



A Tale of Two Messiahs

A rogue state had grown up. Its leader was brutal towards its inhabitants. Many lived in dire poverty and it was said to have developed sinister new weapons. Then a Messiah from afar proclaimed that he will bring liberation and regime change.

Two thousand years earlier another people were taxed into terrible poverty and dominated by a foreign power, that had developed sinister new means of torture and death. They dreamt of a Messiah. Some longed for one who would come from God and slay these Gentiles with a word of his mouth. The old man in the temple prayed 'That we should be delivered from our enemies and from the hands of all that hate us'

Today's Messiah prepared a great army. He took counsel how to hit the enemy with overwhelming force, using tactics of 'shock and awe' and told the people confidently how it would all be over in just a few days.

Back then great crowds followed one they thought just might be the Messiah. And he spoke of a Kingdom that was coming, but a Kingdom that would come gradually, like yeast working its way through a loaf of bread or like a mustard seed planted as the smallest of seeds but which grows into a great tree. He told stories against those how expect the Kingdom to come immediately.

Today's Messiah was very clear about right and wrong, good and evil. The rogue state was evil, the conquering force were good, bringing 'civilisation' and 'liberation'. A strange amnesia seemed to come upon them about the fact that this 'evil' state had recently been an ally, that materials were sold for weapons and a blind eye turned to previous atrocities.

'Judge not that you be not judged.' For with the judgement you pronounce you shall be judged and the measure you give will be the measure you get. Why do you see the speck in your brother's eye, but do not notice the log in your own eye?

The people of the conquering army were prepared by fear and threat, dubious links were made with a previous attack. 'Watch out - they might come again'. A Homeland security minister was appointed. Lists were made of essential items to see them through the impending disaster. Supermarkets shelves were cleared and the people waited. (*Slight crouch as if awaiting attack*)

The Messiah took the people into the country, He says to them 'Don't be anxious' 'Consider the birds of the air, they neither sow nor reap, nor gather into barns yet your heavenly Father feeds them. Are you not of more value than they? Consider the lilies of the field. Don't be anxious – Seek first the kingdom and his righteousness and all these things shall be yours as well.'

So the bombing began. The children cried, the soldiers died, and all was going according to plan.

As he approached Jerusalem, some wondered if this would be the moment. They lined the way crying (triumphantly) 'Blessed is the King who comes in the name of the Lord, Hosanna to the Son of David'– but as he drew near the Mount of Olives, some saw tears in his eyes and heard him say 'Would that even today you knew the things that make for peace.'



Important notes for those who would like to use

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We therefore give permission for individual churches and groups to use it freely providing only that:

1. It is 'told'. This means that it is memorised and performed by one (or two) people to the whole group. It is not hard to learn and demands little acting ability. One person crosses repeatedly from one side of the 'stage' to the other to indicate the different parallel stories, or two people stand side by side taking their parts alternately. We do not authorise it to be read.
2. The text should not be deliberately altered.
3. The source of the story should be acknowledged in some way at the time of the telling, perhaps in a weekly bulletin sheet, or from the front, using words like 'We are grateful to Agora for permission to use 'A Tale of Two Messiahs'.

If any other corporate bodies would like to make use of this material, we invite them to apply to Agora.

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