

Text: Matthew 21:1-17

Introduction

A. 1 Cor. 1:18-25)

B. The Alexamenos Graffito, “Alexamenos worships his god.”

Living life in the Kingdom of Heaven, as disciples of the Crucified God, requires us to understand what kingdom logic is, and to begin to live by it.

I. No Mixture: A Donkey, Not a Mule (Zech. 9:9-10)

Jamin Goggin and Kyle Strobel: “In a culture drunk on power and in need of an intervention, the church has too often become an enabler.” (The Way of the Dragon or the Way of the Lamb)

A. The need for eyes to see.

B. Zechariah was riffing off a previous event.

i. Zechariah was playing off the story of another son of David (1 Kings 1).

Zechariah saw this future son of David as a pure king, not mixture.

ii. The disciples retrieve the donkey and its colt, and Jesus rides it for his coronation parade.

LIVE THE STORY

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

Love the Gospel

- Why do you think Christ’s kingdom logic seems upside-down to all of us who are accustomed to how the world functions? Why is it essential for us to be given eyes to see?
- What is the significance of Jesus riding on a donkey-colt rather than a horse or a mule?

Live the Gospel

- What are some of Christ’s ways that seem foolish in the eyes of the world?
- What does it mean for us to be called to participate in this army of infants? How do we import Christ’s kingly ways into our own lives?
- How can you import Christ’s ways into your marriage? Into those conflicts which come up over and over again?
- How can you import Christ’s ways into your parenting? How can you import Christ’s ways into your finances?
- How does Matthew 20:20-25 inform our need for eyes to see?

Advance the Gospel

- When the people began shouting phrases from Psalm 118, how might the context of that psalm reveal what they were thinking?
- How do you think the Roman who mocked the Christian, Alexamenos, would have viewed the “Triumphal Entry”? How might the Gospel of Jesus as King be similarly received by unbelievers today?

II. Triumph Over Our Enemies (Psalm 118)

- A. Rolling out the red carpet!
 - i. They began shouting from Psalm 118 (Matt. 21:9).

 - ii. This is a victory psalm for God's people when they are surrounded by their enemies (Psa. 118:10-14).

- B. Two Inaugurations
 - i. Jesus' entry into Jerusalem is an unmistakable political act; but radically different than how they perceived politics.
 - a) 1 Kings 1:41
 - b) Matthew 21:10

 - ii. Unlike Solomon, he did not go to the palace of the king, but to the palace of YHWH, the temple. He is YHWH their king.

III. An Army of Donkey-Colts (Psalm 8)

- A. When the Jewish leaders heard these things, they were indignant.
 - i. Jesus has a question for them (Matt. 21:16).

 - ii. Psalm 8:2
 - a) God's answer to the enemy and avenger is praise on the lips of children and infants!

 - b) This army now includes the blind and the lame also!

- B. Who is this army of infants, but us?

Goggin & Strobel: "We are called to be a people of power, certainly, but ours is a kind of power antithetical to the power of the world."

- i. One of our generals described his strategy (2 Cor. 12:7-10).

- ii. Another general instructs: *Consider it pure joy when we face trials of many kinds, that poor believers ought to take pride in their high position and rich believers in their humiliation* (James 1:2, 9-10).

- C. It's no wonder we need to be given eyes to see (Matt. 20:25-28).

Palm Sunday is an annual opportunity to test our vision, to ask ourselves what we see when we view the poor man riding on a young and weak donkey. And to ask ourselves if we have joined Christ's army of infants.