

### **TAKEAWAY:**

Jesus is a King who leads by service, not force; worshiping Him transforms how we live.

### **INTRODUCTION QUESTIONS:**

- When you think of a "king," what images or characteristics come to mind? How is Jesus different from those expectations?
- What is one area in which you love to serve others?
- Describe a time when someone has served you and how did that bless you?

### **UNDERSTANDING:**

Have a group member read Luke 19:28-44

- How did this sermon help you better understand this passage of scripture? Is there anything that was mentioned during the sermon that stuck out to you?
- As Jesus enters Jerusalem, Luke emphasizes the joyful response of his disciples. What details of Luke 19:28-38 represent appropriate ways for disciples to honor God's anointed King?
- The crowds expected a conquering military leader, but Jesus rode in on a donkey. How do our expectations of how God should work sometimes blind us to how He is actually working?
- As a fulfillment to Zechariah's prophecy, "rejoice greatly, Daughter Zion", the people proclaim "Hosanna!". The people realize that Jesus' coming resembles peace and this parade displays that. Where do you find peace with God? How do you show it to others?
- Why do you think Jesus chose to enter Jerusalem on a donkey rather than a warhorse, and what does this reveal about the nature of His kingdom?

### **APPLICATION:**

- What "success" or "power" expectations in your life need realignment with God's upside-down kingdom values?
- Where do your expectations of God's blessing conflict with His call to humble service?

## GO DEEPER:

The Go Deeper section has two potential functions. It can supplement your small group discussion by providing extra discussion material.

You can also use these sections as short devotionals to carry you through the week until your next group meeting and to deepen your study of our text from this week. Here are two "Going Deeper" discussion prompts that build upon the above provided questions without repeating them:

**This was no ordinary parade by no ordinary person.** Success and power expectations of the world often stand in contrast with that of the kingdom of God. In Jesus' day the warhorse was the symbol of military conquest, yet Christ, in fulfillment of Zech 9:9, rode into Jerusalem on a donkey. This parade, this triumphant entry, was a cosmic invasion by King Jesus, the Son of God, whose weapon is love as demonstrated by his incarnation and cross and validated by his resurrection.

- Do your leadership opportunities flow from a power-based model ["I said it, so do it"] or one of brokenness, vulnerability and service? In what ways does Jesus' definition of power contradict the world's definition of it? In what ways are we called to model Jesus' leadership style?
- Do you define greatness in terms on domination, status, and strength or service, humility, and sacrificial love? In what ways do your decisions, validations, and actions either support or negate how you define greatness? To explore further these questions and those in the point before it, consider reading *In the Name of Jesus* by Henri Nouwen.
- Likely some of those who shouted "Hosanna" also shouted "Crucify him" or at least did not oppose those who shouted the latter. If true, how do you account for this? What causes someone to go from loudly praising God to rejecting God or being silent, when God or God's ways are denigrated? How can we root our praise in truth? Insure it stands the test of time and trials?
- The crowd likely understood Jesus' entry as the Lion of Judah come to destroy the power of Rome who oppressed them; instead, they got the Lamb of God who died to destroy the power of wickedness and evil and the fruit thereof. Have you ever felt disappointed by God because He didn't act the way you expected Him to? How do we handle it when God answers our prayers differently than we envisioned? In what ways have you created God in your own image rather than vis versa?

**The scandal of the mundane.** The english word "mundane" has been in use for centuries although it has shifted in nuance over the years. It originally came from the Latin meaning "belonging to the world" in contrast to being of spiritual or heavenly origin. Today, we use it to mean "common" or even "dull." The mundane is found in the day-to-day ordinary activities of our existence that would never make a highlight reel.

- Read Luke 19:41-44. Jesus diagnoses Jerusalem's failure: they "did not know the time of [their] visitation" (v. 44). The word *episkopē* (translated "visitation" in our English bibles) implies a divine inspection or a moment of gracious opportunity. Read 1 Peter 2:11-12 to compare this idea of a time of "divine inspection" in the mind of Jesus and the writings of Peter.
- The people missed God's visitation because it looked too ordinary—a carpenter on a colt. How do our demands for "spectacular" evidence of God's work blind us to His visitation in our ordinary days?

- Paul Tripp writes, *"If God doesn't rule your mundane, then he doesn't rule you. Because that's where you live."* Can you identify a recent mundane situation or series of events that might actually be a "time of visitation" that you are at risk of missing?
- The idea of God providing moments of gracious opportunity through the ordinary events of our days builds on the sermon's point about realigning our idea of success. God often visits in the interruptions, the needs of the poor, or the quiet promptings of conscience. We can often dismiss the "visitation" as a nuisance or a disappointment. How do we realign our hearts to see God's purposes in these oftentimes dull or even, inconvenient, moments?

### **Quotes:**

- "The things that make for peace are repentance, faith, and acceptance of God's Messiah. Jesus weeps because he sees that Israel is missing this, choosing instead a path of self-destruction by rejecting the only one who can bring true peace." Leon Morris
- "Jesus is ready to triumph over the greatest of all enemies—death .... The 'Triumphal Entry' consisted of one unarmed Jew on a donkey, having no soldiers and no captives—just an enthusiastic band of pilgrims and little children shouting, 'Hosanna!'" R. C. Sproul
- "The destruction was total. Josephus [37-100AD; a Jewish historian] writes that the city was so completely razed to the ground as to leave future visitors to the spot no reason to believe that the city had ever been inhabited." William Hendriksen
- "[Jesus] is the King who comes to serve and not to be served. This king is humble to serve his people... always eager and willing to make peace with anyone who will accept the terms of peace he offers." Charles Spurgeon
- "If Jesus wept for Jerusalem, how much more should we weep for the lost around us? We know little of true Christianity if we do not feel a deep concern about the souls of unconverted people... If Christ felt tenderly about wicked people, the disciples of Christ ought to feel likewise." Charles Spurgeon

### **PRAYER:**

Pray for humble hearts that worship Jesus as King and for eyes to see His kingdom purposes in unexpected places.