

Part 4, Paper 172, Going into ...Jerusalem, Midwayer Commission

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SUMMARY KEYWORDS

Jesus's arrival, Bethany refuge, Sanhedrin officials, Mary's anointing, Judas's resentment, cryptic warnings, donkey ride, Mount of Olives, apostles' reactions, widow's mite, generosity lesson, Judas's betrayal, Passover preparations, emotional depth, apostles' doubts

SPEAKERS

Sarah, John

J John 00:00

Ever wish you could just like, download knowledge straight to your brain? Yeah, well, get ready for a serious download. Because today we're diving deep, really deep, into one of the most pivotal weeks in history, and

S Sarah 00:11

we're exploring it all through the lens of the Urantia Book, specifically paper 172

J John 00:15

right paper 172 it gives us this incredible walkthrough, this blow by blow account of everything leading up to, well, you know, a pretty famous event. And what I love about this book, you know, this about me is the detail. It's not just the broad strokes. It's like we're right there with Jesus and his disciples, feeling the emotions, hearing the whispers. Okay, I'm getting ahead of myself, so set the scene for us. What's the vibe like as we enter this week?

S Sarah 00:40

Well, imagine this. It's the week leading into Passover in Jerusalem. Okay, already, a lot going on. Exactly. The city's buzzing. Pilgrims everywhere, religious leaders, you know, a little on edge. There's this electric energy in the air. You can practically feel it

J John 00:56

intense. And where do we find Jesus amidst all this?

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Sarah 00:59

He arrives kind of low key in Bethany. Bethany, right?

J

John 01:03

Now that's not just some random town, it's significant. Tell us why. This

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Sarah 01:08

is where Lazarus and his sisters, Mary and Martha, live,

J

John 01:11

right? Lazarus, the guy Jesus brought back from the dead, not exactly, a low key miracle, exactly.

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Sarah 01:17

So you can imagine Bethany is kind of Jesus's safe haven, a place where he's accepted, believed in. So

J

John 01:24

it's like his inner circle, his refuge from all the scrutiny and doubty faces elsewhere, absolutely.

S

Sarah 01:28

But here's a fascinating detail the Urantia Book reveals Jesus didn't stay with Lazarus this time, he stayed with a believer named Simon. Oh, interesting.

J

John 01:37

Why is that? You'd think you'd want to be with Lazarus and his family, you

S

Sarah 01:41

would but it seems Lazarus had become quite the celebrity after the whole resurrection thing,



John 01:45

I can only imagine. Tell us about the afterlife Lazarus, precisely,



Sarah 01:49

people were constantly at his door wanting to hear his story. So Jesus, seeking a bit of respite, chose to stay with Simon a short walk away,



John 01:58

makes sense. So it's the Sabbath. Things seem relatively calm in Bethany, but then there's this dinner party, and as they say, that's when things get interesting. This



Sarah 02:10

isn't just any dinner party, though. The Urantia Book paints this very vivid picture, a packed house at Simon's place. Lazarus and his sisters are there, of course. But then we also have some unexpected guests, some officials from the Sanhedrin. Oh,



John 02:24

the Sanhedrin. Remind me again, who they were, right?



Sarah 02:26

So the Sanhedrin was basically the Supreme Court of Jewish religious law, the big dogs in Jerusalem, and



John 02:31

not exactly on Jesus's fan club list you got. So they're at this dinner party watching Jesus. What happens? What goes down? Well,



Sarah 02:39

the dinner itself seemed pretty uneventful. The book even mentions Jesus taking time to play with the children present. Can you imagine? But then Mary Lazarus, sister, she steps forward, she has this alabaster jar, and inside this incredibly expensive ointment, okay,

- J** John 02:56
I've heard this story before. She anoints Jesus' feet. People freak out, right, right? But what's the Urantia book's take on this whole thing? What makes its account different? It's
- S** Sarah 03:04
the details, the emotional depth. See, this wasn't just any ointment. This was special. Mary had been saving it specifically for Jesus's burial.
- J** John 03:12
Wow. So it had this whole other layer of meaning to it, absolutely
- S** Sarah 03:15
but then she makes this radical decision, she's going to anoint him now, while he's still alive. It was this incredibly powerful acknowledgement of who she believed Jesus was, this incredible act of faith, this premonition of what she sensed was coming.
- J** John 03:32
Wow. I never thought of it like that. But I'm guessing not everyone was thrilled with this whole display. You're right
- S** Sarah 03:37
somewhere outraged. They called it a waste, this extravagant gesture Judas Iscariot in particular, you know, he makes his disapproval
- J** John 03:44
known, right? Judas Iscariot, now, that's a name we need to remember for sure.
- S** Sarah 03:47
And the Urantia Book really highlights this as a turning point for Judas, this moment where his resentment and greed truly take root.
- J** John 03:55
Gotcha so we've got this tension building with Judas. But Jesus, he's got bigger things on his

mind, right? He knows what's coming in Jerusalem

S

Sarah 04:03

exactly the next morning, he calls his apostles together. We don't know the exact words spoken, but the Urantia Book makes it clear he's giving them a heads up. Things are about to get real. He tells them to stay close, be alert and pray. And then there's this one detail that always sends chills down my spine. The book tells us that some of the apostles are carrying swords.

J

John 04:25

Okay? Swords, vigilance, cryptic warnings. Sounds like we're about to enter a whole different level of intents. And speaking of intense, let's talk about Jesus's grand entrance into Jerusalem. Cue the donkey, right?

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Sarah 04:38

It's such an iconic image, isn't it? But what most people don't realize is just how deliberate, how planned out this whole thing was. The Urantia Book really emphasizes that this wasn't just some spontaneous parade. Jesus orchestrated this like He sent two of His apostles, Peter and John, to find a donkey. Wait,

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John 04:54

really? So it wasn't even their donkey,

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Sarah 04:56

Nope, not at all. And get this, He even tells them a. Exactly where to find it.

J

John 05:01

Wow. Talk about specific instructions. Yeah, go to this street. You'll find a donkey tied up. And that's

S

Sarah 05:06

not even the craziest part. The owner actually questions them about it, you know, like, why are you taking my donkey? In their response, the master has need of Him, and the owner just like, hands it over. It's like he knew exactly what they were talking about. That's wild.

J John 05:20

The Urantia Book really does give us these incredible details that you just don't get anywhere else. Okay, so Jesus gets on the donkey. Crowds are gathering. What's the energy like in this moment? Paint us a picture. Okay,

S Sarah 05:33

So picture this. It's Passover, right? Jerusalem is overflowing. We're talking pilgrims everywhere, and everyone is buzzing about this miracle worker from Galilee. The tension is thick, absolutely. And then here comes Jesus, riding on a donkey, fulfilling this ancient prophecy. Because he could have chosen to arrive any way he wanted, but no, he chooses to ride in on a donkey, not a war horse. Powerful statement, totally. And people are going nuts. They're laying down their cloaks, waving palm branches, shouting, Hosanna. It's this incredible scene of pure jubilation. And you know, the Urantia Book adds this really poignant detail. Even some of the women who'd been traveling with Jesus, they're in the procession too. They're publicly aligning themselves with him. Wow,

J John 06:15

just thinking about that moment, knowing how the story ends, it kind of gives you chills.

S Sarah 06:21

I know, right? And that's what's so amazing about the Urantia Book. It doesn't just describe the events. It gives us these glimpses into Jesus's emotions. It says that despite all the cheering, despite the excitement, Jesus pauses at the top of the Mount of Olives, and he weeps. He

J John 06:35

weeps, wow. He weeps. He looks out at the city at the same people who are celebrating him, and he knows they're about to reject Him, and it just hits him. It's this really powerful reminder that even though he was divine, he was also human, he felt the weight of their impending rejection. It's heartbreaking. So

S Sarah 06:54

powerful. Okay, so we're talking about different perspectives. How are the apostles processing all of this? They've just witnessed this really raw display of emotion from Jesus, and then they're swept up in this ecstatic parade. What's going on in their heads? Well, that's

J John 07:07

what's so fascinating about the Urantia books account. It doesn't shy away from showing us

how human the apostles were. You know, there weren't these perfect beings who instantly understood everything Jesus said and did. They had their own doubts, their own hopes. They were all over the place. So

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Sarah 07:21

not exactly a unified front, not at all. Take Simon Peter, for example. Always the passionate one. He gets totally caught up in the excitement. He thinks, this is it. Jesus is finally going to, you know, assert his authority, take control, establish his earthly kingdom. It's like Showtime, exactly. But then they get to the temple, and Jesus doesn't do anything drastic, no grand pronouncements, no season control. And Peter, well, he's deflated. Yeah,

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John 07:49

you can imagine the conversation later. Wait, we're not conquering Jerusalem today. What was with the donkey ride then exactly. And

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Sarah 07:55

then you have James, who is just utterly perplexed by the whole thing. He can't reconcile the joyful procession with Jesus's earlier warnings about the turmoil to come. It's like, what are we supposed to be feeling right now? Yeah, it's a lot to process, for sure, right? And then there's Thomas, always the pragmatist. The Urantia Book says he was basically thinking, what are we doing? This seems a bit much, even for

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John 08:17

Jesus, classic Doubting Thomas, keeping it real, exactly. But here's the

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Sarah 08:21

thing about Thomas's pragmatism. He eventually puts the pieces together. He realizes that this whole spectacle, this grand entrance, it wasn't actually about inciting a rebellion or anything. It was a strategic move to buy Jesus some time, the distraction tactic, exactly. Thomas figures out that if Jesus had just strolled into Jerusalem quietly, the Sanhedrin probably would have arrested him right then and there. But by creating this whole scene, this commotion, it caught them off guard.

J

John 08:49

Wow, so much strategy going on behind the scenes. It really makes you think about everything in a different light. Speaking of different lights, how do you think Judas is feeling about all this? I'm guessing he wasn't exactly handing out palm branches in the crowd. You

S Sarah 09:03
are so right? The Urantia Book tells us Judas hated the whole display. Hated it, found the donkey ride humiliating, the whole spectacle farcical.

J John 09:12
Well, yeah, if you're Judas and you're fixated on power and prestige, which she

S Sarah 09:16
was, remember, Judas had this very specific idea about what Jesus's kingdom would look like a very worldly Kingdom where he Judas would have a prominent position, of course, and this whole donkey ride not exactly the image he had in mind. So

J John 09:29
was he ready to walk away right then and there?

S Sarah 09:30
Or the Urantia Book suggests he was already on the verge of abandoning Jesus, but he still held on to this tiny bit of hope,

J John 09:37
maybe because of Lazarus seeing him brought back from the dead could be

S Sarah 09:41
plus, let's be real, Judas was the group's treasurer. He wasn't exactly eager to give up that little perk, but according to the book, it was actually a chance encounter at the city gate that really sealed the deal on his betrayal.

J John 09:54
Oh no. What happened? So

S Sarah 09:56
Judas runs into one of his Sadducee

Judas runs into one of his Sadducee

J John 09:58

buddies. Sadducees quick. Reminder for our listeners, who were they again?

S Sarah 10:01

Right? So the Sadducees, they were another powerful group in Jerusalem, and they were definitely not team Jesus. They saw him as a threat, plain and simple. Anyway, Judas is looking pretty glum, and this Sadducee, he makes a sarcastic comment about their new king riding in on a donkey. Ouch. Talk about a low blow, right? It was like a punch to the gut for Judas and the Urantia Book really emphasizes how much this public humiliation, this ridicule from one of his peers, how much it really got to him. It was like the final straw. The book suggests that's the moment Judas decides once and for all to betray Jesus.

J John 10:37

Wow. What a tragic turn of events. The seeds of betrayal planted right in the middle of what should have been a triumphant moment, the crowds are dispersing. Jesus has arrived in Jerusalem. What happens next? The

S Sarah 10:50

apostles, they're waiting for Jesus to make a move. They're expecting some grand pronouncement, some kind of decisive action, but instead, Jesus takes them for a walk. They just wander around the temple, observing all the Passover preparations, just soaking it all in. It seems like the book doesn't go into detail about their conversations or anything, but you can just feel the tension, the unspoken questions,

J John 11:10

like everyone's holding their breath, waiting to see what will happen

S Sarah 11:13

next, exactly. And then, in the middle of all the commotion, all the chaos of the city, they witnessed this incredibly simple act of generosity. This is

J John 11:22

the story of the widow's mite right? I've always found that one incredibly moving right, the widow's mite. It's one of those stories that just sticks with you, you know, but the Urantia Book, it adds this whole other layer to it. For those who maybe haven't heard this story, what's

it adds this whole other layer to it. For those who maybe haven't heard this story, what's happening here? So

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Sarah 11:37

Jesus and the apostles, they're near the temple treasury, just watching people as they make their donations, prime

J

John 11:42

people watching spot, I'm sure.

S

Sarah 11:43

Oh, absolutely. And the Urantia Book really emphasizes the contrast here. You've got these wealthy folks making a big show of tossing in their gold and silver,

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John 11:53

like, Look at me. I'm so pious,

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Sarah 11:55

exactly. But then this widow approaches the Treasury, and she's clearly poor, you know. And she drops in two tiny copper coins,

J

John 12:04

which, in the grand scheme of things, practically

S

Sarah 12:07

nothing. But here's the kicker, the Urantia Book makes it clear those two little coins, that was everything she had her entire livelihood, wow.

J

John 12:16

And that's where Jesus makes that powerful observation, right? He calls his disciples over. He's like, Did you see that that woman, she gave more than all of them? It's such a simple statement, but it just hits you right in the gut. What makes this moment particularly profound within the context of the Urantia Book, though,

S Sarah 12:33

it goes back to what the book emphasizes throughout true generosity. It's not about the outward appearance, it's not about the amount, it's about the inward motivation. It's about the heart.

J John 12:42

So it's not about the money, it's about the meaning behind it.

S Sarah 12:46

Exactly that widow, her act of selflessness, it completely overshadowed those extravagant displays, because it was a true reflection of her devotion, her faith, she gave everything. It's

J John 12:58

a powerful lesson in humility, that's for sure, and it's such a stark contrast to, well, what we're just talking about with Judas and his let's call it misguided ambition, absolutely.

S Sarah 13:07

And remember, this whole scene unfolds right in front of the apostles. It's like a living example of the principles Jesus is constantly trying to teach them. It's like, okay,

J John 13:15

guys, pay attention. This is what I'm talking about, exactly. So it's getting late. What happens at the end of this momentous day? Where do Jesus and the apostles

S Sarah 13:26

go from here? As evening falls, they make their way back to Bethany, back to familiar territory, right? But the Urantia Book describes this really heavy silence as they walk. Everyone's lost in thought, absolutely they're physically and emotionally spent, and there's this sense of anticipation, but also apprehension hanging in the air. They know something big is coming, but they don't know what it is.

J John 13:49

It's like being on the edge of a cliff, right? You know something's about to happen, but you don't know what

S Sarah 13:53
exactly. And you know that's what I find so remarkable about the Urantia Book. It doesn't just tell us the story from a distance. It pulls us right into those moments with the apostles. We feel their confusion, their fear, we see their very human reactions to everything that's happening. It

J John 14:09
reminds us that they weren't superhuman. They were just ordinary people trying to make sense of extraordinary events, just like us in a way Exactly.

S Sarah 14:17
And that's the beauty of it, isn't it? Because it makes their faith, their struggles, so much more relatable, so much more inspiring.

J John 14:24
It makes you wonder, you know, how would we react if we were walking alongside Jesus during that week? What would we be thinking? What would we be feeling?

S Sarah 14:33
That's the power of the Urantia Book. It doesn't just tell us a story. It invites us to step into that story, to grapple with the same questions, the same doubts, the same hopes that the apostles faced.

J John 14:44
It's a reminder that faith isn't about having all the answers. It's about being okay with the questions. It's about continuing to see truth even in the midst of uncertainty,

S Sarah 14:54
and sometimes even more so in the midst of uncertainty. So

J John 14:57
much to think about. Thank you for taking us on this. Incredible deep dive, until next time everyone you.

