

## **Dr. Daniel K. Darko, Gospel of Luke, Session 29, Jesus in Jerusalem 1: Entry and Teaching (Luke 19:28-48) Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Darko, Luke, Session 29, Jesus in Jerusalem 1: Entry and Teaching (Luke 19:28-48), Biblicalelearning.org, BeL**

**Dr. Darko's** lecture on **Luke 19:28-48** explores Jesus's entry into Jerusalem and his subsequent teaching ministry in the temple. The session highlights **Luke's unique perspective** on the triumphant entry, emphasizing that the praising crowd consisted of disciples and noting the absence of "Hosanna" and palm branches. **Darko** underscores Jesus's authority through his prediction of finding the colt and the owner's compliance. Furthermore, the lecture examines Jesus's cleansing of the temple, contrasting **Luke's account** with those of other gospels and emphasizing Jesus establishing the temple as a place of teaching, which led to conflict with religious authorities.

**2. 10 - minute Audio Podcast Created on the basis of  
Dr. Darko, Luke, Session 29 – Double click icon to play in  
Windows media player or go to the Biblicalelearning.org [BeL]  
Site and click the audio podcast link there (New Testament →  
Gospels → Luke).**



**Darko\_Luke\_Session  
n29.mp3**

### 3. Briefing Document: Darko, Luke, Session 29, Jesus in Jerusalem 1: Entry and Teaching (Luke 19:28-48)

**Briefing Document: Dr. Daniel K. Darko on Luke 19:28-48 - Jesus' Entry and Teaching Ministry in Jerusalem**

**Executive Summary:** This briefing document summarizes Dr. Darko's lecture on Luke 19:28-48, focusing on Jesus' triumphal entry into Jerusalem and the commencement of his teaching ministry in the temple. Darko highlights Luke's unique theological emphases in this account compared to other Gospels, particularly concerning the identity of those praising Jesus, the nature of their praise, and the subsequent cleansing of the temple as a precursor to Jesus' teaching. The lecture underscores Jesus' authority, his prophetic foresight regarding Jerusalem's destruction, and the conflict that arises with the temple authorities due to his actions and teachings.

#### **Main Themes and Important Ideas:**

1. **The Triumphant Entry as a Prelude to Passion and Resurrection:** Darko establishes the triumphal entry as a significant marker leading directly to the events of the Passion and ultimately the Resurrection. He connects it to the observance of Palm Sunday in Christian tradition, noting, "as soon as we have the Palm Sunday, we are actually coming close to Easter. In other words, the events of passion unfold as Jesus comes to Jerusalem."
2. **Luke's Unique Portrayal of the Entry:** Darko emphasizes that Luke's account of the triumphal entry has distinct features compared to Matthew, Mark, and John, reflecting Luke's specific theological aims. He identifies five key differences:
  - **Praises by Disciples:** In Luke, those praising Jesus are specifically identified as his disciples, eyewitnesses to his mighty works, rather than a general crowd. "In Luke, those who are going to be praising Jesus as he comes to Jerusalem will be his disciples... In Luke, they are specifically disciples who are praising him because they have seen his mighty deeds, very, very different accounts in that sense."
  - **Absence of "Hosanna" and Palm Branches:** Luke does not mention the cry of "Hosanna" or the use of palm or tree branches during the procession. "Luke does not mention Hosanna in the triumphant entry, nor does he mention the palm tree or tree branches that will be used in the procession."

- **"King who comes in the name of the Lord":** Instead of mentioning the "kingdom of David" as in other Gospels, Luke's account has the disciples saying, "blessed is the king who comes in the name of the Lord."
  - **Pharisees' Objection:** Luke is the only Gospel writer to record the Pharisees' attempt to silence Jesus' disciples. "Luke is the only one who indicates the Pharisees' objection to the praise that is going on."
  - **Echo of Angelic Announcement:** Luke creates a "nice chiasm" by echoing the angel's message to the shepherds at Jesus' birth ("glory to God in the highest, and on earth peace among those with whom he pleased") in the disciples' praise during the entry ("blessed is the king who comes in the name of the Lord, peace in heaven and glory in the highest").
1. **Jesus' Authority and Prophetic Foresight:** The details surrounding the acquisition of the colt underscore Jesus' authority and his ability to predict events. The disciples find the colt exactly as Jesus described, and the owner readily agrees to give it to them upon hearing "the Lord has a need for it." This demonstrates Jesus' pre-knowledge and the recognition of his authority. Furthermore, Jesus' weeping over Jerusalem reveals his prophetic understanding of the city's impending destruction: "Jesus predicted that Jerusalem will fall. Jerusalem will be besieged. Jerusalem shall be destroyed, and the children of Jerusalem will suffer." Darko points out that Luke, writing after the destruction of Jerusalem in 70 AD, emphasizes Jesus' prophecy to his readers.
  2. **The Cleansing of the Temple as a Claim of Authority:** Jesus' actions in the temple, driving out those who were selling, are presented as a direct exercise of his authority and a necessary step before his teaching ministry could begin in earnest. Darko notes Luke's concise account of this event compared to other Gospels, highlighting that Jesus "drove out those who sold, saying to them it is written my house shall be a house of prayer, but you have made it a den of robbers." Luke focuses on the removal of commercial activity to establish the temple as a place of teaching.
  3. **The Temple as Jesus' New Center of Teaching:** Following the cleansing, Jesus establishes the temple as his daily teaching venue. "He cleansed the temple. He says, now I have made the temple the way I want. Now as we say in a modern palace, FYI, this is the man who came from Nazareth in Galilee... He comes every day and he's teaching." This act challenges the authority of the existing temple leadership.

4. **Conflict with Temple Authorities:** Jesus' actions and teachings provoke a strong reaction from the chief priests, scribes, and principal men, who "were seeking to destroy him." However, they are unable to act against him due to the overwhelming support he has among the people: "for all the people were hanging on his words." Darko emphasizes the power dynamic at play, with the established religious leaders feeling their authority undermined by Jesus.
5. **Luke's Emphasis on Jesus as the Rightful Teacher:** Darko argues that Luke portrays Jesus' arrival and actions in the temple as a correction of the existing religious order. "Luke is saying the Jerusalem authorities were not aware that the rightful teacher for the house of God had just arrived. And they have failed their duty. So, he is going to come and take over."
6. **Call to Openness and Surrender:** Darko concludes the lecture with a personal reflection, urging listeners to examine their own potential resistance to Jesus' teachings, mirroring the reaction of the temple authorities. He calls for openness to what God is doing and a willingness to surrender to Jesus' message.

#### Key Quotes:

- "as soon as we have the Palm Sunday, we are actually coming close to Easter. In other words, the events of passion unfold as Jesus comes to Jerusalem."
- "In Luke, those who are going to be praising Jesus as he comes to Jerusalem will be his disciples... In Luke, they are specifically disciples who are praising him because they have seen his mighty deeds, very, very different accounts in that sense."
- "Luke does not mention Hosanna in the triumphant entry, nor does he mention the palm tree or tree branches that will be used in the procession."
- "Luke is the only one who indicates the Pharisees' objection to the praise that is going on."
- "blessed is the king who comes in the name of the Lord, peace in heaven and glory in the highest."
- "Jesus predicted that Jerusalem will fall. Jerusalem will be besieged. Jerusalem shall be destroyed, and the children of Jerusalem will suffer."
- "he entered the temple and began to draw out those who sold, saying to them it is written my house shall be a house of prayer, but you have made it a den of robbers."

- "He cleansed the temple. He says, now I have made the temple the way I want... He comes every day and he's teaching."
- "for all the people were hanging on his words."
- "Luke is saying the Jerusalem authorities were not aware that the rightful teacher for the house of God had just arrived. And they have failed their duty. So, he is going to come and take over."

**Conclusion:**

Dr. Darko's analysis of Luke 19:28-48 provides valuable insights into Luke's theological perspective on Jesus' entry into Jerusalem and the commencement of his temple ministry. By highlighting Luke's unique narrative choices, Darko emphasizes Jesus' messianic authority, his prophetic role, and the direct challenge he posed to the established religious order. The lecture serves as a reminder to be open to Jesus' teachings and to recognize his rightful place as the ultimate authority.

## 4. Study Guide: Darko, Luke, Session 29, Jesus in Jerusalem 1: Entry and Teaching (Luke 19:28-48)

### Study Guide: Luke 19:28-48 - Jesus in Jerusalem: Entry and Teaching Ministry

#### Key Themes

- **The Triumphal Entry:** Understanding Luke's unique portrayal of Jesus' arrival in Jerusalem and its significance.
- **Jesus' Authority and Prophetic Ministry:** Recognizing Jesus' foreknowledge and the authority he demonstrates.
- **Cleansing of the Temple:** Analyzing Luke's account of this event and its implications for Jesus' ministry in Jerusalem.
- **Conflict with Temple Authorities:** Examining the initial reactions of the chief priests and scribes to Jesus' actions and teachings.
- **Jesus as Teacher in the Temple:** Understanding the shift in Jesus' ministry focus to public teaching within the temple.
- **The People's Response:** Observing how the সাধারণ people reacted to Jesus and his teachings in contrast to the religious leaders.
- **Luke's Theological Emphases:** Identifying Luke's specific aims and distinctives in his presentation of these events compared to other Gospels.

#### Quiz

1. Describe two ways in which Luke's account of the triumphal entry differs from the accounts in other Gospels, according to Dr. Darko.
2. What is the significance of the detail that the colt Jesus rode on had never been ridden before? What does this imply about Jesus?
3. According to Dr. Darko, who specifically praises Jesus as he enters Jerusalem in Luke's Gospel, and why do they praise him?
4. What was the reaction of the Pharisees to the praise Jesus received during his entry into Jerusalem, and how did Jesus respond to them?
5. What is the significance of Jesus weeping over Jerusalem as he approaches the city? What does this action reveal about him?

6. Dr. Darko suggests a reason why Luke might have included the account of Jesus weeping over Jerusalem immediately after the triumphal entry. What is this reason?
7. How does Luke's description of Jesus cleansing the temple differ from the descriptions found in other Gospels, particularly concerning who is expelled?
8. What scripture does Jesus quote when he drives out the sellers from the temple in Luke's Gospel, and what is the significance of this quotation?
9. According to Dr. Darko, what does the cleansing of the temple signify for Jesus' subsequent ministry in Jerusalem, as described in Luke?
10. How did the chief priests, scribes, and principal men of the people react to Jesus' daily teaching in the temple, and why were they unable to act against him immediately?

### **Answer Key**

1. First, in Luke's account, the people praising Jesus are specifically identified as his disciples who have witnessed his mighty deeds, unlike the general crowd mentioned in other Gospels. Second, Luke does not mention the use of "Hosanna" or palm branches during the procession, which are features in other accounts.
2. The fact that the colt had never been ridden before suggests it was set apart and fit for a special, even royal, purpose. This detail emphasizes Jesus' kingly status and the solemnity of his entry.
3. In Luke, it is the disciples who praise Jesus, and they do so because they have personally witnessed his "mighty works" throughout his ministry. Their praise is based on direct experience of his power.
4. The Pharisees objected to the praise and demanded that Jesus rebuke his disciples. Jesus responded by stating that if his disciples were silent, even the stones would cry out, indicating the divine necessity of the moment.
5. Jesus' weeping over Jerusalem reveals his deep sorrow and compassion for the city because he foresees its impending destruction due to its failure to recognize "the things that make for peace" and "the time of your visitation."
6. Dr. Darko suggests that by placing the lament immediately after the triumphal entry, Luke highlights the tragic irony of the city celebrating Jesus as the bringer

of peace while remaining oblivious to the judgment that was soon to come upon it. This also underscores Jesus' prophetic foresight.

7. Luke's account of the temple cleansing is briefer and states that Jesus "began to drive out those who sold," without explicitly mentioning buyers, money changers, or the overturning of tables, as some other Gospels do.
8. Jesus quotes Isaiah 56:7 and Jeremiah 7:11, saying, "It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers." This quotation criticizes the commercial activities within the temple, highlighting its deviation from its intended purpose as a place of worship and communion with God.
9. The cleansing of the temple signifies that Jesus is establishing the temple as the new center for his teaching ministry in Jerusalem. He transforms it from a place of (in his view) corrupt commerce to his "lecture hall" for daily instruction.
10. The chief priests, scribes, and principal men sought to destroy Jesus because his teaching and actions in the temple challenged their authority and disrupted the established order. However, they were unable to act against him because "all the people were hanging on his words," indicating his immense popularity and influence among the عام population.



## Essay Format Questions

1. Analyze the significance of Luke's specific choices in portraying the triumphal entry of Jesus into Jerusalem in chapter 19:28-40. How do these choices contribute to Luke's overall theological message in his Gospel? Consider the differences highlighted by Dr. Darko between Luke's account and those of other Synoptic Gospels.
2. Discuss the multifaceted nature of Jesus' actions and emotions as he enters Jerusalem and proceeds to the temple (Luke 19:28-48). How does Luke portray Jesus as both a figure of authority and one of compassion and prophetic insight in this passage?
3. Evaluate the reasons behind Jesus' cleansing of the temple in Luke 19:45-46. What does this action reveal about Jesus' understanding of the temple's true purpose and his authority over it? How does Luke's concise account emphasize these aspects?
4. Examine the contrasting reactions of the সাধারণ people and the temple authorities to Jesus' entry and teaching ministry in Jerusalem (Luke 19:28-48). What do these different responses indicate about Jesus' impact and the growing conflict leading towards his passion?
5. Explore the theme of "visitation" in Luke 19:28-48, considering both the celebratory entry and Jesus' lament over Jerusalem. How does Luke use these contrasting events to convey the idea of a critical moment of divine encounter and the tragic consequences of failing to recognize it?

## Glossary of Key Terms

- **Triumphal Entry:** Jesus' deliberate and public arrival in Jerusalem, riding on a colt, fulfilling Old Testament prophecies and being hailed by his followers.
- **Mount of Olives:** The hill east of Jerusalem from which Jesus began his approach to the city and where he later wept over it.
- **Bethphage and Bethany:** Small villages near the Mount of Olives, mentioned as the starting point of Jesus' procession into Jerusalem.
- **Hosanna:** A Hebrew expression meaning "save us!" or "grant salvation!", used as a shout of praise and acclamation, particularly during Jesus' entry in some Gospel accounts (but notably absent in Luke).
- **Pharisees:** A Jewish religious and social group known for their strict adherence to the Law and their frequent interactions and debates with Jesus.
- **Kingdom of David:** A messianic expectation among the Jewish people that the coming Messiah would restore the Davidic dynasty and kingdom. Luke's account emphasizes Jesus as "the king who comes in the name of the Lord" rather than focusing on the Davidic lineage in the entry narrative.
- **Chiasm:** A literary structure that uses a mirrored or inverted parallel structure between two halves of a text, often used for emphasis or to highlight a central theme. Dr. Darko points out a chiasm between the angelic message at Jesus' birth and the praise during his entry in Luke.
- **Kidron Valley:** The valley east of Jerusalem, between the city and the Mount of Olives, which Jesus crossed as he approached the city and later when he wept over it.
- **Temple Cleansing:** Jesus' forceful removal of merchants and money changers from the Temple courts, seen as a prophetic act challenging the commercialization and perceived corruption of worship.
- **Den of Robbers:** A phrase from Jeremiah 7:11, quoted by Jesus in Luke's Gospel during the temple cleansing, criticizing those who had turned the Temple into a place of exploitation rather than prayer.
- **Messianic Figure:** An individual believed to be the promised deliverer or savior, often associated with royal or divine attributes. Jesus' entry into Jerusalem is presented by his followers as the arrival of the Messiah.

## 5. FAQs on Darko, Luke, Session 29, Jesus in Jerusalem 1: Entry and Teaching (Luke 19:28-48), [Biblicalelearning.org](http://Biblicalelearning.org) (BeL)

### Frequently Asked Questions: Jesus' Entry and Teaching Ministry in Jerusalem (Luke 19:28-48)

- 1. How does Luke's account of Jesus' triumphant entry into Jerusalem emphasize Jesus' authority and divine knowledge?** Luke highlights Jesus' authority and divine knowledge in several ways. First, Jesus precisely predicts the presence of the colt and the owner's response, demonstrating his foreknowledge. Second, the disciples and the owner of the colt readily comply with Jesus' instructions, acknowledging his authority as "the Lord" (Kurios). Finally, the people's act of placing their cloaks on the colt and the road signifies their submission and recognition of Jesus as a royal figure.
- 2. What are the key differences between Luke's portrayal of the crowd praising Jesus during the entry and the accounts in other Gospels?** A significant distinction in Luke's Gospel is that the crowd praising Jesus as he enters Jerusalem is specifically identified as his disciples, who are rejoicing and praising God for the mighty works they have witnessed. Unlike Mark, Luke does not mention the crowd shouting "Hosanna" or using palm branches. This emphasis on the disciples as the primary praisers, based on their direct experience with Jesus' ministry, is unique to Luke's account.
- 3. Why does Luke mention the Pharisees' objection to the disciples' praise, and what is Jesus' response?** Luke uniquely includes the detail of the Pharisees objecting to the disciples' praise and demanding that Jesus rebuke them. This highlights the growing tension and opposition Jesus faced. Jesus' response, stating that if his disciples were silent, even the stones would cry out, underscores the divine significance of the moment and the inevitability of his recognition. It suggests that the events are in line with God's plan and prophetic tradition.
- 4. How does Luke connect the scene of Jesus' entry into Jerusalem with earlier themes in his Gospel?** Luke creates a connection to earlier themes through a chiasmic parallel with the angel's message to the shepherds at Jesus' birth. The disciples' praise, "Blessed is the king who comes in the name of the Lord, peace in heaven and glory in the highest," echoes the angel's announcement of "glory to God in the highest, and on earth peace among those with whom he is pleased." This link suggests that the arrival in Jerusalem is a continuation of God's saving work announced at Jesus' birth, bringing peace.

**5. Why does Jesus weep over Jerusalem upon his arrival, according to Luke's account?**

As Jesus draws near Jerusalem, Luke records his profound sorrow and weeping over the city. This is because Jesus prophetically sees the impending destruction of Jerusalem and its inhabitants due to their failure to recognize "the things that make for peace," meaning their rejection of him and his message. Luke, writing after the destruction of Jerusalem in 70 AD, highlights Jesus' foresight and the tragic consequences of the city's blindness to his visitation.

**6. How does Luke describe Jesus' actions upon entering the temple, and how does this differ from other Gospel accounts?**

Luke provides a concise account of Jesus entering the temple and driving out those who were selling there, stating, "My house shall be a house of prayer, but you have made it a den of robbers." Unlike other Gospels, Luke does not mention Jesus overturning tables, driving out buyers or money changers, or the specific detail of sellers of doves. His focus is on the removal of commercial activity that hindered the temple's primary purpose as a place of prayer and teaching.

**7. What is the significance of Jesus cleansing the temple in Luke's narrative, and what does he then proceed to do?** For Luke, the cleansing of the temple is a pivotal act that establishes Jesus' authority over God's house and paves the way for his teaching ministry in Jerusalem. By removing the sellers, Jesus purifies the temple, reclaiming it for its intended purpose. Following this action, Luke emphasizes that Jesus taught daily in the temple, establishing it as his "lecture hall" and the central location for his final teachings before his passion.

**8. How do the temple leaders and the general populace react to Jesus' actions and teachings in the temple, according to Luke?** The temple leaders, including the chief priests and scribes, react with hostility and seek to destroy Jesus because he is disrupting their authority and control over the temple. However, they are unable to act against him because the people, as a whole, were "hanging on his words," captivated by his daily teaching. This creates a tension where the religious establishment opposes Jesus, but his popular support among the people protects him, at least temporarily.