

# Spring 2019!

## Life Group Quarter

### Week 2

Message Date 4/14/19

#### MY STORY

- 1) Would you rather swim in Jell-O or cooked spaghetti? Why?
- 2) What did you get out of last week's study?

#### QUICK REVIEW

- 3) Upon reviewing your notes from Sunday's teaching, what caught your attention?

#### The Goal

This past Sunday was Palm Sunday and Pastor Cheryl shared about finding the power to change your story. We will be taking a look at the last week in the life of Jesus and how Passion Week unfolded. The goal of this week is to learn something new about the crowd's expectations about Jesus and see how we can apply what we learn to our own lives.

#### DIGGING DEEPER

Many of us, if not all, have read the story of Jesus's triumphal entry multiple times. We read about this moment in the life of Jesus as He was wrapping up His earthly ministry. We look back and connect this week with the crucifixion and resurrection because we know it's coming. However, the disciples and people on the side of the road had different expectations. They saw the miracles, His unique teaching, and the authority in which Jesus taught. We will unpack their expectations and explore how they were blindsided by reality. We will discuss what we can learn from them.

Mark 11:1-11(ESV)

**11** Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples <sup>2</sup> and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. <sup>3</sup> If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.' " <sup>4</sup> And they went away and found a colt tied at a door outside in the street, and they untied it. <sup>5</sup> And some of those standing there said to them, "What are you doing, untying the colt?" <sup>6</sup> And they told them what Jesus had said, and they let them go. <sup>7</sup> And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. <sup>8</sup> And many spread their cloaks on the road, and others spread leafy branches that they had cut from the

fields. <sup>9</sup> And those who went before and those who followed were shouting, “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!”

<sup>11</sup> And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve. <sup>i</sup>

4) What is an *expectation*? How do we define the word?

Merriam-Webster’s Collegiate Dictionary defines it this way.

**1:** the act or state of expecting: ANTICIPATION 〈in *expectation* of what would happen〉

**2 a:** something expected 〈not up to *expectations*〉 〈*expectations* for an economic recovery〉

**b:** basis for expecting: ASSURANCE 〈they have every *expectation* of success〉

**c:** prospects of inheritance—usually used in plural.<sup>ii</sup>

5) What words were the crowds cheering over Jesus?

“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!”

6) What does *Hosanna* mean?

From *The Lexham Bible Dictionary*:

A liturgical word used in Judaism and Christianity that means “**save, we pray.**” The word shouted by crowds to Jesus during His triumphal entry into Jerusalem<sup>iii</sup>

Psalms 118:25-26 (ESV)

<sup>25</sup> Save us, we pray, O LORD!

O LORD, we pray, give us success!

<sup>26</sup> Blessed is he who comes in the name of the LORD!

We bless you from the house of the LORD. <sup>iv</sup>

[Psalms 73–150: An Introduction and Commentary](#)

What those who took part in such a ceremony could never have foreseen was that it would one day suddenly enact itself on the road to Jerusalem: unrehearsed, unliturgical and with explosive force. In that week when God’s realities broke through his symbols and shadows (cf. Heb. 10:1), *the horns of the altar* became the arms of the cross, and the ‘festival’ itself (see Additional note, below, on *festal procession*) found fulfilment in ‘Christ our Passover’<sup>v</sup>

7) If the crowds were cheering “Hosanna!”, and *Hosanna* means “save us, we pray”, what did they want to be saved from?

Zechariah 9:9

<sup>9</sup> Rejoice greatly, O daughter of Zion!

Shout aloud, O daughter of Jerusalem!

Behold, your king is coming to you;

righteous and having salvation is he,

humble and mounted on a donkey,

on a colt, the foal of a donkey. <sup>vi</sup>

In the verses before Zechariah 9:9, the Messiah is portrayed as a coming King who will defeat and overthrow the enemies of Israel.

- 8) In thinking about the passage from Zechariah and the people quoting Psalm 118 on the road to Jerusalem, what could their expectations of Jesus have been?

That He was entering as King and was going to overthrow the government.

- 9) Why is their expectation of Jesus at the beginning of this week important to understand?

It sets the tone for what is coming. They expected Jesus to show up and overthrow the Roman rule. They thought the Messiah would be a coming ruler, not the humble servant that Jesus came as.

## TAKING IT HOME

In the previous section one of the truths that became evident is the people had high, but misunderstood, expectations of what Jesus came to do. They thought He was going to come as the king and change everything right then and there. However, they didn't understand that Jesus had to die and be the perfect sacrifice to pay for sin, and *then* return as King. To use Pastor Cheryl's words, "They were sideswiped by life." They were not alone. John the Baptist had a crisis of faith, and we will unpack some of these truths.

John 1:32-34 (ESV)

<sup>32</sup> And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. <sup>33</sup> I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'

<sup>34</sup> And I have seen and have borne witness that this is the Son of God."<sup>vii</sup>

- 10) What did John bear witness to?

"I saw the Spirit descend from heaven like a dove, and it remained on him."

- 11) What was John told to expect regarding the one who would baptize people with the Spirit? Why is this significant?

John saw and witnessed the Father's recognition of Jesus as the Messiah. He wasn't *told* about it; he *saw* it himself.

- 12) How would your faith be validated if you saw the Father do for Jesus what John saw?

Luke 7:20-23 (ESV)

<sup>20</sup> And when the men had come to him, they said, "John the Baptist has sent us to you, saying, 'Are you the one who is to come, or shall we look for another?'" <sup>21</sup> In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight. <sup>22</sup> And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. <sup>23</sup> And blessed is the one who is not offended by me."

13) Why would John the Baptist send people to ask Jesus if He was the Messiah?

14) After seeing the Spirit descend like a dove on Jesus, why would John doubt?

This is John's crisis of faith, and he needed further validation that what he believed wasn't wrong.

15) Have you ever experienced a crisis of faith like John?

16) How does Jesus respond to John? Does His response seem odd to you?

From *Luke: An Introduction and Commentary*

Jesus' answer is to direct attention to what was going on. Help was being given to the blind (Isa. 35:5), the lame (Isa. 35:6), lepers, the deaf (Isa. 35:5), the dead and the poor (Isa. 61:1). The Old Testament parallels show that the healing miracles and the preaching to the poor have Messianic significance. They are the divine accreditation of Jesus' mission. It was in such works of mercy and not in spectacular victories over Roman armies that Messiah's work would be accomplished<sup>ix</sup>

17) When we experience moments similar to John, and our faith is tested, what is important to remember?

Trust in the simple Gospel.

18) Jesus told John's men, "Go and tell John what you have seen and heard." What will you tell people that you have seen and heard about Jesus?

## CHAIR TIME TOOLS

Read Mark 11 and think about the following questions.

19) What were the expectations the people had of Jesus?

20) What expectations do you have of Jesus in your own life? Do they line up with the truth about Jesus in God's word?

21) Where have you missed His power of transformation in your life?

22) What can you do to align your heart and mind with His work?

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<sup>i</sup> *The Holy Bible: English Standard Version* (Wheaton, IL: Crossway Bibles, 2016), Mk 11:1–11.

<sup>ii</sup> Inc Merriam-Webster, *Merriam-Webster's Collegiate Dictionary*. (Springfield, MA: Merriam-Webster, Inc., 2003).

<sup>iii</sup> Daniel J. Cameron, "Hosanna," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

<sup>iv</sup> *The Holy Bible: English Standard Version* (Wheaton, IL: Crossway Bibles, 2016), Ps 118:25–26.

<sup>v</sup> Derek Kidner, *Psalms 73–150: An Introduction and Commentary*, vol. 16, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1975), 450.

<sup>vi</sup> *The Holy Bible: English Standard Version* (Wheaton, IL: Crossway Bibles, 2016), Zec 9:9.

<sup>vii</sup> *The Holy Bible: English Standard Version* (Wheaton, IL: Crossway Bibles, 2016), Jn 1:32–34.

<sup>viii</sup> *The Holy Bible: English Standard Version* (Wheaton, IL: Crossway Bibles, 2016), Lk 7:20–23.

<sup>ix</sup> Leon Morris, *Luke: An Introduction and Commentary*, vol. 3, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 162.