

SCRIPTURE READING FOR PALM SUNDAY APRIL 10, 2022 @ CAPC OAKLAND

John 12:12-27
COMMON ENGLISH BIBLE

¹² The next day the great crowd that had come for the festival heard that Jesus was coming to Jerusalem. ¹³ They took PALM BRANCHES and went out to meet him. They shouted,

*“HOSANNA! Blessings on the one
who comes in the name of the Lord!
Blessings on the king of Israel!”*

¹⁴ Jesus found a young donkey and sat on it, just as it is written,

*¹⁵ Don't be afraid, Daughter Zion.
Look! Your king is coming,
sitting on a donkey's colt.*

¹⁶ His disciples didn't understand these things at first. After he was glorified, they remembered that these things had been written about him and that they had done these things to him.

¹⁷ The crowd who had been with him when he called Lazarus out of the tomb and raised him from the dead were testifying about him. ¹⁸ That's why the crowd came to meet him, because they had heard about this miraculous sign that he had done. ¹⁹ Therefore, the Pharisees said to each other, "See! You've accomplished nothing! Look! The whole world is following him!"

²⁰ Some Greeks were among those who had come up to worship at the festival. ²¹ They came to Philip, who was from Bethsaida in Galilee, and made a request: "Sir, we want to see Jesus." ²² Philip told Andrew, and Andrew and Philip told Jesus.

²³ Jesus replied, "The time has come for **THE HUMAN ONE** to be glorified. ²⁴ I assure you that unless a grain of wheat falls into the earth and dies, it can only be a single seed. But if it dies, it bears much fruit. ²⁵ Those who love their lives will lose them, and those who hate their lives in this world will keep them forever. ²⁶ Whoever serves me must

LANGUAGE NOTES & TEXTUAL CONNECTIONS

The gospel of John one of the four stories of the good news of Jesus (Gospel means good news) which tells his life, actions, words, and mission. It's believed that John's account is the last one written as his retelling of the story reflects considerable theological reflection and uses metaphors and poetic language. Today is Palm Sunday – Jesus's triumphal entry into Jerusalem which is portrayed as a radically political act that evokes the messianic promises articulated by the prophets as well as the political practices of the Roman Emperors who entered Rome in a "triumph" as the king of kings – much like Jesus does here into Jerusalem. John tells the story asking us what makes a king?; a worthy king? What is power about? And how should it be used. Ironically the same crowd that acclaims him as king will call for his death just a few days later, where he is mocked on the cross as a king.

PALM BRANCHES:: These were both the common branches that could be found on the commonly – or natively – grown trees. Palm branches were considered symbols of victory and triumph at the time. And they also held significant meaning as they called forth messianic anticipation and religious fervor for God's delivering justice as expressed in Psalm 118:26 & Zechariah 9:9 both of which are cited in John's telling of this story.

HOSANNA! :: most scholars believe is the transliteration of two Hebrew words- יָשָׁא - "yasha" which means "to save or deliver" and אָנָּא – "anna" which means "please, I beseech." Other scholars believe its Hebrew roots come from a different verb tense of "yasha" יַשִּׁיחַ which means to cause or to bring about salvation. In this tense, hosanna becomes a command to bring about or cause salvation. It's a fervent prayer for God's justice to be on earth as it is in heaven.

The crowd:: John tells us that the raising of Lazarus from the dead by Jesus was the reason the religious authorities decided to kill him. See John 11: 47-57. "the council said, 'What are we going to do? This man is doing many miraculous signs! If we let him go on like this, everyone will believe in him. Then the Romans will come and take away both our temple and our people.' ..."

follow me. Wherever I am, there my servant will also be. My Father will honor whoever serves me.

²⁷ “Now I am deeply troubled. What should I say? ‘Father, save me from this time’? No, for this is the reason I have come to this time.

John 19:6b-22
COMMON ENGLISH BIBLE

¹⁶ **Then Pilate** handed Jesus over to be crucified.

The soldiers took Jesus prisoner. ¹⁷ Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, Golgotha). ¹⁸ That’s where they crucified him—and two others with him, one on each side and Jesus in the middle. ¹⁹ Pilate had a public notice written and posted on the cross. It read “Jesus the Nazarene, the KING of the Jews.” ²⁰ Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. ²¹ Therefore, the Jewish chief priests complained to Pilate, “Don’t write, ‘The king of the Jews’ but ‘This man said, ‘I am the king of the Jews.’””

²² Pilate answered, “What I’ve written, I’ve written.”

QUESTIONS FOR REFLECTION & EXAMEN:

- What engaged you, enraged you, or surprised you in these texts?
- The entry of Jesus in to the capital city of Jerusalem is retold by John as an overtly political act, mean to challenge the status quo. What did Jesus and his followers challenge then? What status quo do they challenge today?
- What invitation do you hear the Spirit of God speaking to you – or to us, as a church – to act, speak, be or change through this word of scripture?

One of them, Caiaphas, who was high priest that year, told them, “You don’t know anything! You don’t see that it is better for you that one man die for the people rather than the whole nation be destroyed.” He didn’t say this on his own. As high priest that year, he prophesied that Jesus would soon die for the nation—and not only for the nation. Jesus would also die so that God’s children scattered everywhere would be gathered together as one. From that day on they plotted to kill him.”

Some Greeks:— or “GOY” in Hebrew. It’s the word for all those who aren’t Jewish. Here the implication is that these non-Jewish folks are interested in Jesus.

THE HUMAN ONE :: This is the most modern translation of “son of man” – a Hebrew expression dating back to the book of Daniel, specifically in Daniel 7:13-14 -- “As I continued to watch this night vision of mine, I suddenly saw one like a human being coming with the heavenly clouds. He came to the ancient one and was presented before him. Rule, glory, and kingship were given to him; all peoples, nations, and languages will serve him. His rule is an everlasting one— it will never pass away!— his kingship is indestructible.”

Then Pilate:: our second reading jumps ahead in the story, continuing what we’ve been wrestling with on Sundays. Chapter 19 is when Jesus has been arrested and tried....Pilate basically gives up and according to John, agrees to execute Jesus as the religious authorities and crowd want him to do.

KING :: we’ve wrestled (John 18-19) which Jesus as king versus the Emperor as King. This title also recalls the request of the Israelites to have a king like all the other nations did, when God wanted to be the direct ruler of the people....back in 1 Samuel 8 --- Now when Samuel got old, Israelite elders got together asked God to “Give us a king to judge us. The Lord answered Samuel, “Comply with the people’s request—everything they ask ... they’ve rejected me as king over them... but give them a clear warning, telling them how the king will rule over them.”

Then Samuel explained everything the Lord had said to the people who were asking for a king. “This is how the king will rule over you,” Samuel said: “He will take your sons, daughters and land and use them however he wants... When that day comes, you will cry out because of the king you chose for yourselves, but on that day the Lord won’t answer you.”