

- iii. Work injustice
- iv. Spending decisions
- D. What does victory look like? (Isa. 58:6-7, 9-10)

As a church, we must allow Jesus' message about God's reign to shape our imaginations into conformity with God's perspective on how to live as His image-bearers in order that we might see how to live as a witness, a testament, to God's reign, His kingdom.

LIVE THE STORY

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

- What would Jesus' ride into Jerusalem on a carpet of palm branches symbolize to the audience of His day?
- Have you ever thought of this scene as an intentional prophetic act or sign on the part of Jesus to reveal what God was doing? Was it?
- In 1 Kings 1, contrast the inaugural rides of Adonijah and Solomon. How might that story inform the scene in Matthew 21?
- How would this ride have looked to the Roman authorities in the 1st century? Who were those who were praising Jesus (vv14-16)?
- How do the pictures in Isaiah 62:11—63:4 and Zechariah 9:9-11 compare? What might Matthew be doing by connecting the two?
- How are we hardwired to think about how conflict and victory? How does Christ's life and display of "power," his means of "assaulting" the Roman empire, and "waging war" call us to transform our own imaginations as to how we think of power, conflict, and victory?
- In what relationships has your natural "hardwiring" been most difficult to overcome? How can you change your approach in keeping with "weapons of righteousness"?

Palm Sunday: Reimagining Conquest

Jerry Cisar — April 2, 2023

Text: Matt. 21:1-11, 14-16

Introduction

I. Reimagining Royalty

- A. Jesus as King
 - i. Israel's History with Kings and Donkeys
 - a) Judges 10:3-4
 - b) 1 Samuel 10 Saul's anointing and donkeys
 - c) 1 Samuel 16 David's anointing and a donkey
 - d) 1 Kings 1 Adonijah and Solomon
 - 1 Kings. 1:5-6
 - 1 Kings 1:32-35
 - ii. Jesus is acting in line with the true king of Israel.
- B. Reimagined Royalty
 - i. Fast-forward 1,000 years Jesus and Rome.
 - ii. A declaration of His rule and a show of weakness.

II. Reimagining Battle (21:4-5)

A. Matthew grabs a line from Isaiah and mixes it with Zechariah.

i. Zechariah 9:9

ii. Isaiah 62:11

B. Reimagining Conquest... a puzzle

i. Jesus the puzzle-ologist

ii. Taking all the words apart and putting them back together.

C. Reimagining Warfare

i. The 3 most expensive projects for the U.S. Defense Department during WWII:

"Why spend so much on a bombsight? Because the Norden represented a dream—one of the most powerful dreams in the history of warfare: if we could drop bombs into pickle barrels from thirty thousand feet, we wouldn't need armies anymore. We wouldn't need to leave young men dead on battlefields or lay waste to entire cities. We could reinvent war. Make it precise and quick and almost bloodless. Almost." (*The Bomber Mafia*, Malcolm Gladwell)

ii. What Jesus is helping us reimagine is moving from doing war by spilling the blood of others, to loving our enemies.

a) Matt. 5:39-45

b) 2 Cor. 6:6-7

Jesus ride into Jerusalem on the donkey colt calls us to reimagine battle the way He does it as the Prince of Peace.

III. Reimagining Victory

A. What about everyday life?

If we are going to successfully make this change, we must reimagine royalty, reimagine how battle is done, and reimagine what victory looks like in the already/not-yet world.

B. What does victory look like in the provisional kingdom?

i. Jesus left on a journey to be appointed king and will return as king. We, in the meantime, speculate on the kingdom.

ii. Paul describes what this victory looked like for him (2 Cor. 6:8-10).

C. Specifics

i. Spouse

ii. Teenager