

## Paper 173 — Monday in Jerusalem

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

### Sources for Paper 173, in the order in which they appear

- (1) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York: The Macmillan Company, 1922)
- (2) Rev. Alfred **Edersheim**, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume One) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (3) Rev. Alfred **Edersheim**, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume Two) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (4) Daniel A. **Poling**, *Between Two Worlds: The Romance of Jesus* (New York: Harper & Brothers Publishers, 1931)
- (5) Walter Russell **Bowie**, *The Master: A Life of Jesus Christ* (New York: Charles Scribner's Sons, 1928)
- (6) 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)
- (7) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)

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

- (8) 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**.

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

## 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.)

Matthew Block  
23 September 2015

Work-in-progress Version 23 Sept. 2015  
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## PAPER 173 — MONDAY IN JERUSALEM

173:0.1 Early on this Monday morning, by prearrangement, Jesus and the apostles assembled at the home of Simon in Bethany, and after a brief conference they set out for Jerusalem. The twelve were strangely silent as they journeyed on toward the temple; they had not recovered from the experience of the preceding day. They were expectant, fearful, and profoundly affected by a certain feeling of detachment growing out of the Master's sudden change of tactics, coupled with his instruction that they were to engage in no public teaching throughout this Passover week.

173:0.2 As this group journeyed down Mount Olivet, Jesus led the way, the apostles following closely behind in meditative silence. There was just one thought uppermost in the minds of all save Judas Iscariot, and that was: What will the Master do today? The one absorbing thought of Judas was: What shall I do? Shall I go on with Jesus and my associates, or shall I withdraw? And if I am going to quit, how shall I break off?

173:0.3 It was about nine o'clock on this beautiful morning when these men arrived at the temple. They went at once to the large court where Jesus so often taught, and after greeting the believers who were awaiting him, Jesus mounted one of the teaching platforms and began to address the gathering crowd. The apostles withdrew for a short distance and awaited developments.

## 1. CLEANSING THE TEMPLE

173:1.1 A huge commercial traffic had grown up in association with the services and ceremonies of the temple worship. There was the business of providing suitable animals for the various sacrifices. Though it was permissible for a worshiper to provide his own sacrifice, the fact remained that this animal must be free from all “blemish” in the meaning of the Levitical law and as interpreted by official inspectors of the temple.

LII: THE EVENTS OF THE FOLLOWING MONDAY (Barton 320)

There were places on the Mount of Olives where these were sold, but, if one bought there, he must bring the animal to the priest at the Temple, have it examined to see whether it had any blemish, and not only pay the priest for examining it, but perhaps have him pronounce it unfit.

It was accordingly much more convenient to make the purchase in the Temple court, where the sales were carried on under the supervision of the priests [contd 173:1.2] (B 323)

[Here were for sale oxen, sheep, and doves ... (B 322).]

Many a worshiper had experienced the humiliation of having his supposedly perfect animal rejected by the temple examiners.

It therefore became the more general practice to purchase sacrificial animals at the temple,

and although there were several stations on near-by Olivet where they could be bought,

it had become the vogue to buy these animals directly from the temple pens.

Gradually there had grown up this custom of selling all kinds of sacrificial animals in the temple courts.

Some Jews had already developed that financial instinct which has made members of that race such successful bankers in the modern world, and large profits were made by money-changers as well as by the market men.

All this business was in the hands of the priesthood, and, while certain profits were supposed to go to the Temple-treasury,

there is reason to believe that that on animals and on money-changing went to the priests themselves, especially to the high-priestly family (B 324).

[contd from 173:1.1] and one could be sure that the animal bought would be accepted at the sanctuary (B 323).

They charged exorbitant prices and made enormous profits.

It is on record that they once demanded about \$3.90 for a couple of pigeons,

An extensive business,

in which enormous profits were made,

had thus been brought into existence.

Part of these gains was reserved for the temple treasury,

but the larger part went indirectly into the hands of the ruling high-priestly families.

173:1.2 This sale of animals in the temple prospered because, when the worshiper purchased such an animal, although the price might be somewhat high, no more fees had to be paid,

and he could be sure the intended sacrifice would not be rejected on the ground of possessing real or technical blemishes.

At one time or another systems of exorbitant overcharge were practiced upon the common people,

especially during the great national feasts.

At one time the greedy priests went so far as to demand the equivalent of the value of a week's labor for a pair of doves

which, through the influence of Simon, grandson of Hillel, they afterward sold for **four cents!** Four cents was about the usual market price of pigeons at that time (B 324).

III, V: THE CLEANSING OF THE TEMPLE—  
'THE SIGN,' WHICH IS NOT A SIGN.  
(**Edersheim** 364)

[T]here can be little doubt, that [the Temple-market] was what in Rabbinic writings is styled 'the **Bazaars of the sons of Annas**' (*Chanu-yoth beney Chanan*), the sons of that High-Priest Annas, who is so infamous in New Testament history (E1 371).

[P]opular indignation, **three years before the destruction** of Jerusalem, swept away the Bazaars of the family of Annas, and this, as expressly stated, on account of the sinful greed which characterised their dealings (E1 372).

LII: THE EVENTS OF THE FOLLOWING MONDAY (**Barton** 320)

While independent under the **Asmonean dynasty** from 143 to 63 B.C., the Jews had issued a silver coinage. These coins were called "shekels" (B 323).

which should have been sold to the poor for a **few pennies.**

The "**sons of Annas**" had already begun to establish their **bazaars** in the temple precincts,

those very merchandise marts which persisted to the time of

their final overthrow by a mob **three years before the destruction** of the temple itself.

173:1.3 But traffic in sacrificial animals and sundry merchandise was not the only way in which the courts of the temple were profaned. At this time there was fostered an extensive system of banking and commercial exchange which was carried on right within the temple precincts. And this all came about in the following manner:

During the **Asmonean dynasty** the Jews coined their own silver money,

III, V: THE CLEANSING OF THE TEMPLE—  
‘THE SIGN,’ WHICH IS NOT A SIGN.  
(Edersheim 364)

This Temple-tribute had to be paid in exact half-shekels of the Sanctuary, or ordinary Galilean shekels.

When it is remembered that, besides strictly Palestinian silver and especially copper coin, Persian, Tyrian, Syrian, Egyptian, Grecian, and Roman money circulated in the country, and it will be understood what work these ‘money-changers’ must have had (E1 367-68).

For, all Jews and proselytes—women, slaves, and minors excepted—had to pay the annual Temple-tribute of half a shekel, according to the ‘sacred’ standard, equal to a common Galilean shekel (two denars), or about 1s. 2d of our money.

[A silver shekel was about the size of a quarter of a dollar, only about twice as thick; a half-shekel was about the size of a ten cent piece, only a good deal thicker (Barton 323).]

and it had become the practice to

require the temple dues of one-half shekel

and all other temple fees to be paid with this Jewish coin.

This regulation necessitated that money-changers be licensed to exchange the many sorts of currency in circulation throughout Palestine and other provinces of the Roman Empire for this orthodox shekel of Jewish coining.

The temple head tax, payable by all except women, slaves, and minors, was one-half shekel,

a coin about the size of a ten-cent piece but twice as thick.

From this tax many of the priests—to the chagrin of the Rabbis—claimed exemption, on the ingenious plea that in Lev. vi. 23 (A.V.) every offering of a priest was ordered to be burnt, and not eaten; while from the Temple-tribute such offerings were paid for as the two wave loaves and the shewbread, which were afterwards eaten by priests. Hence, it was argued, their payment of Temple-tribute would have been incompatible with Lev. vi. 23! (E1 367)

From the 15th to the 25th Adar they had stalls in every country-town.

On the latter date, which must therefore be considered as marking the first arrivals of festive pilgrims in the city,

the stalls in the country were closed, and the money-changers henceforth sat within the precincts of the Temple (E1 368).

The ‘money-changers’ made a statutory fixed charge of a *Maah*, or from  $1\frac{1}{2}d.$  to  $2d.$  (or, according to others, of half a maah) on every half-shekel. This was called *qolbon*.

[See previous pg.: “... about 1s.  $2d.$  of our money” (E1 367).]

But if a person tendered a *Sela* (a four-denar piece, in value two half-shekels of the Sanctuary, or two Galilean shekels),

By the times of Jesus the priests had also been exempted from the payment of temple dues.

Accordingly, from the 15th to the 25th of the month preceding the Passover, accredited money-changers erected their booths in the principal cities of Palestine

for the purpose of providing the Jewish people with proper money to meet the temple dues after they had reached Jerusalem.

After this ten-day period

these money-changers moved on to Jerusalem and proceeded to set up their exchange tables in the courts of the temple.

They were permitted to charge the equivalent of from three to four cents commission for the exchange of a coin

valued at about ten cents,

and in case a coin of larger value was offered for exchange,



he had to pay **double** *golbon*; one for his half-shekel of tribute-money, the other for his change (E1 368).

[[The priests] insisted that the sacrifices should be paid for in Jewish money ... (B 324).]

Whether or not these Temple money-changers may have **transacted other banking business**, given drafts, or cashed those from correspondents, received and lent money at interest—all which was common at the time—must remain undetermined (E1 369).

V, III: THE THIRD-DAY IN PASSION-WEEK—THE EVENTS OF THAT DAY—THE QUESTION OF CHRIST'S AUTHORITY—THE QUESTION OF TRIBUTE TO CÆSAR ... (Edersheim2 380)

[A]t the time of Pompey and Crassus, the **Temple-Treasury**, after having lavishly defrayed every possible expenditure, contained in money nearly **half a million**, and precious vessels to the value of **nearly two millions** sterling (E2 388).

they were allowed to collect **double**.

Likewise did these temple bankers profit from the exchange of all money intended for the purchase of sacrificial animals and for the payment of vows and the making of offerings.

173:1.4 These temple money-changers not only conducted a regular banking business for profit in the exchange of more than twenty sorts of money which the visiting pilgrims would periodically bring to Jerusalem,

but they also **engaged in all other kinds of transactions pertaining to the banking business**.

Both the temple treasury and the temple rulers profited tremendously from these commercial activities.

It was not uncommon for the **temple treasury** to hold upwards of **ten million** dollars

while the common people languished in poverty and continued to pay these unjust levies.

173:1.5 In the midst of this noisy aggregation of money-changers, merchandisers, and cattle sellers, Jesus, on this Monday morning, attempted to teach the gospel of the heavenly kingdom.

[Compare: It was a sordid desecration of the hallowed precincts; and it was widely and keenly resented not alone by the people but by the Pharisees, ... and thus a protest against the iniquity was assured of much sympathy (Smith 2 56).]

He was not alone in resenting this profanation of the temple; the common people, especially the Jewish visitors from foreign provinces, also heartily resented this profiteering desecration of their national house of worship.

[See 184:3.2, re “the chamber of hewn stone”.]

At this time the Sanhedrin itself held its regular meetings in a chamber surrounded by all this babble and confusion of trade and barter.

173:1.6 As Jesus was about to begin his address, two things happened to arrest his attention. At the money table of a near-by exchanger a violent and heated argument had arisen over the alleged overcharging of a Jew from Alexandria, while at the same moment the air was rent by the bellowing of a drove of some one hundred bullocks which was being driven from one section of the animal pens to another.

As Jesus paused, silently but thoughtfully contemplating this scene of commerce and confusion, close by he beheld

Here were devout Galilean peasants

a simple-minded Galilean,

a man he had once talked with in Iron,

whose hard-earned savings were not only being wrongfully pocketed by the traders, but who were being subjected to ridicule because of their rude clothing and unpolished manners.

being ridiculed and jostled about by supercilious and would-be superior Judeans;

When Christ saw it all, he was filled with indignation, and determined to drive the traders from the Temple (B 324-25).

[Compare: As He went He doubled in His hands a knotted rope that a herdsman had dropped just inside the door (Poling 157).]

[He opened the doors of the stalls where the oxen and sheep were penned, and they poured out (Bowie 246).]

[“ ... But that confusion was all over in the briefest of intervals and we were left alone with Jesus...” (Poling 158).]

[“ ... the Roman guards were very suspicious and active until they found that nothing further was to happen...” (Poling 158).]

and all of this combined to produce one of those strange and periodic uprisings of

indignant emotion in the soul of Jesus.

173:1.7 To the amazement of his apostles, standing near at hand, who refrained from participation in what so soon followed, Jesus stepped down from the teaching platform and,

going over to the lad who was driving the cattle through the court, took from him his whip of cords

and swiftly drove the animals from the temple.

But that was not all; he strode majestically before the wondering gaze of the thousands assembled in the temple court to the farthest cattle pen

and proceeded to open the gates of every stall and to drive out the imprisoned animals.

By this time the assembled pilgrims were electrified, and with uproarious shouting they moved toward the bazaars and began to overturn the tables of the money-changers.

In less than five minutes all commerce had been swept from the temple.

By the time the near-by Roman guards had appeared on the scene, all was quiet, and the crowds had become orderly;

XXX: MONDAY.—A DAY OF AUTHORITY. (*A Harmony of the Gospels* 171)

§121. SECOND CLEANSING OF THE TEMPLE. Matt. 21:12-17. Mark 11:15-19. Luke 19:45-48. [John 2:13-22.]

Mark 11:17 And he taught, and said unto them,

is it not written,

My house shall be called a house of prayer for all the nations?

but ye have made it a den of robbers.

Matt. 21:15 But when the chief priests and the scribes saw the wonderful things that he did,

and the children that were crying in the temple and saying, Hosanna to the son of David;

they were moved with indignation, 16 and said unto him,

Hearst thou what these are saying?

Jesus, returning to the speaker's stand,

spoke to the multitude:

“You have this day witnessed

that which is written in the Scriptures:

‘My house shall be called a house of prayer for all nations,

but you have made it a den of robbers.’”

173:1.8 But before he could utter other words, the great assembly broke out in hosannas of praise, and presently a throng of youths stepped out from the crowd to sing grateful hymns of appreciation that the profane and profiteering merchandisers had been ejected from the sacred temple.

By this time certain of the priests had arrived on the scene,

and one of them said to Jesus,

“Do you not hear what the children of the Levites say?”

[Not till the Hosanna of the little boys—perhaps those **children of the Levites** who acted as choristers in the Temple—wakened them from the stupor of their fears, had they ventured on a feeble remonstrance, in the forlorn hope that He might be induced to conciliate them (**Edersheim2** 381).]

And Jesus saith unto them,

Yea: did ye never read, Out of the mouth of babes and sucklings thou has perfected praise?

Mark 11:16 and he would not suffer that any man should carry a vessel through the temple.

[18] And the chief priests and the scribes heard it,

and sought how they might destroy him: for they feared him,

Luke 19:48 and they could not find what they might do;

for the people all hung upon him, listening.

And the Master replied,

“Have you never read, ‘Out of the mouths of babes and sucklings has praise been perfected’?”

And all the rest of that day while Jesus taught, guards set by the people stood watch at every archway,

and they would not permit anyone to carry even an empty vessel across the temple courts.

173:1.9 When the chief priests and the scribes heard about these happenings,

they were dumfounded.

All the more they feared the Master, and all the more they determined to destroy him.

But they were nonplused.

They did not know how to accomplish his death,

for they greatly feared the multitudes, who were now so outspoken in their approval of his overthrow of the profane profiteers.

And all this day, a day of quiet and peace in the temple courts,

the people heard Jesus’ teaching and literally hung on his words.

173:1.10 This surprising act of Jesus was beyond the comprehension of his apostles. They were so taken aback by this sudden and unexpected move of their Master that they remained throughout the whole episode huddled together near the speaker's stand; they never lifted a hand to further this cleansing of the temple. If this spectacular event had occurred the day before, at the time of Jesus' triumphal arrival at the temple at the termination of his tumultuous procession through the gates of the city, all the while loudly acclaimed by the multitude, they would have been ready for it, but coming as it did, they were wholly unprepared to participate.

LII: THE EVENTS OF THE FOLLOWING MONDAY (Barton 320)

These words show us Christ's estimate of profiteering (B 326).

This incident in the life of our Lord also shows that he was not opposed, as many have thought, to the use of force

to put down wrongdoers (B 326).

173:1.11 This cleansing of the temple discloses the Master's attitude toward commercializing the practices of religion as well as his detestation of all forms of unfairness and profiteering at the expense of the poor and the unlearned.

This episode also demonstrates that Jesus did not look with approval upon the refusal to employ force

to protect the majority of any given human group against the unfair and enslaving practices of unjust minorities who may be able to entrench themselves behind political, financial, or ecclesiastical power.

Shrewd, wicked, and designing men are not to be permitted to organize themselves for the exploitation and oppression of those who, because of their idealism, are not disposed to resort to force for self-protection or for the furtherance of their laudable life projects.

## 2. CHALLENGING THE MASTER'S AUTHORITY

173:2.1 On Sunday the triumphal entry into Jerusalem so overawed the Jewish leaders that they refrained from placing Jesus under arrest. Today, this spectacular cleansing of the temple likewise effectively postponed the Master's apprehension. Day by day the rulers of the Jews were becoming more and more determined to destroy him, but they were distraught by two fears, which conspired to delay the hour of striking. The chief priests and the scribes were unwilling to arrest Jesus in public for fear the multitude might turn upon them in a fury of resentment; they also dreaded the possibility of the Roman guards being called upon to quell a popular uprising.

[See endnote.]

173:2.2 At the noon session of the Sanhedrin<sup>1</sup> it was unanimously agreed that Jesus must be speedily destroyed, inasmuch as no friend of the Master attended this meeting. But they could not agree as to when and how he should be taken into custody. Finally they agreed upon appointing five groups to go out among the people and seek to entangle him in his teaching or otherwise to discredit him in the sight of those who listened to his instruction.

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

§123. CHRIST'S AUTHORITY CHALLENGED. Matt. 21:23-27. Mark 11:27-33. Luke 20:1-8.

Accordingly, about two o'clock, when Jesus had just begun his discourse on "The Liberty of Sonship,"

Matt. 21:23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching,

[Presently the rulers appeared on the scene and **interrupted** His teaching with a haughty demand: (Smith1 397)]

and said,

By what authority doest thou these things?

And who gave thee this authority?

[Compare Smith2 335.]

V, III: THE THIRD-DAY IN PASSION-WEEK—THE EVENTS OF THAT DAY—THE QUESTION OF CHRIST’S AUTHORITY—THE QUESTION OF TRIBUTE TO CÆSAR ... (Edersheim2 380)

For, there was no principle more firmly established by universal consent than that **authoritative** teaching required previous authorisation.... The ultimate appeal in cases of discussion was always to some great authority, whether an individual Teacher or a Decree by the Sanhedrin (E2 381).

a group of these elders of Israel made their way up near Jesus

and, **interrupting** him in the customary manner,

asked this question:

“By what authority do you do these things?

Who gave you this authority?”

173:2.3 It was altogether proper that the temple rulers and the officers of the Jewish Sanhedrin should ask this question of anyone who presumed to teach and perform in the extraordinary manner which had been characteristic of Jesus, especially as concerned his recent conduct in clearing the temple of all commerce. These traders and money-changers all operated by direct license from the highest rulers, and a percentage of their gains was supposed to go directly into the temple treasury.

Do not forget that **authority** was the watchword of all Jewry.



The prophets were always stirring up trouble because they so boldly presumed to teach without authority, without having been duly instructed in the rabbinic academies and subsequently regularly ordained by the Sanhedrin.

Lack of this authority in pretentious public teaching was looked upon as indicating

And, to decide differently from authority, was either the mark of ignorant assumption or the outcome of daring rebellion, in either case to be visited with 'the ban' (E2 381).

either ignorant presumption or open rebellion.

At first the practice is said to have been for every Rabbi to accredit his own disciples. But afterwards this right was transferred to the Sanhedrin, with the proviso that this body might not ordain without the consent of its Chief, though the latter might do so without consent of the Sanhedrin (E2 382).

At this time only the Sanhedrin could ordain an elder or teacher,

Again, in the oldest record, reaching up, no doubt, to the time of Christ, the presence of at least three ordained persons was required for ordination (E2 382).

and such a ceremony had to take place in the presence of at least three persons who had previously been so ordained.

The person to be ordained had to deliver a Discourse; hymns and poems were recited; the title 'Rabbi' was formally bestowed on the candidate, and authority given him to teach

Such an ordination conferred the title of "rabbi" upon the teacher

and to act as Judge [to bind and loose, to declare guilty or free] (E2 382).

and also qualified him to act as a judge, "binding and loosing

such matters as might be brought to him for adjudication."

[The elders' question] did not merely challenge Him for **teaching**, but also asked for His authority in what He **did**;

referring not only to His Work generally, but, perhaps, especially to what had happened on the previous day [*i.e.* the cleansing of the temple] (E2 383).

Finally, the alternative question reported by St. Mark: 'or'—if Thou hast not proper Rabbinic commission—'who gave Thee this authority to do these things?' seems clearly to point to their contention, that the power which Jesus wielded was delegated to Him by none other than **Beelzebul** (E2 383).

§123. CHRIST'S AUTHORITY CHALLENGED. Matt. 21:23-27. Mark 11:27-33. Luke 20:1-8.

Matt. 21:24 And Jesus answered and said unto them,

I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it?

from heaven or from men?

173:2.4 The rulers of the temple came before Jesus at this afternoon hour challenging not only his **teaching** but his **acts**.

Jesus well knew that these very men had long publicly taught that his authority for teaching was Satanic,

and that all his mighty works had been wrought by the power of the **prince of devils**.

Therefore did the Master begin his answer to their question by asking them a counter-question.<sup>2</sup>

Said Jesus:

"I would also like to ask you one question which, if you will answer me, I likewise will tell you by what authority I do these works.

The baptism of John, whence was it?

Did John get his authority from heaven or from men?"

173:2.5 And when his questioners heard this, they withdrew to one side to take counsel among themselves as to what answer they might give. They had thought to embarrass Jesus before the multitude, but now they found themselves much confused before all who were assembled at that time in the temple court. And their discomfiture was all the more apparent when they returned to Jesus, saying:

“Concerning the baptism of John, we cannot answer; **we do not know.**”

And they so answered the Master because

Luke 20:5 And they reasoned with themselves, saying,

If we shall say, From heaven;

he will say, Why then did ye not believe him?

Matt. 21:26 But if we shall say, From men;

we fear the multitude;

[Luke 20:[6] all the people will stone us:]

for all hold John as a prophet.

[They **would not, or could not**, answer! (Edersheim<sup>2</sup> 383)]

27 And they answered Jesus and said, **We know not.**

they had reasoned among themselves:

If we shall say from heaven,

then will he say, Why did you not believe him,

and perchance will add that he received his authority from John;

and if we shall say from men,

then might the multitude turn upon us,

for most of them hold that John was a prophet;

and so they were compelled to come before Jesus and the people confessing that

they, the religious teachers and leaders of Israel, **could not (or would not)** express an opinion about John’s mission.

And when they had spoken,

Neither tell I you by what authority I do these things.

Jesus, looking down upon them, said,

“Neither will I tell you by what authority I do these things.”

173:2.6 Jesus never intended to appeal to John for his authority; John had never been ordained by the Sanhedrin. Jesus’ authority was in himself and in his Father’s eternal supremacy.

III, III: THE DISPUTES IN THE TEMPLE (Murry 283)

173:2.7 In employing this method of dealing with his adversaries, Jesus did not mean to dodge the question.

At first it seems a masterly evasion (M 284).

At first it may seem that he was guilty of a masterly evasion,

but it was not so.

V, III: THE THIRD-DAY IN PASSION-WEEK—THE EVENTS OF THAT DAY—THE QUESTION OF CHRIST’S AUTHORITY—THE QUESTION OF TRIBUTE TO CÆSAR ... (Edersheim2 380)

As His words are generally understood, they would have amounted only to silencing His questioners—and that, in a manner which would, under ordinary circumstances, be scarcely regarded as either fair or ingenuous (E2 383).

Jesus was never disposed to take unfair advantage of even his enemies.

He *did* answer their question, though He also exposed the cunning and cowardice which prompted it (E2 383).

In this apparent evasion he really supplied all his hearers with the answer to the Pharisees’ question as to the authority behind his mission.

They had asserted that he performed by authority of the prince of devils. Jesus had repeatedly asserted that all his teaching and works were by the power and authority of his Father in heaven. This the Jewish leaders refused to accept and were seeking to corner him into admitting that he was an irregular teacher since he had never been sanctioned by the Sanhedrin. In answering them as he did, while not claiming authority from John, he so satisfied the people with the inference that the effort of his enemies to ensnare him was effectively turned upon themselves and was much to their discredit in the eyes of all present.

### III, III: THE DISPUTES IN THE TEMPLE (Murry 283)

At no moment in his career does the swift and subtle, yet strangely simple, *genius* of Jesus appear so evidently as in his conflicts with his great and learned adversaries (M 286).

The members of the great Sanhedrin “were *afraid of him.*” They might well be: he was invulnerable (M 287).

173:2.8 And it was this *genius* of the Master for dealing with his adversaries

that made them so *afraid of him.*

They attempted no more questions that day; they retired to take further counsel among themselves. But the people were not slow to discern the dishonesty and insincerity in these questions asked by the Jewish rulers. Even the common folk could not fail to distinguish between the moral majesty of the Master and the designing hypocrisy of his enemies.

XII: JESUS MAKES HIS CHALLENGE  
PLAIN (**Bowie** 242)

From this time forth, Jesus had a new group of enemies [*i.e.* the Sadducees] (B 247).

[The Sadducees] controlled the priestly offices of the temple, and formed the majority of the ruling council, the Sanhedrin ... (B 247).

But the cleansing of the temple had brought the Sadducees over to the side of the Pharisees in perfecting the plan to destroy Jesus.

And the Sadducees now represented a majority of the Sanhedrin.

### 3. PARABLE OF THE TWO SONS

173:3.1 As the caviling Pharisees stood there in silence before Jesus, he looked down on them and said: "Since you are in doubt about John's mission and arrayed in enmity against the teaching and the works of the Son of Man, give ear while I tell you a parable:

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

§124. THREE PARABLES OF WARNING.  
Matt. 21:28—22:14. Mark 12:1-12. Luke 20:9-19.

Matt 21:28 But what think ye? A man had two sons;

and he came to the first, and said,

Son, go work to-day in the vineyard.

29 And he answered and said,

I will not;

A certain great and respected landholder had two sons,

and desiring the help of his sons in the management of his large estates,

he came to one of them, saying,

'Son, go work today in my vineyard.'

And this unthinking son answered his father, saying,

'I will not go';

SOURCE OR PARALLEL

URANTIA PAPER 173

but afterward he repented himself, and went.

but afterward he repented and went.

30 And he came to the second, and said likewise.

When he had found his older son, likewise he said to him, 'Son, go work in my vineyard.'

And he answered and said,

And this hypocritical and unfaithful son answered,

I go, sir:

'Yes, my father, I will go.'

and went not.

But when his father had departed,

he went not.

Let me ask you,

31 Which of the two did the will of his father?

which of these sons really did his father's will?"

<sup>173:3.2</sup> And the people spoke with one accord,

They say, The first.

saying, "The first son."

Jesus saith unto them,

And then said Jesus:

"Even so;

Verily I say unto you, that the publicans and the harlots

and now do I declare that the publicans and harlots,

even though they appear to refuse the call to repentance, shall see the error of their way

go into the kingdom of God before you.

and go on into the kingdom of God before you,

who make great pretensions of serving the Father in heaven while you refuse to do the works of the Father.

SOURCE OR PARALLEL

URANTIA PAPER 173

32 For John came unto you in the way of righteousness, and ye believed him not:

but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

It was not you, the Pharisees and scribes, who believed John,

but rather the publicans and sinners;

neither do you believe my teaching, but the common people hear my words gladly.”

173:3.3 Jesus did not despise the Pharisees and Sadducees personally. It was their systems of teaching and practice which he sought to discredit. He was hostile to no man, but here was occurring the inevitable clash between a new and living religion of the spirit and the older religion of ceremony, tradition, and authority.

173:3.4 All this time the twelve apostles stood near the Master, but they did not in any manner participate in these transactions. Each one of the twelve was reacting in his own peculiar way to the events of these closing days of Jesus' ministry in the flesh, and each one likewise remained obedient to the Master's injunction to refrain from all public teaching and preaching during this Passover week.



#### 4. PARABLE OF THE ABSENT LANDLORD

173:4.1 When the chief Pharisees and the scribes who had sought to entangle Jesus with their questions had finished listening to the story of the two sons, they withdrew to take further counsel,

[With this stinging sentence He turned to the people who were crowding round and had witnessed the encounter, and spoke a parable to them (Smith2 336).]

and the Master, turning his attention to the listening multitude, told another parable:

[33] Hear another parable: There was a man that was a householder, who planted a vineyard,

173:4.2 “There was a good man who was a householder, and he planted a vineyard.

and set a hedge about it,

He set a hedge about it,

Mark 12:[1] and digged a pit for the winepress

dug a pit for the wine press,

and built a tower,

and built a watchtower for the guards.

and let it out to husbandmen,

Then he let this vineyard out to tenants

[... he let it to several husbandmen on an agreed rental (Smith2 337).]

Luke 20:[9] and went into another country for a long time.

while he went on a long journey into another country.

Matt. 21:34 And when the season of the fruits drew near,

And when the season of the fruits drew near,

he sent his servants to the husbandmen, to receive his fruits.

he sent servants to the tenants to receive his rental.

But they took counsel among themselves and refused to give these servants the fruits due their master; instead,

35 And the husbandmen took his servants,

they fell upon his servants,

and beat one, and killed another, and stoned another.

beating one, stoning another,

SOURCE OR PARALLEL

URANTIA PAPER 173

Mark 12:[3] and sent him away empty.

and sending the others away empty-handed.

And when the householder heard about all this,

Matt. 21:[36] Again, he sent other servants more than the first:

he sent other and more trusted servants to deal with these wicked tenants,

Mark 12:[4] and him they wounded in the head, and handled shamefully.

and these they wounded and also treated shamefully.

5 And he sent another;

And then the householder sent his favorite servant, his steward,

and him they killed:

and him they killed.

And still, in patience and with forbearance,

and many others;

he dispatched many other servants,

but none would they receive.

beating some, and killing some.

Some they beat, others they killed,

and when the householder had been so dealt with,

Matt. 21:37 But afterward he sent unto them his son, saying,

he decided to send his son to deal with these ungrateful tenants, saying to himself,

‘They may mistreat my servants,

They will reverence my son.

but they will surely show respect for my beloved son.’

Luke 20:[14] But when the husbandmen saw him, they reasoned one with another,

But when these unrepentant and wicked tenants saw the son, they reasoned among themselves:

Mark 12:[7] This is the heir; come, let us kill him and the inheritance shall be ours.

‘This is the heir; come, let us kill him and then the inheritance will be ours.’

SOURCE OR PARALLEL

URANTIA PAPER 173

Matt. 21:39 And they took him, and cast him forth out of vineyard, and killed him.

So they laid hold on him, and after casting him out of the vineyard, they killed him.

40 When therefore the lord of the vineyard shall come,

When the lord of that vineyard shall hear how they have rejected and killed his son,

what will he do unto those husbandmen?

what will he do to those ungrateful and wicked tenants?"

173:4.3 And when the people heard this parable and the question Jesus asked,

41 They say unto him,

they answered,

He will miserably destroy those miserable men,

"He will destroy those miserable men

and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

and let out his vineyard to other and honest farmers who will render to him the fruits in their season."

Luke 20:[16] And when they heard it,

And when some of them who heard

perceived that this parable referred to the Jewish nation and its treatment of the prophets and to the impending rejection of Jesus and the gospel of the kingdom,

they said,

they said in sorrow,

God forbid.

"God forbid that we should go on doing these things."

173:4.4 Jesus saw a group of the Sadducees and Pharisees making their way through the crowd, and he paused for a moment until they drew near him, when he said: "You know how your fathers rejected the prophets, and you well know that you are set in your hearts to reject the Son of Man."

SOURCE OR PARALLEL

URANTIA PAPER 173

[17] But he looked upon them,

And then, looking with **searching gaze** upon those priests and elders who were standing near him,

[He “looked upon them” with His calm, **searching gaze** (Smith2 339).]

Matt. 21:[42] Jesus saith unto them,

Jesus said:

Did ye never read in the scriptures,

“Did you never read in the Scripture about

Luke 20:17 The stone which the builders rejected,

the stone which the builders rejected,

and which, when the people had discovered it,

The same was made the head of the corner?

was made into the cornerstone?

Matt. 21:43 Therefore say I unto you,

And so once more do I warn you that,

if you continue to reject this gospel,

The kingdom of God shall be taken away from you,

presently will the kingdom of God be taken away from you

and shall be given to a nation

and be given to a people

willing to receive the good news

bringing forth the fruits thereof.

and to bring forth the fruits of the spirit.

And there is a mystery about this stone, seeing that

Luke 20:18 Every one that falleth on that stone shall be broken to pieces;

whoso falls upon it, while he is thereby broken in pieces,

shall be saved;

but on whomsoever it shall fall,

but on whomsoever this stone falls,

it will scatter him as dust.

he will be ground to dust and his ashes scattered to the four winds.”

SOURCE OR PARALLEL

URANTIA PAPER 173

Matt. 21:45 And when the chief priests and Pharisees heard his parables,

they perceived that he spake of them.

Mark 12:12 And they sought to lay hold on him;

and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

173:4.5 When the Pharisees heard these words,

they understood that Jesus referred to themselves and the other Jewish leaders.

They greatly desired to lay hold on him then and there,

but they feared the multitude.

However, they were so angered by the Master's words that they withdrew and held further counsel among themselves as to how they might bring about his death. And that night both the Sadducees and the Pharisees joined hands in the plan to entrap him the next day.

**5. PARABLE OF THE MARRIAGE FEAST**

173:5.1 After the scribes and rulers had withdrawn,

Matt. 22:1 And Jesus answered and spake again in parables unto them,

saying,

2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son,

3 and sent forth his servants to call them that were bidden to the marriage feast:

[Luke 14:17 and he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready.]

Jesus addressed himself again to the assembled crowd and spoke the parable of the wedding feast.

He said:

173:5.2 "The kingdom of heaven may be likened to a certain king who made a marriage feast for his son

and dispatched messengers to call those who had previously been invited to the feast to come,

saying, 'Everything is ready for the marriage supper at the king's palace.'

	Now, many of those who had once promised to attend,
and they would not come.	at this time refused to come.
	When the king heard of these rejections of his invitation,
4 Again he sent forth other servants, saying,	he sent other servants and messengers, saying:
Tell them that are bidden,	‘Tell all those who were bidden, to come,
Behold, I have made ready my dinner:	for, behold, my dinner is ready.
my oxen and my fatlings are killed,	My oxen and my fatlings are killed,
and all things are ready: come to the marriage feast.	and all is in readiness for the celebration of the forthcoming marriage of my son.’
5 But they made light of it,	But again did the thoughtless make light of this call of their king,
and went their ways,	and they went their ways,
one to his own farm,	one to the farm,
	another to the pottery,
another to his merchandise:	and others to their merchandise.
	Still others were not content thus to slight the king’s call, but in open rebellion
6 and the rest laid hold of his servants, and treated them shamefully,	they laid hands on the king’s messengers and shamefully mistreated them,
and killed them.	even killing some of them.
	And when the king perceived that his chosen guests, even those who had accepted his preliminary invitation and had promised to attend the wedding feast, had finally rejected his call and in rebellion had assaulted and slain his chosen messengers,

SOURCE OR PARALLEL

URANTIA PAPER 173

7 But the king was wroth;  
and he sent his armies,  
  
and destroyed those murderers, and burned  
their city.

he was exceedingly wroth.  
  
And then this insulted king ordered out  
his armies  
  
and the armies of his allies  
  
and instructed them to destroy these  
rebellious murderers and to burn down  
their city.

173:5.3 “And when he had punished  
those who spurned his invitation, he  
appointed yet another day for the  
wedding feast

8 Then saith he to his servants,  
  
The wedding is ready, but they that were  
bidden were not worthy.

and said to his messengers:  
  
‘They who were first bidden to the  
wedding were not worthy;

9 Go ye therefore unto the partings of the  
highways,  
  
and as many as ye shall find,  
  
bid to the marriage feast.

so go now into the parting of the ways  
and into the highways  
  
and even beyond the borders of the city,  
  
and as many as you shall find,  
  
bid even these strangers to come in and  
attend this wedding feast.’

10 And those servants went out into the  
highways,  
  
and gathered together all as many as they  
found, both bad and good:  
  
and the wedding was filled with guests.

And then these servants went out into the  
highways  
  
and the out-of-the-way places,  
  
and they gathered together as many as  
they found, good and bad, rich and poor,  
  
so that at last the wedding chamber was  
filled with willing guests.

When all was ready,  
  
the king came in to view his guests,

11 But when the king came in to behold  
the guests,

he saw there a man who had not on a wedding-garment:

12 and he saith unto him,

Friend, how camest thou in hither not having a wedding-garment?

And he was speechless.

13 Then the king said to the servants,

Bind him hand and foot, and cast him out into the outer darkness;

there shall be weeping and gnashing of teeth. 14 For many are called, but few chosen.

XXX: MONDAY.—A DAY OF AUTHORITY. (*A Harmony of the Gospels* 171)

§121. SECOND CLEANSING OF THE TEMPLE. Matt. 21:12-17. Mark 11:15-19. Luke 19:45-48. [John 2:13-22.]

and much to his surprise

he saw there a man without a wedding garment.

The king, since he had freely provided wedding garments for all his guests,

addressing this man, said:

‘Friend, how is it that you come into my guest chamber on this occasion without a wedding garment?’

And this unprepared man was speechless.

Then said the king to his servants:

‘Cast out this thoughtless guest from my house

to share the lot of all the others who have spurned my hospitality and rejected my call.

I will have none here except those who delight to accept my invitation, and who do me the honor to wear those guest garments so freely provided for all.’”

173:5.4 After speaking this parable, Jesus was about to dismiss the multitude when a sympathetic believer, making his way through the crowds toward him, asked:



[John 2:18 The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them,

Destroy this temple, and in three days I will raise it up.

20 The Jews therefore said,

Forty and six years was this temple in building,

and wilt thou raise it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.]

“But, Master, how shall we know about these things? how shall we be ready for the king’s invitation?

what sign will you give us

whereby we shall know that you are the Son of God?”

And when the Master heard this,

he said,

“Only one sign shall be given you.”

And then, pointing to his own body, he continued,

“Destroy this temple, and in three days I will raise it up.”

But they did not understand him, and as they dispersed, they talked among themselves,

saying,

“Almost fifty years has this temple been in building,

and yet he says he will destroy it

and raise it up in three days.”

Even his own apostles did not comprehend the significance of this utterance, but subsequently,

after his resurrection, they recalled what he had said.

173:5.5 About four o'clock this afternoon Jesus beckoned to his apostles and indicated that he desired to leave the temple and to go to Bethany for their evening meal and a night of rest. On the way up Olivet Jesus instructed Andrew, Philip, and Thomas that, on the morrow, they should establish a camp nearer the city which they could occupy during the remainder of the Passover week. In compliance with this instruction the following morning they pitched their tents in the hillside ravine overlooking the public camping park of Gethsemane, on a plot of ground belonging to Simon of Bethany.

173:5.6 Again it was a silent group of Jews who made their way up the western slope of Olivet on this Monday night. These twelve men, as never before, were beginning to sense that something tragic was about to happen. While the dramatic cleansing of the temple during the early morning had aroused their hopes of seeing the Master assert himself and manifest his mighty powers, the events of the entire afternoon only operated as an anticlimax in that they all pointed to the certain rejection of Jesus' teaching by the Jewish authorities. The apostles were gripped by suspense and were held in the firm grasp of a terrible uncertainty. They realized that only a few short days could intervene between the events of the day just passed and the crash of an impending doom. They all felt that something tremendous was about to happen, but they knew not what to expect. They went to their various places for rest, but they slept very little.

Even the Alpheus twins were at last aroused to the realization that the events of the Master's life were moving swiftly toward their final culmination.

1. *Compare:* From the formal manner in which 'the chief priests, the scribes, and the elders' are introduced, and from the circumstance that they so met Christ immediately on His entry into the Temple, we can scarcely doubt that a meeting, although informal, of the authorities had been held to concert measures against the growing danger (E2 381).

2. *Compare:* We may here note, once for all, that the manner of answering used by Christ, that of answering a question by putting another in which the answer appeared with irresistible force, was very common among the Jews (E2 379).