Session 9: Mark 11:1–13:37	
SESSION GOALS	
Every session has a point—what each participant should walk away from the discussion knowing,	
feeling, and doing.	
Main Idea: The world's view of power differs	
drastically from Jesus's example of the king	
coming to sacrifice and serve.	
Head Change: To understand that Jesus's view	
of power flips the world's view on its head.	
Heart Change: To feel peace in the midst of	
persecution, knowing Jesus is with us.	
Life Change: To shape our day-to-day lives to	
always be prepared for Jesus's return.	
<u>OPEN</u>	
Defying expectations can be exhilarating or intimidating. Have you ever walked into a	
situation knowing that you were going to	
bring something other than what was expected? How did you feel? What was the	
reaction?	
This assoint looks at looks as he enters	
This session looks at Jesus as he enters  Jerusalem on his purposeful mission to the cross.	
The crowd has expectations, and the Pharisees	
are planning confrontations. The disciples are hoping for a coronation.	
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READ	
Read Mark 11:1–13:37. (This is a fairly long section. If you don't have the time to read	
through all of it before watching the video, at	
least read Mark 11:1–33.)	
WATCH	
Before viewing the session, here are a few	
important things to look for in Francis's teaching.	
As you watch, pay attention to how he answers the following questions:	
What were the people expecting when they welcomed Jesus into Jerusalem?	
Woldenia Goda into Goracalom.	
How did Jesus confront the religious leaders when he got to Jerusalem?	
when he got to be usalem:	
What did Jesus say was the destiny of his followers?	
Show Session 9: Mark 11:1–13:37 (9 minutes)	

<u>DISCUSS</u>	
Francis explained the gravity of what faced  Jesus's followers after his crucifixion. In the days	
preceding his death, Jesus taught them to expect	
hardship, rejection, and persecution because of their devotion to him.	
How does Francis describe Jesus's last messages to his disciples?	
<b>3</b>	
How often do you hear preaching that reflects this message of surrender and suffering as	
opposed to the message that God wants you	
to be healthy and wealthy?	
Read Mark 11:1–11.	
It's finally Jesus's time to enter Jerusalem. He rides in on a donkey to cheers of adulation from	
the crowd. They expect a conquering king. <b>Do</b>	
you think there was anything wrong with the people hoping for a king that would come	
deliver them? If you were there, how do you	
think you would have reacted?	
Even today, if we are honest, many of us wish	
that Jesus would return and right all that's wrong in the world—that he would drive out evil rulers	
and condemn people who cause harm and fix all	
the injustice in the world. Why do you think he's waiting to return?	
waiting to return:	
[Note: For further study on the significance of the donkey, see Go Deeper Section 1 at the end of	
the session.]	
The tension thickens as leave enters the site and	
The tension thickens as Jesus enters the city and goes to look in the temple. But it's late, so he	
retreats back to Bethany and returns the next	
morning.	

Read Mark 11:12–26. This is a passage that	
seems hard to understand, but the fig tree stands	
as a metaphor for Israel and us. It looked alive but didn't have the fruit that Jesus expected and	
desired.	
Mark is inviting up to guestian ourselves. Are we	
Mark is inviting us to question ourselves. Are we truly following Jesus, or are we only "fair	
weather" Christians? What evidence is there of healthy fruit in your life?	
of fleating fruit in your file:	
In Mark 11:25 Jesus brings up forgiveness, and	
the importance of forgiving others. <b>How does forgiving others align with bearing healthy</b>	
fruit as a follower of Jesus?	
Read Mark 11:27–33. Who's in power here?	
What does Jesus do to disarm them?	
Read Mark 12:1–12. Who is this parable about? Why do you think Jesus decided to	
speak in a parable here?	
Most scholars believe that the "man" in the	
parable represents God, the "vineyard" is Israel, and the tenants ("vine-growers") are Israel's	
leaders. The meaning of this parable was clear to	
the religious leaders. Jesus had exposed their	
plot to kill him, but the approval of the people temporarily shielded Jesus from their wrath.	
temperating emerated decad from their width.	
Read Mark 12:13–17. <b>Again, what powerful</b>	
group challenges Jesus? How does he deal with their challenge?	
Now read Mark 12:18–27. Who comes at Jesus? What does he say that nullifies their	
argument?	

Read Mark 12:28–34. Who steps up to the plate this time? What's the result?	
So, what does this mean for us? What's Mark trying to point out? For those who've begun this	
journey of discipleship, the reality is we'll face	
powerful people who want nothing to do with Jesus.	
oods.	
Maybe you have already. If you haven't you certainly will. A boss. A family member. Maybe	
even a politician. The truth that Mark wants us to	
walk away with is simple: The powerful persecutors in our lives have no real power over	
us.	
Hee there have a city of ion in which your	
Has there been a situation in which your beliefs were held against you? How did you	
react?	
In what ways did that situation impact your	
In what ways did that situation impact your view of Jesus and the cost of following him?	
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In Mark 13:1–3, we witness a conversation between Jesus and his apostles that foreshadows future events regarding the destruction of the temple. Then the two pairs of brothers, James and John, Peter and Andrew, privately ask Jesus when those violent events will happen.	
Read Mark 13:3–13. You'll see that Jesus doesn't really answer his disciples' questions. Rather, he focuses on how they can remain faithful to him during their future suffering and trials.	
What are their responsibilities when facing persecution?	
What hope does he give them for those critical moments when they must defend themselves to the authorities?	
Describe a time you have needed the right words to defend your faith. What happened?	
Read Mark 13:24–37. Remember that Peter (whose story Mark is transcribing throughout this book), James, and John were with Jesus when he was transfigured. Now, Jesus promises that one day he will return in that same radiance but with an army of angels at his back. In Mark 13:32–33, Jesus challenges the disciples to live every day in light of his return.	
Most of us live in relative comfort, and our routines can lull us into a sense of stability—that everything will be the same until the day we grow old. So, here's the question: Are you ready for Jesus's return? Are you living like he could return tomorrow? If not, why?	

LAST WORD	
The path of discipleship will not be our "best life now." Jesus gave us fair warning that following	
him would require sacrifice, involve suffering, and	
change our hearts completely. Jesus wants us to shape our lives to look like his—giving of	
ourselves every day in sacrificial love. That takes	
intentional thought every minute of the day.	
We serve a servant-king. Jesus came not to lord his power over us but to serve us with every	
scrap of his life. He asks that we follow him and	
do the same, always prepared to receive him when he returns.	
when he returns.	
So take a few minutes and think about how you'd respond if Jesus showed up on your doorstep	
today.	
How has following Jesus looked different	
than you first expected?	
What circumstances tempted you to give up	
on him? What helped firm up your faith instead?	
What does sacrificial love look like in your relationships?	

GO DEEPER	
The Go Deeper section has two potential functions. It can supplement your small group discussion by providing extra discussion material. We've highlighted a place where each of the following segments could fit in the Discuss section of the study guide.  But you can also use these sections as short devotionals to carry you through the week until your next group meeting.	
1. Background: Why was riding a donkey significant to Jesus's entry to Jerusalem?	
Jesus instructed his disciples to find a colt that had never been ridden and bring it back to him before he entered Jerusalem (Mark 11:1–3). Matthew and Luke tell us that it was the colt of a donkey. Why a donkey, and one that had not yet been ridden?	
Animals that had never been ridden were considered suitable for sacramental purposes, as seen in Numbers 19:2 and Deuteronomy 21:3, in which they were sacrificed to atone for another's sin. In 1 Samuel 6:7, two milk cows that had never been yoked (made to work in labor) were conscripted to pull the ark of the covenant back to Israel. By choosing to ride an animal thus far set apart from common work, Jesus added an element of sacrament and sacredness to his entry to the city.	
Though we see the donkey as a lowly animal, in the Middle East it was considered a noble creature. Judges rode on donkeys (Judges 10:4, 2 Sam. 17:23) as well as royalty (2 Sam. 19:26). The donkey also denoted a king approaching in	

peace (whereas, a king riding a horse was	
declaring war).	
So Jesus, by riding into Jerusalem on a never-	
before-ridden donkey, declared himself the	
Messiah—a savior coming in peace, not to	
3 1	
overcome the Romans. He dramatically re-	
enacted the prophecy of Zechariah 9:9: "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."	
the loar of a definery.	
The people including the disciples failed to	
The people—including the disciples—failed to	
recognize that he was coming not as a warrior	
but as the Prince of Peace. Their joyful adulation,	
while rightly directed at their savior, anticipated	
the wrong kind of salvation.	
What ideas about Jesus did you have	
previously that you've since learned were	
untrue or mistaken?	
untitue of inistaken:	
T	
The people saw in Jesus what they were hoping	
for, not what he truly was. In what ways have	
you expected God to do things or be a certain	
way based on your circumstances rather than	
his Word?	
2. Background: What exactly was a widow's	
"mite"?	
mite :	
Jesus observed a poor widow quietly putting her	
donation into the temple coffers, praising her	
"mite" over the abundance that the Pharisees	
ostentatiously poured in. What exactly is a mite?	
The word is a contraction of "minute," from the	
Latin <i>minutum</i> , which is the translation of the	

Greek word <i>lepton</i> —the very smallest copper coin. Two mites made a farthing, or one <i>kodrantes</i> (quadrant), i.e., the fourth part of a Roman <i>as</i> .	
How much might a mite be worth? Two of them together paid a farmworker's wage for about ten minutes' work. The poor widow—the Greek term specifies that she was a pauper—gave both coins. The fact that her donation consisted of two tiny coins is significant. She might have kept back one, but in spite of her extreme poverty she cast in all that she had.	
What was Jesus's judgment on the widow?	
Now, compare her story to that of Ananias and Sapphira, a couple in the early church who also gave to support God's ministry. Read Acts 5:1–11.	
What happened?	
Why?	
What was the difference between this couple and the widow in the temple?	
Reflect on your own willingness to give generously.	