

The word the crowd shouted was Hosannah, it is both an exclamation of adoration and an entreaty to save; “Save us God, save us now”! They saw Jesus as their savior from Roman oppression, but they missed seeing Him as the Lamb who would save them from sin and death.

Some like Bartimaeus saw Jesus as the sacred Savior and were willing to abandon everything to follow Him as Lord, others saw Him as the “secular” savior who would bring political change to release them from an oppressive regime. Do your prayers more often fall in the secular (save my job, change the political situation, improve my finances and my relationships) or in the sacred (change my heart, forgive my sin, save my friends and family)? How can we bring our everyday needs into the sacred space rather than seeing them as strictly secular problems? How do we recognize Jesus’ lordship over our day to day lives?

Following Jesus doesn’t end when we walk out of the church building. But calling Jesus your Lord means He is in charge of all aspects of your life. We don’t call on Him to grant our requests, we ask how He wants us to follow and serve Him through our daily lives.

WRAP-UP

The first ten chapters of Mark’s Gospel span three years of Jesus’ ministry, while the final six focus on His final week—Passion Week—filled with fulfilled Messianic prophecies. As Jesus entered Jerusalem, the crowd shouted “Hosanna!”—a cry meaning both “save us now” and a declaration of praise. Many hoped He would free them from Roman rule, missing that He came to save them from sin and death. Bartimaeus saw Jesus as the sacred Savior and gave up everything to follow Him, while others saw only a political rescuer. This challenges us to examine our own prayers—are they focused on temporary, worldly fixes or on eternal, spiritual transformation? Following Jesus means making Him Lord over every part of life, not just seeking His help but asking how we can serve and follow Him daily.

MEMORY VERSE

47 When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!" - Mark 10:47 NIV

Challenge –

During your prayer time this week pause to ask yourself, am I seeking the Lord for His will and direction in this situation or am I asking Him to do my will.

How will you see Jesus? Gospel of Mark Ch. 10/11 - Week 5

INTRODUCTION

The first ten chapters of Mark’s Gospel cover three years of Jesus’ life. The final six chapters cover just the seven days we call the Passion Week. These days are packed with the fulfillment of Old Testament prophecies about the Messiah. If we aren’t aware of those prophecies, we will miss the significance of the events that unfold. And so, in this study we will take a close look at the context of the events that mark the way of the Messiah, Jesus, as He makes His final entry into Jerusalem.

Ice Breaker

Have you been a witness (in person or real time video) to an event that would be considered historic or epic? Did you realize the significance before or after it occurred?

Key Passages

52 “Go,” said Jesus, “your faith has healed you.” Immediately he received his sight and followed Jesus along the road.

-Mark 10:51-52 (NIV)

7 When they brought the colt to Jesus and threw their cloaks over it, he sat on it. 8 Many people spread their cloaks on the road, while others spread branches they had cut in the fields. 9 Those who went ahead and those who followed shouted, "Hosanna!" "Blessed is he who comes in the name of the Lord!" 10 "Blessed is the coming kingdom of our father David!" "Hosanna in the highest heaven!"

- Mark 11:7-10 NIV

STUDY QUESTIONS

1. Blind Eyes Opened

3 Strengthen the feeble hands, steady the knees that give way; 4 say to those with fearful hearts, "Be strong, do not fear; your God will come, he will come with vengeance; with divine retribution he will come to save you." 5 Then will the eyes of the blind be opened and the ears of the deaf unstopped. 6 Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert. - Isaiah 35:3-6 NIV

The Book of Isaiah is rich with Messianic prophecy. In the passage above he describes what will happen when “your God comes to save you”. Some of

these miracles had been performed by Old Testament prophets, but no one had opened blind eyes before Jesus arrived.

46 Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (which means "son of Timaeus"), was sitting by the roadside begging. 47 When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!" 48 Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!" 49 Jesus stopped and said, "Call him." So they called to the blind man, "Cheer up! On your feet! He's calling you." 50 Throwing his cloak aside, he jumped to his feet and came to Jesus. 51 "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see." 52 "Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road. - Mark 10:46-52 NIV

Bartimaeus heard from the crowd that Jesus of Nazareth was nearby. What is the significance of calling Him Jesus, Son of David? Unlike the blind man in chapter 8, Jesus didn't use mud to heal him. What was it that Jesus said had healed him? What was Bartimaeus able to "see" that the crowd was "blind" to?

A blind beggar didn't possess much materially, but Bartimaeus threw off his cloak, abandoning everything when he was called and followed Jesus. Compare what it would be like to give up your one and only possession to follow Jesus, versus giving up an abundance of possessions. In what way are we called to abandon everything to follow Jesus?

2. Peace Proclaimed

Jesus entered Jerusalem just before the feast of Passover. But His was not the only procession into the city. Pilate visited Jerusalem for significant feasts, like Passover, to ensure order and quell potential disturbances among the large crowds. In a display of Roman pomp, he likely rode a war horse and was surrounded by soldiers and horsemen.

9 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. 10 I will take away the chariots from Ephraim and the warhorses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth.

- Zechariah 9:9-10 NIV

Zechariah describes the true king as He enters Jerusalem. Three adjectives were used. Look at their definitions below and discuss how each describes Jesus and why they are either an expected or unexpected attributes of a king.

- Sadiq (pronounced *tsad-deek'*) is the Hebrew word translated as righteous, and can also mean just, or lawful.
- The word translated victorious is *yāśā'* and can mean to be liberated, to be delivered, to be saved (in battle), be victorious.
- The word used for lowly is *ānī*. and can mean poor, afflicted, humble, meek and mild

1 As Jesus and his disciples approached Jerusalem, they came to the towns of Bethphage and Bethany on the Mount of Olives. Jesus sent two of them on ahead. 2 "Go into that village over there," he told them. "As soon as you enter it, you will see a young donkey tied there that no one has ever ridden. Untie it and bring it here. 3 If anyone asks, 'What are you doing?' just say, 'The Lord needs it and will return it soon.'" 4 The two disciples left and found the colt standing in the street, tied outside the front door. 5 As they were untying it, some bystanders demanded, "What are you doing, untying that colt?" 6 They said what Jesus had told them to say, and they were permitted to take it. - Mark 11:1-6 NLT

In fulfillment of Zechariah's prophecy Jesus had to ride a donkey into Jerusalem. He knew where it would be found and gave his disciples the reply to any challenge as they "borrowed" the animal. In that reply Jesus refers to himself as Lord (Gr *kyrios*) and promises to return it soon. The term *kyrios* can mean -the owner; the master; the sovereign, prince, chief, the Roman emperor; God, the Messiah.

What do you think the people thought of the disciples' explanation to their challenge? Who do you think they equated with the term Lord as they gave permission for its use?

3. Arrival in Jerusalem

When Jesus entered Jerusalem, he was greeted as a victorious leader or king would be, with branches and cloaks spread before Him. Jesus drew a large crowd as He entered the city. Some were His followers, others curious, most had an expectation of what Jesus would do for them.

7 When they brought the colt to Jesus and threw their cloaks over it, he sat on it. 8 Many people spread their cloaks on the road, while others spread branches they had cut in the fields. 9 Those who went ahead and those who followed shouted, "Hosanna!" "Blessed is he who comes in the name of the Lord!" 10 "Blessed is the coming kingdom of our father David!" "Hosanna in the highest heaven!" - Mark 11:7-10 NIV