

Bible Study Guide: Week of 4-5-2022

1. Read through the passage below
2. Read my notes and commentary
3. Read the questions at the end and ponder or discuss with others

Pastor Andrew

Luke 19:28-40

²⁸After [Jesus] had said this, he went on ahead, going up to Jerusalem. ²⁹When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, ³⁰saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. ³¹If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’” ³²So those who were sent departed and found it as he had told them. ³³As they were untying the colt, its owners asked them, “Why are you untying the colt?” ³⁴They said, “The Lord needs it.” ³⁵Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. ³⁶As he rode along, people kept spreading their cloaks on the road. ³⁷As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, ³⁸saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!” ³⁹Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” ⁴⁰He answered, “I tell you, if these were silent, the stones would shout out.”

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Here Jesus is about to culminate the journey he began toward Jerusalem back in Luke 9.

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The disciples are obedient to Jesus’ cryptic command. The encounter with the owner of the colt (young donkey in Greek) illustrates that Jesus has foreknowledge of the events that will play out. That is, his entry into the city and the events that will happen there (his death and resurrection) are not random or accidental. Rather, they are carefully orchestrated according to God’s purposes and plan. The colt is new and unriden in the same way Jesus’ tomb is described later as one in which no one had ever been laid. Jesus is, in a sense, going where none have gone before. He is figuratively breaking new ground in his death and resurrection. Likewise, his ability to easily ride on an untrained young animal shows his lordship over all.

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Curiously absent from Luke's account are the mention of leafy branches or palms that we expect in this story. The cloaks the people spread would have been a way to acclaim a new king (see 2 Kings 9:13). The words of the disciples in v. 38 echo this sentiment. It is clear from their behavior that they are expecting Jesus to usher in a new earthly kingdom once he arrives in Jerusalem. The multitude of the disciples calls to mind the multitude of the heavenly hosts in chapter 2, as does their acclamation: "Peace in heaven and glory in the highest heaven."

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The Pharisees make their final appearance in the gospel of Luke here. Jesus' other antagonists such as the scribes and chief priests come up later than this, but the Pharisees fade from view at this point. Their final act is to demand Jesus' disciples cease this display of coronation. Jesus alludes to a passage from the prophet Habakkuk (2:9-11) about the stones shouting out in witness to him. Jesus knows full well that his opponents cannot stop the holy events which God has set into motion that will result in his passion and resurrection.

Discussion/Reflection Questions:

- 1. How did the disciples' expectations of Jesus differ from Jesus' actual plan?**
- 2. Do we have expectations that differ from Jesus' plan in our own lives today? If so, how?**
- 3. What do you think this scene mean to the disciples? To the crowds? To the Romans? To the Pharisees? What does it mean to you?**