

Wednesday Night June 12, 2019

Bible Study Guide by Larry Powell

Mark 11 ¹⁻³ When they were nearing Jerusalem, at Bethphage and Bethany on Mount Olives, he sent off two of the disciples with instructions: “Go to the village across from you. As soon as you enter, you’ll find a colt tethered, one that has never yet been ridden. Untie it and bring it. If anyone asks, ‘What are you doing?’ say, ‘The Master needs him, and will return him right away.’” ⁴⁻⁷ They went and found a colt tied to a door at the street corner and untied it. Some of those standing there said, “What are you doing untying that colt?” The disciples replied exactly as Jesus had instructed them, and the people let them alone. They brought the colt to Jesus, spread their coats on it, and he mounted. ⁸⁻¹⁰ The people gave him a wonderful welcome, some throwing their coats on the street, others spreading out rushes they had cut in the fields. Running ahead and following after, they were calling out, Hosanna! Blessed is he who comes in God’s name! Blessed the coming kingdom of our father David! Hosanna in highest heaven! ¹¹ He entered Jerusalem, then entered the Temple. He looked around, taking it all in. But by now it was late, so he went back to Bethany with the Twelve.

Tonight our question is: How might a Bible Scholar or even a Bible Student study this section of Scripture? What questions would they ask and how might they look at it to come up with some answers?

1. Most Christians don’t concern themselves with the more minute details of Jesus’ life reported in the New Testament.
2. Jesus went to Jerusalem to bring salvation to the world.
3. Jesus sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find a donkey tied and a colt with her.
4. Loose them and bring them to Me. And if anyone says anything to you, you shall say, ‘The Lord has need of them.’
5. And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road.
6. “Hosanna to the Son of David! ‘Blessed is He who comes in the name of the Lord!’ Hosanna in the highest!”
7. Can these accounts be reconciled between Matthew and Mark, Luke and John or is this a legitimate contradiction?

8. Notice that Mark, Luke, and John did not say that only one donkey was obtained for Jesus, or that only one donkey traveled up to Jerusalem with Jesus. The writers simply mentioned one donkey (or colt).
9. Consider the other parts of the story that have been supplemented by one or more of the synoptic writers.
10. Matthew wrote of two donkeys, instead of just one.
11. We need to be prepared to defend our faith and not be afraid of apparent contradictions.
12. How could Jesus have ridden on two donkeys at once?
13. A second possible solution to this “problem” is that Jesus did ride both donkeys.
14. Perhaps a more likely answer to the question, “How could Jesus sit ‘on them’ (donkeys) during His march to Jerusalem?” is that the second “them” of Matthew 21:7 may not be referring to the donkeys at all.
15. Greek scholar A.T. Robertson believed that the second “them” (Greek αὐτῶν) refers to the garments that the disciples laid on the donkeys, and not to the donkeys themselves.
16. If the disciples’ clothes were placed on both donkeys (as Matthew indicated), and then Jesus mounted the colt, one logically could conclude that Jesus sat on the clothes (which were placed upon the colt).
17. One of the fundamental principles of nearly any study or investigation is that of being “innocent until proven guilty.”
18. This principle does not allow for just any answer, but any possible answer. So Christians do not give up reason when they review and discuss potential Biblical conflicts.

19. The Bible student need only show the possibility of a harmonization among passages that appear to conflict, in order to negate the force of the charge that a Bible contradiction really exists.

20. Jesus and His disciples have been accused of stealing the donkeys used in the procession to Jerusalem.

21. Remember, we are not told all of the facts in the story—the Bible is not obligated to fill in every detail of every event.

22. If it did, “I suppose that even the world itself could not contain the books that would be written” (John 21:25).