charged with its superintendence.

As for Mary, all that was allowed her was to take her place among the spectators and watch the banquet and listen to the conversation; but therewith she was not content (S2 320).

XXXIII: HIS ROYAL ENTRY (Wilson 241)

Joshua and Jesus. (Wilson 242)

[contd] Jesus and Joshua were **namesakes**: they are two forms of one word, and the meaning is "Jehovah is Saviour."

Joshua set himself up to save the people by conquest, by statesmanship, by the arm of flesh. It was God's will that this method should be tried, and Nature was bidden to assist. Jordan, in flood, afforded a dry passage for the invaders. The **walls of the city fell down** at the blast of the trumpet (W 242).

Martha directed the serving of the food;

her sister Mary was among the women onlookers

as it was **against the custom of the Jews for a woman to sit at a public banquet.**

The agents of the Sanhedrin were present, but they feared to apprehend Jesus in the midst of his friends.

172:1.3 Jesus talked with Simon about Joshua of old,

whose **namesake** he was,

and recited how Joshua and the Israelites had come up to Jerusalem through Jericho.

In commenting on the legend of

the **walls of Jericho falling down,**

But the last progress of Jesus was marked by no such miracles.... What He destroyed was not the walls of Jericho, but the walls of prejudice which ostracized Zacchæus, and the walls of darkness that enclosed blind Bartimæus (W 242-43).

§118. ANOINTING OF JESUS BY MARY OF BETHANY. Matt. 26:6-13. Mark 14:3-9. John 11:55—12:11.

[... and, bending over the couch where He reclined, ... (Smith2 320).]

Mark 14:[3] there came a woman having an alabaster cruse of ointment of spikenard, very costly; *and* she brake the cruse,

and poured it over his head.

John 12:3 Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus,

Jesus said: "I am not concerned with such walls of brick and stone;

but I would cause the walls of prejudice, self-righteousness, and hate to crumble

before this preaching of the Father's love for all men."

172:1.4 The banquet went along in a very cheerful and normal manner except that all the apostles were unusually sober. Jesus was exceptionally cheerful and had been playing with the children up to the time of coming to the table.

172:1.5 Nothing out of the ordinary happened until near the close of the feasting when Mary the sister of Lazarus stepped forward from among the group of women onlookers

and, going up to where Jesus reclined as the guest of honor,

proceeded to open a large alabaster cruse of very rare and costly ointment;²

and after anointing the Master's head,

she began to pour it upon his feet

and wiped his feet with her hair:

and the house was filled with the odour of the ointment.

Mark 14:[5] And they murmured against her.

Mark 14:4 But there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made?

John 12:4 But Judas Iscariot, one of his disciples, that should betray him,

saith,

5 Why was not this ointment sold for three hundred shillings, and given to the poor?

Mark 14:6 But Jesus said,

Let her alone;

why trouble ye her?

she hath wrought a good work on me.

as she took down her hair

and wiped them with it.

The whole house became filled with the odor of the ointment,

and everybody present was amazed at what Mary had done.

Lazarus said nothing,

but when some of the people murmured,

showing indignation that so costly an ointment should be thus used,

Judas Iscariot

stepped over to where Andrew reclined and said:

“Why was this ointment not sold and the money bestowed to feed the poor?

You should speak to the Master that he rebuke such waste.”

172:1.6 Jesus, knowing what they thought and hearing what they said, put his hand upon Mary’s head as she knelt by his side and, with a kindly expression upon his face,

said:

“Let her alone, every one of you.

Why do you trouble her about this,

seeing that she has done a good thing in her heart?

7 For ye have the poor always with you,
and whensoever ye will ye can do them
good:

but me ye have not always.

Mark 14.9 And verily I say unto you,

Wheresoever the gospel shall be preached
throughout the whole world,

that also which this woman hath done shall
be spoken of for a memorial of her.

[*Compare:* Judas went off in a rage. He
resented the rebuke but sensed a deeper meaning....
That Sunday morning refusal of a crown had settled
the matter for Judas. He only waited his chance to
sell out ([Poling](#) 164-65).] [*See also* 139:12.10.]

To you who murmur and say that this
ointment should have been sold and the
money given to the poor, let me say that

you have the poor always with you so that
you may minister to them at any time it
seems good to you;

but I shall not always be with you;

I go soon to my Father.

This woman has long saved this ointment
for my body at its burial, and now that it
has seemed good to her to make this
anointing in anticipation of my death, she
shall not be denied such satisfaction. In
the doing of this, Mary has reproved all
of you in that by this act she evinces faith
in what I have said about my death and
ascension to my Father in heaven.

This woman shall not be reproved for that
which she has this night done;

rather do I say to you

that in the ages to come,

wherever this gospel shall be preached
throughout the whole world,

what she has done will be spoken of in
memory of her.”

172:1.7 It was because of this rebuke,
which he took as a personal reproof, that
Judas Iscariot finally made up his mind to
seek revenge for his hurt feelings.

Many times had he entertained such ideas
subconsciously, but now he dared to think
such wicked thoughts in his open and
conscious mind.

[[M]arking with his keen eyes the quality of Mary's offering, he had appraised it at three hundred *denarii*—no mean sum, since a *denarius* was a day's wage at that period, and three hundred were a whole year's earnings (Smith² 321).]

[[T]he sum spent was very large, remembering that 200 dinars (about 6*l.*) nearly sufficed to provide bread for 5,000 men with their families, and that the ordinary wages of a labourer amounted to only one dinar a day (Edersheim² 358).]

John 12:10 But the chief priests took counsel

that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

And many others encouraged him in this attitude since the cost of this ointment was a sum equal to

the earnings of one man for one year—

enough to provide bread for five thousand persons.

But Mary loved Jesus; she had provided this precious ointment with which to embalm his body in death, for she believed his words when he forewarned them that he must die, and it was not to be denied her if she changed her mind and chose to bestow this offering upon the Master while he yet lived.

172:1.8 Both Lazarus and Martha knew that Mary had long saved the money wherewith to buy this cruse of spikenard, and they heartily approved of her doing as her heart desired in such a matter, for they were well-to-do and could easily afford to make such an offering.

172:1.9 When the chief priests heard of this dinner in Bethany for Jesus and Lazarus,

they began to take counsel among themselves as to what should be done with Lazarus.

And presently they decided that

Lazarus must also die.

[[T]hey well judged that it would be useless to put Jesus to death if they permitted Lazarus, who represented the very peak of his wonder-working, to live and bear testimony to the fact that Jesus had raised him from the dead (168:5.1).]

They rightly concluded that it would be useless to put Jesus to death if they permitted Lazarus, whom he had raised from the dead, to live.

2. SUNDAY MORNING WITH THE APOSTLES

172:2.1 On this Sunday morning, in Simon's beautiful garden, the Master called his twelve apostles around him and gave them their final instructions preparatory to entering Jerusalem. He told them that he would probably deliver many addresses and teach many lessons before returning to the Father but advised the apostles to refrain from doing any public work during this Passover sojourn in Jerusalem. He instructed them to remain near him and to "watch and pray."³

[See 171:4.1-2.]

Jesus knew that many of his apostles and immediate followers even then carried swords concealed on their persons, but he made no reference to this fact.

172:2.2 This morning's instructions embraced a brief review of their ministry from the day of their ordination near Capernaum down to this day when they were preparing to enter Jerusalem. The apostles listened in silence; they asked no questions.

172:2.3 Early that morning David Zebedee had turned over to Judas the funds realized from the sale of the equipment of the Pella encampment, and Judas, in turn, had placed the greater part of this money in the hands of Simon, their host, for safekeeping in anticipation of the exigencies of their entry into Jerusalem.

172:2.4 After the conference with the apostles Jesus held converse with Lazarus and instructed him to avoid the sacrifice of his life to the vengefulness of the Sanhedrin.

[*Compare:* Probably Lazarus was compelled to flee; and this may be the reason why he does not appear in the narratives of the Crucifixion and the Resurrection ([Smith1](#) 390, footnote).]

It was in obedience to this admonition that Lazarus, a few days later, fled to Philadelphia when the officers of the Sanhedrin sent men to arrest him.

172:2.5 In a way, all of Jesus' followers sensed the impending crisis, but they were prevented from fully realizing its seriousness by the unusual cheerfulness and exceptional good humor of the Master.

3. THE START FOR JERUSALEM

[... Bethany was only about fifteen furlongs—or about two miles—from Jerusalem ... ([Edersheim2](#) 320).]

172:3.1 Bethany was about two miles from the temple,

and it was half past one that Sunday afternoon when Jesus made ready to start for Jerusalem.

XXXIII: HIS ROYAL ENTRY (Wilson 241)

“His Last Few Nights.” (Wilson 247)

[Bethany] was a village without history, without architecture, without social or strategic importance ... but it has this distinction—there alone did Jesus feel at ease. Bethlehem and Nazareth and Jerusalem all rejected Him:

in Bethany, He could speak or remain silent as He wished; He was never weary, without resting; He was never hungry, without receiving meat. There, in Bethany, one really sees what He meant by God’s kingdom coming upon earth (W 248).

[Compare Edersheim2 363.]

He had feelings of profound affection for Bethany and its simple people.

Nazareth, Capernaum, and Jerusalem had rejected him,

but Bethany had accepted him, had believed in him.

And it was in this small village, where almost every man, woman, and child were believers, that he chose to perform the mightiest work of his earth bestowal, the resurrection of Lazarus. He did not raise Lazarus that the villagers might believe, but rather because they already believed.

172:3.2 All morning Jesus had thought about his entry into Jerusalem. Heretofore he had always endeavored to suppress all public acclaim of him as the Messiah, but it was different now; he was nearing the end of his career in the flesh, his death had been decreed by the Sanhedrin, and no harm could come from allowing his disciples to give free expression to their feelings, just as might occur if he elected to make a formal and public entry into the city.

XI: THE ENTRANCE INTO THE CITY
(Bowie 234)

[contd] Seen in the long perspective of the years, that entrance into Jerusalem may have various aspects, according to the understanding of those who think they see.

It may appear as a **final grasp at power**, desperate and magnificent (B 234).

It may appear as the **delusion of a dreamer**...

But the truth is a profounder matter (B 234).

172:3.3 Jesus did not decide to make this public entrance into Jerusalem as a last bid for popular favor nor as

a **final grasp for power**.

Neither did he do it altogether to satisfy the human longings of his disciples and apostles.

Jesus entertained none of

the **illusions of a fantastic dreamer**;

he well knew what was to be the outcome of this visit.

172:3.4 Having decided upon making a public entrance into Jerusalem, the Master was confronted with the necessity of choosing a proper method of executing such a resolve. Jesus thought over all of the many more or less contradictory so-called Messianic prophesies, but there seemed to be only one which was at all appropriate for him to follow. Most of these prophetic utterances depicted a king, the son and successor of David, a bold and aggressive temporal deliverer of all Israel from the yoke of foreign domination.

[Compare Smith2 326-27.]

But there was one Scripture that had sometimes been associated with the Messiah by those who held more to the spiritual concept of his mission, which Jesus thought might consistently be taken as a guide for his projected entry into Jerusalem.

LI: THE TRIUMPHAL ENTRY INTO JERUSALEM (Barton 315)

This Scripture was found in Zechariah, and it said:

“Rejoice greatly, O daughter of Zion;

“Rejoice greatly, O daughter of Zion;

Shout, O daughter of Jerusalem.

shout, O daughter of Jerusalem.

Behold, thy King cometh unto thee.

Behold, your king comes to you.

He is just, and having salvation;

He is just and he brings salvation.

Lowly, and riding upon an ass.

He comes as the lowly one, riding upon an ass,

Even upon a colt the foal of an ass.”
(Zech. 9:9.) (B 316)

upon a colt, the foal of an ass.”

XIX: THE DAYS OF LOST OPPORTUNITY (Fiske & Easton 155)

Warrior kings rode on horses;

172:3.5 A warrior king always entered a city riding upon a horse;

when kings went on peaceful errands, they went on asses (F&E 155).

a king on a mission of peace and friendship always entered riding upon an ass.

Jesus would not enter Jerusalem as a man on horseback, but he was willing to enter peacefully and with good will as the Son of Man on a donkey.

LI: THE TRIUMPHAL ENTRY INTO JERUSALEM (Barton 315)

In reality the ride over the Mount of Olives was Jesus' last attempt to convey to those about him by **symbolic** act that which his words had **failed** to convey, that he had not come to be a conquering warrior or political king, but a lowly Servant and Prince of Peace (B 318).

[It was probably soon after His outset, that He sent the 'two disciples'—possibly **Peter and John**—into 'the village over against' them—presumably **Bethphage** (Edersheim2 364).]

[... Bethphage, a **neighbouring village** on the crest of Olivet barely a mile **north-west of Bethany** ... (Smith2 327).]

XXVIII: SUNDAY.—A DAY OF TRIUMPH. (*A Harmony of the Gospels* 169)

§119. THE TRIUMPHAL ENTRY. Matt. 21:1-11. Mark 11:1-11. Luke 19:29-44. John 12:12-19.

Mark 11:[1] he sendeth two of his disciples, 2 and saith unto them,

Go your way into the village that is over against you:

and straightway as ye enter into it,

[... **where two roads met**, ... (Edersheim2 365).]

ye shall find a colt tied, whereon no man ever yet sat;

172:3.6 Jesus had long tried by direct teaching to impress upon his apostles and his disciples that his kingdom was not of this world, that it was a purely spiritual matter; but he had not succeeded in this effort.

Now, what he had **failed** to do by plain and personal teaching, he would attempt to accomplish by a **symbolic** appeal.

Accordingly, right after the noon lunch,

Jesus called **Peter and John**, and after directing them to go over to **Bethphage**,

a **neighboring village** a little off the main road and a short distance **northwest of Bethany**,

he further said:

“Go to Bethphage,

and when you come to the **junction of the roads**,

you will find the colt of an ass tied there.

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loose him, and bring him.

Loose the colt and bring it back with you.

3 And if any one say unto you, Why do ye this?

If anyone asks you why you do this,

say ye, The Lord hath need of him;

merely say, 'The Master has need of him.'"

and straightway he will send him back hither.

4 And they went away,

And when the two apostles had gone into Bethphage as the Master had directed,

and found a colt tied at the door without in the open street; and they loose him.

they found the colt tied near his mother in the open street

and close to a house on the corner.

Luke 29:33 And as they were loosing the colt,

As Peter began to untie the colt,

the owners thereof said unto them, Why loose ye the colt?

the owner came over and asked why they did this,

Mark 11:6 And they said unto them even as Jesus had said:

and when Peter answered him as Jesus had directed,

and they let them go.

the man said: "If your Master is Jesus from Galilee, let him have the colt."

[7] And they bring the colt unto Jesus,

And so they returned bringing the colt with them.

172:3.7 By this time several hundred pilgrims had gathered around Jesus and his apostles. Since midforenoon the visitors passing by on their way to the Passover had tarried.

IV, XXIV: ... THE PLOT AT JERUSALEM—
AT BETHANY, AND IN THE HOUSE OF
SIMON THE LEPER. (Edersheim2 349)

Perhaps that very morning some had come from Bethany, and told it in the Temple, among the festive bands—specially among his own Galileans, and generally in Jerusalem, that on that very day—in a few hours—Jesus might be expected to enter the City (E2 365).

Meanwhile, David Zebedee and some of his former messenger associates took it upon themselves to hasten on down to Jerusalem, where they effectively spread the report among the throngs of visiting pilgrims about the temple that Jesus of Nazareth was making a triumphal entry into the city.

Accordingly, several thousand of these visitors flocked forth to greet this much-talked-of prophet and wonder-worker, whom some believed to be the Messiah. This multitude, coming out from Jerusalem, met Jesus and the crowd going into the city just after they had passed over the brow of Olivet and had begun the descent into the city.

172:3.8 As the procession started out from Bethany, there was great enthusiasm among the festive crowd of disciples, believers, and visiting pilgrims, many hailing from Galilee and Perea. Just before they started, the twelve women of the original women's corps, accompanied by some of their associates, arrived on the scene and joined this unique procession as it moved on joyously toward the city.

§119. THE TRIUMPHAL ENTRY. Matt. 21:1-11. Mark 11:1-11. Luke 19:29-44. John 12:12-19.

Luke 19:[35] and they threw their garments upon the colt,

and set Jesus thereon.

172:3.9 Before they started,

the Alpheus twins put their cloaks on the donkey

and held him while the Master got on.

| | |
|---|---|
| | As the procession moved toward the summit of Olivet, |
| Mark 11:8 And many spread their garments upon the way; | the festive crowd threw their garments on the ground |
| and others branches, which they had cut from the fields. | and brought branches from the near-by trees |
| [‘ ... to form a momentary carpet as He approached’ (Edersheim2 366-67).] | in order to make a carpet of honor for the donkey bearing the royal Son, the promised Messiah. |
| | As the merry crowd moved on toward Jerusalem, |
| [9] And they that went before, and they that followed, cried, | they began to sing, or rather to shout in unison, |
| [See endnote.] | <u>the Psalm</u> , ⁴ |
| Matt. 21:[9] Hosanna to the son of David: | “Hosanna to the son of David; |
| Blessed <i>is</i> he that cometh in the name of the Lord; | blessed is he who comes in the name of the Lord. |
| Hosanna in the highest. | Hosanna in the highest. |
| Mark 11:10 Blessed <i>is</i> the kingdom that cometh, <i>the kingdom</i> of our father David: Hosanna in the highest. | Blessed be the kingdom that comes <u>down from heaven</u> .” |
| | 172:3.10 Jesus was lighthearted and cheerful as they moved along until he came to the brow of Olivet, |
| Luke 19:41 And when he drew nigh, he saw the city | where the city and the temple towers came into full view; |
| [... so then must have risen the Temple-tower ... (Edersheim2 369).] | |
| | there the Master stopped the procession, and a great silence came upon all as |
| and wept over it, | they beheld him weeping. |

| | |
|--|---|
| | Looking down upon the vast multitude coming forth from the city to greet him, the Master, with much emotion and with tearful voice, |
| 42 saying, | said: |
| | “O Jerusalem, |
| If thou hadst known in this day, even thou, | if you had only known, even you, at least in this your day, |
| the things which belong unto peace! | the things which belong to your peace, |
| | and which you could so freely have had! |
| but now they are hid from thine eyes. | But now are these glories about to be hid from your eyes. |
| | You are about to reject the Son of Peace and turn your backs upon the gospel of salvation. |
| 43 For the days shall come upon thee, when thine enemies shall cast up a bank about thee, | The days will soon come upon you wherein your enemies will cast a trench around about you |
| [Days will come upon you when your foes will embank a trench against you ... (Smith2 328).] | |
| and compass thee round, and keep thee in on every side, | and lay siege to you on every side; |
| 44 and shall dash thee to the ground, and thy children within thee; | they shall utterly destroy you, |
| and they shall not leave in thee one stone upon another; | insomuch that not one stone shall be left upon another. |
| | And all this shall befall you |
| because thou knewest not the time of thy visitation. | because you knew not the time of your divine visitation. |
| | You are about to reject the gift of God, and all men will reject you.” |

John 12:12 On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,

13 took the branches of the palm trees, and went forth to meet him,

and cried out, Hosanna: Blessed *is* he that cometh in the name of the Lord, even the King of Israel.

[All this seems a little stilted, an approach to the **dramatic** quite unlike Jesus. It is much more probable that he made the preparations for his entrance into Jerusalem in a quiet way ... The crowds that greeted him made the entrance more of a spectacle than was his intention ... (Fiske & Easton 156).]

[With these went also a number of 'Pharisees,' their hearts filled with bitterest thoughts of jealousy and hatred (Edersheim2 365).]

172:3.11 When he had finished speaking, they began the descent of Olivet and presently were joined by

the multitude of visitors who had come from Jerusalem

waving palm branches,

shouting hosannas,

and otherwise expressing gleefulness and good fellowship.

The Master had not planned that these crowds should come out from Jerusalem to meet them; that was the work of others. He never premeditated anything which was **dramatic**.

172:3.12 Along with the multitude which poured out to welcome the Master, there came also many of the Pharisees and his other enemies.

They were so much perturbed by this sudden and unexpected outburst of popular acclaim that they feared to arrest him lest such action precipitate an open revolt of the populace. They greatly feared the attitude of the large numbers of visitors, who had heard much of Jesus, and who, many of them, believed in him.

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172:3.13 As they neared Jerusalem, the crowd became more demonstrative, so much so that

Luke 19:39 And some of the Pharisees from the multitude said unto him,

some of the Pharisees made their way up alongside Jesus and said:

Teacher, rebuke thy disciples.

“Teacher, you should rebuke your disciples

and exhort them to behave more seemly.”

40 And he answered and said,

Jesus answered:

“It is only fitting that these children should welcome the Son of Peace, whom the chief priests have rejected.

I tell you that, if these shall hold their peace, the stones will cry out.

It would be useless to stop them lest in their stead these stones by the roadside cry out.”

172:3.14 The Pharisees hastened on ahead of the procession to rejoin the Sanhedrin, which was then in session at the temple,

John 12:19 The Pharisees therefore said among themselves,

and they reported to their associates:

Behold how ye prevail nothing:

“Behold, all that we do is of no avail;

we are confounded by this Galilean.

The people have gone mad over him; if we do not stop these ignorant ones,

lo, the world is gone after him.

all the world will go after him.”

IV, XXIV: ... THE PLOT AT JERUSALEM—
AT BETHANY, AND IN THE HOUSE OF
SIMON THE LEPER. (Edersheim2 349)

Again, as regards their welcome of
Christ, deeply significant as it was, we
must not attach to it deeper meaning than
it possessed (E2 371).

[A few days more, and those very mouths which
were shouting “Hosanna!” would be clamouring
“Crucify him! crucify him!” (Smith1 393).]

[T]hese country-people were but ill-
informed; they dared not resist the com-
bined authority of their own Sanhedrin
and of the Romans (E2 371).

§119. THE TRIUMPHAL ENTRY. Matt. 21:1-
11. Mark 11:1-11. Luke 19:29-44. John 12:12-19.

Matt. 21:10 And when he was come
into Jerusalem, all the city was stirred,

saying, Who is this?

11 And the multitudes said,

This is the prophet, Jesus, from Nazareth
of Galilee.

172:3.15 There really was no deep
significance to be attached to this
superficial and spontaneous outburst of
popular enthusiasm.

This welcome, although it was joyous and
sincere, did not betoken any real or
deep-seated conviction in the hearts of
this festive multitude.

These same crowds were equally as
willing quickly to reject Jesus later on
this week

when the Sanhedrin once took a firm and
decided stand against him,

and when they became disillusioned—
when they realized that Jesus was not
going to establish the kingdom in
accordance with their long-cherished
expectations.

172:3.16 But the whole city was
mightily stirred up,

insomuch that everyone asked, “Who is
this man?”

And the multitude answered,

“This is the prophet of Galilee, Jesus of
Nazareth.”

4. VISITING ABOUT THE TEMPLE

172:4.1 While the Alpheus twins returned the donkey to its owner,

Mark 11:[11] And he entered into Jerusalem, into the temple; [*contd 172:4.3*]

Jesus and the ten apostles detached themselves from their immediate associates and strolled about the temple,

viewing the preparations for the Passover.

HIS ENTRANCE INTO JERUSALEM
(Smith² 325)

No attempt was made to molest Jesus as the Sanhedrin greatly feared the people, and that was, after all, one of the reasons Jesus had for allowing the multitude thus to acclaim him. The apostles little understood

[T]he manifestation of popular interest on His arrival at Bethany that Sunday evening suggested to Him a procedure which would not merely ensure Him against immediate molestation but afford an opportunity for a final and singularly impressive appeal to the crowded city (S2 326).

that this was the only human procedure which could have been effective in preventing Jesus' immediate arrest upon entering the city.

The Master desired to give the inhabitants of Jerusalem, high and low, as well as the tens of thousands of Passover visitors, this one more and last chance to hear the gospel and receive, if they would, the Son of Peace.

172:4.2 And now, as the evening drew on and the crowds went in quest of nourishment, Jesus and his immediate followers were left alone. What a strange day it had been! The apostles were thoughtful, but speechless. Never, in their years of association with Jesus, had they seen such a day.

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

§128. THE WIDOW'S TWO MITES. Mark 12:41-44. Luke 21:1-4.

Mark 12:41 And he sat down over against the treasury,

and beheld how the multitude cast money into the treasury:

and many that were rich cast in much.

42 And there came a poor widow,

[... in the garb on a desolate mourner; her condition, appearance, and bearing that of a 'pauper' (Edersheim2 388).]

and she cast in two mites, which make a farthing.

[A *lepton*, like our mite, was the smallest of copper coins (Smith2 330).]

[All along these colonnades were the thirteen trumpet-shaped boxes ... These 'trumpets' bore each inscriptions, marking the objects of contribution ... (Edersheim2 387).]

For a moment they sat down by the treasury,

watching the people drop in their contributions:

the rich putting much in the receiving box

and all giving something in accordance with the extent of their possessions.

At last there came along a poor widow,

scantly attired,

and they observed as

she cast two mites

(small coppers) into the trumpet.

SOURCE OR PARALLEL

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43 And he called unto him his disciples,
and said unto them,

And then said Jesus, calling the attention
of the apostles to the widow:

“Heed well what you have just seen.

Luke 21:3 And he said, Of a truth I say
unto you, This poor widow cast in more
than they all:

This poor widow cast in more than all the
others,

[4] for all these did of their superfluity cast
in unto the gifts:

for all these others, from their superfluity,
cast in some trifle as a gift,

Mark 12:[44] but she of her want

but this poor woman, even though she is
in want,

did cast in all that she had, *even* all her
living.

gave all that she had, even her living.”

XXVIII: SUNDAY.—A DAY OF
TRIUMPH. (*A Harmony of the Gospels* 169)

§119. THE TRIUMPHAL ENTRY. Matt. 21:1-
11. Mark 11:1-11. Luke 19:29-44. John 12:12-19.

Mark 11:[11] and when he had looked
round about upon all things, it now being
eventide,

172:4.3 As the evening drew on, they
walked about the temple courts in silence,

[Thus He “surveyed the scene” in the Temple-
court ... (Smith2 330).]

and after Jesus had surveyed these
familiar scenes once more,

recalling his emotions in connection with
previous visits, not excepting the earlier
ones, he said, “Let us go up to Bethany
for our rest.”

he went out unto Bethany with the twelve.

Jesus, with Peter and John, went to the
home of Simon, while the other apostles
lodged among their friends in Bethany
and Bethphage.

5. THE APOSTLES' ATTITUDE

172:5.1 This Sunday evening as they returned to Bethany, Jesus walked in front of the apostles. Not a word was spoken until they separated after arriving at Simon's house. No twelve human beings ever experienced such diverse and inexplicable emotions as now surged through the minds and souls of these ambassadors of the kingdom. These sturdy Galileans were confused and disconcerted; they did not know what to expect next; they were too surprised to be much afraid. They knew nothing of the Master's plans for the next day, and they asked no questions. They went to their lodgings, though they did not sleep much, save the twins. But they did not keep armed watch over Jesus at Simon's house.

172:5.2 Andrew was thoroughly bewildered, well-nigh confused. He was the one apostle who did not seriously undertake to evaluate the popular outburst of acclaim. He was too preoccupied with the thought of his responsibility as chief of the apostolic corps to give serious consideration to the meaning or significance of the loud hosannas of the multitude. Andrew was busy watching some of his associates who he feared might be led away by their emotions during the excitement, particularly Peter, James, John, and Simon Zelotes. Throughout this day and those which immediately followed, Andrew was troubled with serious doubts, but he never expressed any of these misgivings to his apostolic associates. He was concerned about the attitude of some of the twelve who he knew were armed with swords; but he did not know that his own brother, Peter, was carrying such a weapon.

And so the procession into Jerusalem made a comparatively superficial impression upon Andrew; he was too busy with the responsibilities of his office to be otherwise affected.

172:5.3 Simon Peter was at first almost swept off his feet by this popular manifestation of enthusiasm; but he was considerably sobered by the time they returned to Bethany that night. Peter simply could not figure out what the Master was about. He was terribly disappointed that Jesus did not follow up this wave of popular favor with some kind of a pronouncement. Peter could not understand why Jesus did not speak to the multitude when they arrived at the temple, or at least permit one of the apostles to address the crowd. Peter was a great preacher, and he disliked to see such a large, receptive, and enthusiastic audience go to waste. He would so much have liked to preach the gospel of the kingdom to that throng right there in the temple; but the Master had specifically charged them that they were to do no teaching or preaching while in Jerusalem this Passover week. The reaction from the spectacular procession into the city was disastrous to Simon Peter; by night he was sobered and inexpressibly saddened.

172:5.4 To James Zebedee, this Sunday was a day of perplexity and profound confusion; he could not grasp the purport of what was going on; he could not comprehend the Master's purpose in permitting this wild acclaim and then in refusing to say a word to the people when they arrived at the temple.

As the procession moved down Olivet toward Jerusalem, more especially when they were met by the thousands of pilgrims who poured forth to welcome the Master, James was cruelly torn by his conflicting emotions of elation and gratification at what he saw and by his profound feeling of fear as to what would happen when they reached the temple. And then was he downcast and overcome by disappointment when Jesus climbed off the donkey and proceeded to walk leisurely about the temple courts. James could not understand the reason for throwing away such a magnificent opportunity to proclaim the kingdom. By night, his mind was held firmly in the grip of a distressing and dreadful uncertainty.

172:5.5 John Zebedee came somewhere near understanding why Jesus did this; at least he grasped in part the spiritual significance of this so-called triumphal entry into Jerusalem. As the multitude moved on toward the temple, and as John beheld his Master sitting there astride the colt, he recalled hearing Jesus onetime quote the passage of Scripture, the utterance of Zechariah, which described the coming of the Messiah as a man of peace and riding into Jerusalem on an ass. As John turned this Scripture over in his mind, he began to comprehend the symbolic significance of this Sunday-afternoon pageant. At least, he grasped enough of the meaning of this Scripture to enable him somewhat to enjoy the episode and to prevent his becoming overmuch depressed by the apparent purposeless ending of the triumphal procession. John had a type of mind which naturally tended to think and feel in symbols.

172:5.6 Philip was entirely unsettled by the suddenness and spontaneity of the outburst. He could not collect his thoughts sufficiently while on the way down Olivet to arrive at any settled notion as to what all the demonstration was about. In a way, he enjoyed the performance because his Master was being honored. By the time they reached the temple, he was perturbed by the thought that Jesus might possibly ask him to feed the multitude, so that the conduct of Jesus in turning leisurely away from the crowds, which so sorely disappointed the majority of the apostles, was a great relief to Philip. Multitudes had sometimes been a great trial to the steward of the twelve. After he was relieved of these personal fears regarding the material needs of the crowds, Philip joined with Peter in the expression of disappointment that nothing was done to teach the multitude. That night Philip got to thinking over these experiences and was tempted to doubt the whole idea of the kingdom; he honestly wondered what all these things could mean, but he expressed his doubts to no one; he loved Jesus too much. He had great personal faith in the Master.

172:5.7 Nathaniel, aside from the symbolic and prophetic aspects, came the nearest to understanding the Master's reason for enlisting the popular support of the Passover pilgrims. He reasoned it out, before they reached the temple, that without such a demonstrative entry into Jerusalem Jesus would have been arrested by the Sanhedrin officials and cast into prison the moment he presumed to enter the city.

He was not, therefore, in the least surprised that the Master made no further use of the cheering crowds when he had once got inside the walls of the city and had thus so forcibly impressed the Jewish leaders that they would refrain from placing him under immediate arrest. Understanding the real reason for the Master's entering the city in this manner, Nathaniel naturally followed along with more poise and was less perturbed and disappointed by Jesus' subsequent conduct than were the other apostles. Nathaniel had great confidence in Jesus' understanding of men as well as in his sagacity and cleverness in handling difficult situations.

172:5.8 Matthew was at first nonplused by this pageant performance. He did not grasp the meaning of what his eyes were seeing until he also recalled the Scripture in Zechariah where the prophet had alluded to the rejoicing of Jerusalem because her king had come bringing salvation and riding upon the colt of an ass.

XXVIII: CLOWN OR KING? (Poling 151)

As the procession moved in the direction of the city and then drew on toward the temple,

“Now they hear Him,” cried Matt-hias, sobbing in his ecstasy as the last of the multitude swept over and about him (P 155).

Matthew became ecstatic;

he was certain that something extraordinary would happen when the Master arrived at the temple at the head of this shouting multitude.

“The King! The King! The King of Israel!” At the top of their lungs the Pharisees shouted the words and flung themselves in mockery before the ass (P 154).

[contd] There was a breathless, sickening pause. Peter leaped forward in white anger. Like a flash his hand went to his girdle.... But Jesus reached and forced the fisherman back—an arm of iron barred the way (P 154).

When one of the Pharisees mocked Jesus, saying, “Look, everybody, see who comes here, the king of the Jews riding on an ass!”

Matthew kept his hands off of him only by exercising great restraint.

None of the twelve was more depressed on the way back to Bethany that evening. Next to Simon Peter and Simon Zelotes, he experienced the highest nervous tension and was in a state of exhaustion by night. But by morning Matthew was much cheered; he was, after all, a cheerful loser.

172:5.9 Thomas was the most bewildered and puzzled man of all the twelve. Most of the time he just followed along, gazing at the spectacle and honestly wondering what could be the Master’s motive for participating in such a peculiar demonstration. Down deep in his heart he regarded the whole performance as a little childish, if not downright foolish. He had never seen Jesus do anything like this and was at a loss to account for his strange conduct on this Sunday afternoon. By the time they reached the temple, Thomas had deduced that the purpose of this popular demonstration was so to frighten the Sanhedrin that they would not dare immediately to arrest the Master. On the way back to Bethany Thomas thought much but said nothing.

By bedtime the Master's cleverness in staging the tumultuous entry into Jerusalem had begun to make a somewhat humorous appeal, and he was much cheered up by this reaction.

172:5.10 This Sunday started off as a great day for Simon Zelotes. He saw visions of wonderful doings in Jerusalem the next few days, and in that he was right, but Simon dreamed of the establishment of the new national rule of the Jews, with Jesus on the throne of David. Simon saw the nationalists springing into action as soon as the kingdom was announced, and himself in supreme command of the assembling military forces of the new kingdom. On the way down Olivet he even envisaged the Sanhedrin and all of their sympathizers dead before sunset of that day. He really believed something great was going to happen. He was the noisiest man in the whole multitude. By five o'clock that afternoon he was a silent, crushed, and disillusioned apostle. He never fully recovered from the depression which settled down on him as a result of this day's shock; at least not until long after the Master's resurrection.

172:5.11 To the Alpheus twins this was a perfect day. They really enjoyed it all the way through, and not being present during the time of quiet visitation about the temple, they escaped much of the anticlimax of the popular upheaval. They could not possibly understand the downcast behavior of the apostles when they came back to Bethany that evening. In the memory of the twins this was always their day of being nearest heaven on earth. This day was the satisfying climax of their whole career as apostles.

And the memory of the elation of this Sunday afternoon carried them on through all of the tragedy of this eventful week, right up to the hour of the crucifixion. It was the most befitting entry of the king the twins could conceive; they enjoyed every moment of the whole pageant. They fully approved of all they saw and long cherished the memory.

172:5.12 Of all the apostles, Judas Iscariot was the most adversely affected by this processional entry into Jerusalem. His mind was in a disagreeable ferment because of the Master's rebuke the preceding day in connection with Mary's anointing at the feast in Simon's house. Judas was disgusted with the whole spectacle. To him it seemed childish, if not indeed ridiculous.

As this vengeful apostle looked upon the proceedings of this Sunday afternoon, Jesus seemed to him more to resemble

[XXVIII: CLOWN OR KING? (Poling 151)]

a clown than a king.

He heartily resented the whole performance. He shared the views of

[[The writers of the Septuagint] knew how the ass was despised by the Greeks and Romans [and therefore substituted the word 'colt' for 'ass'] (Smith 392, footnote.)

the Greeks and Romans, who looked down upon anyone who would consent to ride upon an ass or the colt of an ass.

By the time the triumphal procession had entered the city, Judas had about made up his mind to abandon the whole idea of such a kingdom; he was almost resolved to forsake all such farcical attempts to establish the kingdom of heaven.

And then he thought of the resurrection of Lazarus, and many other things, and decided to stay on with the twelve, at least for another day. Besides, he carried the bag, and he would not desert with the apostolic funds in his possession. On the way back to Bethany that night his conduct did not seem strange since all of the apostles were equally downcast and silent.

172:5.13 Judas was tremendously influenced by the ridicule of his Sadducean friends. No other single factor exerted such a powerful influence on him, in his final determination to forsake Jesus and his fellow apostles, as a certain episode which occurred just as Jesus reached the gate of the city: A prominent Sadducee (a friend of Judas's family) rushed up to him in a spirit of gleeful ridicule and, slapping him on the back, said: "Why so troubled of countenance, my good friend; cheer up and join us all while we acclaim this Jesus of Nazareth the king of the Jews as he rides through the gates of Jerusalem seated on an ass." Judas had never shrunk from persecution, but he could not stand this sort of ridicule. With the long-nourished emotion of revenge there was now blended this fatal fear of ridicule, that terrible and fearful feeling of being ashamed of his Master and his fellow apostles. At heart, this ordained ambassador of the kingdom was already a deserter; it only remained for him to find some plausible excuse for an open break with the Master.

1. See also 152:7.1.
2. *Contrast 139:1.2*: But these wicked and dangerous ideas did not take definite shape until the day when a grateful woman broke an expensive box of incense at Jesus' feet. (An alabaster cruse is a vase, not a box.)
3. *Compare*: The following day, Jesus entered Jerusalem quietly. He would not let the disciples accompany him, for fear of the Pharisees...
"Fear not, Simon, my hour is not yet come. When that hour is at hand, we shall go into the city together. Meanwhile, watch and pray that you do not fail me in the time of temptation; for the day is at hand when even you will deny that you know me!" (Norwood 270)
4. They were but broken utterances, partly based upon Ps. cxviii., partly taken from it—the 'Hosanna,' or 'Save now,' and the 'Blessed be He that cometh in the Name of the Lord,' forming part of the responses by the people with which this Psalm was chanted on certain of the most solemn festivals (Edersheim2 368).

To express their enthusiasm and joy they naturally adopted the words of Psalm 118:25f., quoting them freely from memory and adding a prayer of their own (Barton 317).