

Entry Into Jerusalem Jesus on Colt

Taught By
Jesus Christ and Saint Germain
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The evening after a large banquet, many people came out from Jerusalem, for they had heard that Jesus had arrived in Bethany.

The next morning, Jesus set out from Bethany with his disciples and continued his journey to Jerusalem. He took the road over the Mount of Olives, and when he was approaching the village of Bethphage, he sent two of his disciples on ahead, saying: **"Go into the village over against you. And straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.**

And if any man say ought unto you, ye shall say, The Lord hath need of them."

The two disciples went into the village. Immediately they saw an ass with her foal tied to a door. When they untied the animals, the owners asked: "What are you doing here?" and they answered as their Lord had instructed them, and were allowed to take them. So they brought the animals to Jesus, and threw their cloaks over the colt, and he rode on it.

All this happened that the words of the prophet might be fulfilled: "Fear not, daughter of Zion, behold, thy King comes to thee, meek and humble, sitting upon the colt of an ass."

Jesus rode down the Mount of Olives, and the crowds who had come with him from Bethany followed him, loudly praising God. Many of them had witnessed his raising of Lazarus from the dead. In their jubilation over this and other miracles, they cried: "Blessed is he who comes in the name of the Lord!"

Now more crowds of people came out from the city. They carried palm branches in their hands. Many of them on the roadway cut branches from the trees and strewed them before him. These crowds who were coming out to meet him and the people that followed him, all kept shouting: "Blessed is he who comes in the name of the Lord! Hosanna in the highest!"

Seeing how the people streamed out to meet Jesus, the Pharisees said among themselves: "We count for nothing now! All the people are running after him." And some of the Pharisees, who were in the crowd, came up to Jesus with the request: "Master, rebuke your disciples!"

But Jesus said: **"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.**

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

The procession was now getting near Jerusalem. When Jesus saw the city lying before him, he said: **"Ye sent unto John, and he bare witness unto the truth.**

But I receive not testimony from man: but these things I say, that ye might be saved.

He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

Jesus entered the city gate of Jerusalem. When strangers asked: "Who is this?" the crowds shouted: "It is Jesus, the prophet from Nazareth in Galilee."

Jesus went up to the temple. The blind and the lame were brought to him, and he cured them. The chief priests and scribes saw the miracles that he worked, and they heard how even the children in the temple kept shouting: "Hosanna to the son of David!" They grew angry at this, and said to Jesus: "Do you not hear what they are saying?" And Jesus asked, have you not read in the scriptures: Thou hast made the lips of children and infants sound thy praise?

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Jesus rode into the Mount of Olives on an ass to show that he was not in need of a great show of wealth to proclaim the Christ mission. Of such, be not the proud in the kingdom as the Pharisees. And so the Son of God in the son of man comes to his capital city without much outer glory and this is his throne, the colt he rode.

The prophets, rightly understood, have never hoped for a lavish outer showing. From the attitude of the crowds and the common people so swift to change, we may gather that outer glory and such emotion as evincing in others envy at ones ability to covet, of having a display of wealth and the goods of this world, of amassing the things of this world—these are not a sure basis of sound religion or of the Christ mission.

