



## LC STUDY GUIDE "Unfiltered"

The Passage: Mark 11:1-11  
April 15 - 28

### How to use the LC Study Guide

Hello Leaders! Thank you for your ongoing commitment to pursue Christian community and the study of Scripture—study that leads to life transformation in Christ and strives to serve “the other.”

These studies have been designed with the following aspects in mind:

1. To facilitate a discussion on the passage of Scripture that was preached that particular Sunday using the Inductive Bible Study Method (not necessarily on the themes of that particular sermon). In summary, this method stresses “Observation” (what the reader can see from the text), “Interpretation” (what we can learn when we study the text with various tools, commentaries, and resources), and “Application” (how we can apply the Scripture to our lives).
2. Groups using this study range from the new leader to the highly experienced. Groups themselves have their own context. This study attempts to hit the middle. The stronger studies require about an hour or two of leader preparation to contextualize this resource to the needs and personalities of your group.
3. In addition to prep time, please spend time in prayer during preparation and before and after the study. It’s the power of the Holy Spirit that illuminates the Word of Scripture and we are humbled that He uses our combined efforts as part of this work. (For more tips on using this study, please see the endnotes.)

As always, we are so grateful for you, your gifting, your servant leadership, and all that you do for the cause of Christ. Please let us know if we can help you in any way.

Grace and peace,  
Pastor Tim, on behalf of the LC Team

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Holy Week is an amazing time to ask the Lord to help us be attuned to what might be shown to us. It’s a week where we can follow several key events some 2000 years ago—from imagining Jesus’ Triumphal Entry to reading about the Last Supper on Maundy Thursday to the events leading to the crucifixion on Good Friday. And of course, there is the beauty and glory of Easter Sunday.

Today’s text is on the Triumphal Entry of Jesus. But before we get to it, let’s spend a few minutes talking about your Lent and Holy Week experience. Have your prayers felt less filtered as we have moved through this teaching series? And what difference has it made in your walk with the Lord?

<sup>1</sup> As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, <sup>2</sup> saying to them, “Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here.

<sup>3</sup> If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs it and will send it back here shortly.’”

<sup>4</sup> They went and found a colt outside in the street, tied at a doorway. As they untied it, <sup>5</sup> some people standing there asked, “What are you doing, untying that colt?” <sup>6</sup> They answered as Jesus had told them to, and the people let them go. <sup>7</sup> When they brought the colt to Jesus and threw their cloaks over it, he sat on it. <sup>8</sup> Many people spread their cloaks on the road, while others spread branches they had cut in the fields. <sup>9</sup> Those who went ahead and those who followed shouted,

“Hosanna!”

“Blessed is he who comes in the name of the Lord!”

<sup>10</sup> “Blessed is the coming kingdom of our father David!”

“Hosanna in the highest heaven!”

<sup>11</sup> Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

## **Mark 11:1-11**

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### **Context:**

A king entering Jerusalem is a scene that Jesus is re-enacting from the many pages of history, such as Solomon riding in on donkey after being anointed in 1 Kings 1:33 and Jehu walking on cloaks that the people threw on the ground after his anointing in 2 Kings 9:13. And 200 years before Jesus steps foot on the scene, apocryphal history tells us that Judas Maccabaeus defeated the Syrian king Antiochus Epiphanes, entered Jerusalem and cleansed and rebuilt the Temple, during which the people waved ivy and palm branches as they sang hymns of praise. Judas started a royal dynasty that lasted a hundred years then the Romans came to Galilee and Jerusalem and took over Israel.

In this scene, the people are hoping Jesus leads a political and military revolution to overthrow the Romans and the corrupt Jewish leaders and restore Israel back to something reminiscent of the era of King David. This would mean that Jesus is going to drive Pontius Pilate out of Jerusalem, drive Herod Antipas out of Galilee and send all these occupying Roman soldiers back to Emperor Augustus and Rome once and for all! And so they pull out of all the stops and host a spontaneous parade praising Jesus and crying out “Hosanna!”

**O** – Identify three unique features of the story that capture your attention and talk about one of them. Why do you think this one detail or feature resonated with you today?

**I** – We live in a society where we respect other people’s property, so the idea of taking someone’s livestock or vehicle without prior permission is theft (and treated as such according to our laws). But in the ancient world, Roman soldiers routinely took livestock for their own needs with no payment or penalty. Why do you think Jesus makes it a point to tell the two disciples to tell the owners that the colt will be returned?

*(A recurring theme in the Gospels and throughout the New Testament is that the Roman and Jewish leaders do not have the best interest of the people at heart. In fact, Jesus keeps making a point of demonstrating that his servant leadership, his wise teaching and his proclamation of the Father’s Kingdom is greater than the corrupt ways of the world. He will even return a borrowed colt after a parade spontaneously held in his honor.)*

**O/I** – Throughout the Gospels, Jesus has consistently insisted on keeping a low-profile. In fact, he tells people not to mention some of the miracles that they either witnessed or had performed on them. So why do you think Jesus allows the people to so publicly and so dramatically announce his arrival into Jerusalem as the Passover feast is about to begin? (This is the opposite of Jesus’ “modus operandi.”)

*(Jesus has typically explained that his time has not yet come. Now finally as his mission of dying for the world in order for all to be redeemed through the resurrection is about to be accomplished, the time has finally come. And consistent with Jesus’ Kingdom message that a greater Kingdom is coming near, Jesus is saying that he is the King of this new Kingdom and that a new order has come to the world.)*

**O/I** – The word “Hosanna” is a cry for joy and deliverance but is also used as an affirmation of the Deliverer’s work (like screaming “yes” and raising your hand or pumping your fist). It’s worth noting that of all the expressions they could have used, the people picked this one. Why do you think this is?

*(One reason is they are quoting Zachariah 9:9 as this scene is played out: “Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.” A second is again, the hope that Jesus will lead a political revolution and overthrow the Romans.)*

**O/I** – The people of Jerusalem understand some of this but still assume it will look like David’s Kingdom hence the quotation of Zachariah 9:9. Interestingly, Jesus is headed for the center of Jerusalem, where the Temple is. Why do you think he is headed there? (In an upcoming scene Jesus will cleanse the Temple.)

*(Mark’s Gospel has been trying to show how the way to the Father is through Jesus alone. And that means, receiving forgiveness from the Father will no longer require going to a Temple, seeing a priest, and offering an animal sacrifice. Because of the death and resurrection of Jesus, he now embodies the Temple, has become our High Priest, and forgiveness and salvation come*

*through him alone. So Jesus' arrival into Jerusalem and his clearing of the temple is a physical foreshadowing of what his work will accomplish spiritually and cosmically.)*

**A** – As we process this Triumphal Entry scene, what lessons have you Learned? What moments will you reflect on here especially as they help you live and pray in a more unfiltered way on the other side of Easter?

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- a. Please note that not all these questions are to be asked in a single meeting. Take some time to prayerfully discern what will serve your LC the best. Select and reword the questions that best fit your voice and your Life Community group.
- b. Complement these questions with “process questions” (what else? what more? what do others think?)
- c. When you ask questions, give people ample time to think and respond. Wait. Take your time; don't rush people but encourage participation. Avoid answering your own questions!
- d. Application: Pace the study to conclude with difference-making application.
- e. Secondary texts—use other texts sparingly, even if they are relevant. Such texts will push you into “teaching” rather than facilitating, causing people to feel distracted or de-powered.