



Palm Sunday - "Two Kinds of Jesus"

Zechariah 9-10 NIV

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.

John 12:12-19 NIV

12 The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. 13 They took palm branches and went out to meet him, shouting, "Hosanna! Blessed is he who comes in the name of the Lord Blessed is the king of Israel!"

14 Jesus found a young donkey and sat on it, as it is written: 15 "Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey's colt."

16 At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that these things had been done to him.

17 Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. 18 Many people, because they had heard that he had performed this sign, went out to meet him. 19 So the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has gone after him!"

John 7:3-4 NIV

3 Jesus' brothers said to him, "Leave Galilee and go to Judea, so that your disciples there may see the works you do. 4 No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world."

Isaiah 53:7-8 NIV

7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.

8 By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished.

Key Points

- Palm Sunday confronts us with two opposing ways of how our lives are ordered.
- Sin is not first a moral concern; it's an authority concern with moral implications.
- The Kingdom of God is not a place we go to when we die but a way of life made available here and now.
- There is a confounding and disruptive nature to the way of Jesus. He often shows up in the exact opposite way that we think He should show up.
- We live in a world where force or threat of force ultimately gets stuff done and makes things happen.
- Our violent tendencies are more subdued than we might think. Yet, violence is often the most natural overflow of disappointment or threat to our way of life.

- As we draw life from our reconciled relationship with our God, we are shaped and formed into His image while participating with Him in the life made available to us.
- In His Kingdom, we are free from fighting, forcing, and being chronically defensive. We don't have to go to war over every issue and aren't measured by our outrage.

READ

Open your time together by reading the scripture passages on Page 1. Then, take a moment to consider what you just read:

- ***How do the events that lead up to the cross during Palm Sunday and Holy Week speak to the confounding nature of Jesus?***
- ***In what ways did Palm Sunday serve as a confrontation that presents two different ways to live?***

REFLECT

“But the divine way is different. Jesus takes temptation, hatred, curses- the bitterness of a bitter world- and he absorbs it into himself on the cross. Jesus, pronounced guilty as a blasphemer for claiming to be the Son of God, demonstrates on the cross that he was speaking the truth, by doing what only Son of God could do- loving his own who were in the world, he loved them to the end, the bitter end. And this pattern, acting out uniquely on the cross, becomes then for us, by the Spirit of Jesus working within us, the pattern we are commanded to live out, as we give back good for evil, blessing for curse, prayer for persecution. One might say that this is the vocation of the Church: to take the sadness of the world and give back no anger; the sorrow of the world, and give back no bitterness; the pain of the world, and not sink into self-pity; but to return forgiveness and love, blessing and joy. That is what Jesus was doing on Calvary. He drew on to himself the sin of the ages, the rebellion of the world and humankind, the hatred, pain, anger and frustration of the world, so that the world and humankind might be healed, might be rid of it all.” -NT Wright

- ***Read the quote from NT Wright. Where do you need to let go of bitterness, anger, and seeking vengeance and replace it with forgiveness, love, and joy?***
- ***How does being rightly related to God lead us to experience peace and redefine how we view justice, freedom, power and forgiveness?***
- ***What happens to you when your way of life gets threatened? Why do you typically respond in this way?***

RESPOND

- ***How are you being challenged by the confounding and disruptive nature of Jesus? Why did these circumstances come to mind?***
- ***What would it be like for you to find a sense of wholeness within yourself, others, and the way you interact within the world?***

PRAY

Close your time together with prayer requests. Ask how you can pray, support, and lift one another up. Pray over these requests either collectively or by breaking up into prayer partners.