

# Readings

## Scripture

<sup>1</sup> Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying to them, "Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. <sup>3</sup> If anyone says anything to you, you shall say, 'The Lord needs them,' and he will send them at once." <sup>4</sup> This took place to fulfill what was spoken by the prophet, saying, <sup>5</sup> "Say to the daughter of Zion, 'Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.'"

<sup>6</sup> The disciples went and did as Jesus had directed them. <sup>7</sup> They brought the donkey and the colt and put on them their cloaks, and he sat on them. <sup>8</sup> Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup> And the crowds that went before him and that followed him were shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" <sup>10</sup> And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" <sup>11</sup> And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

- Matthew 21:1-11 (English Standard Version)

## Reflection

I imagine somebody will say, "Well, if one is allowed to condemn the enemy's acts, and punish him, and kill him, what difference is left between Christian morality and the ordinary view?" All the difference in the world. Remember, we Christians think man lives forever. Therefore, what really matters is those little twists on the central, inside part of the soul which are going to turn it, in the long run, into a heavenly or a hellish creature. We may kill if necessary, but we must not hate and enjoy hating. We may punish if necessary, but we must not enjoy it. In other words, something inside us, the feeling of resentment, the feeling that wants to get one's own back, must be simply killed. I do not mean that anyone can decide this moment that he will never feel it any more. That is not how things happen. I mean that every time it bobs its head up, day after day, year after year, all our lives long, we must hit it on the head. It is hard work, but the attempt is not impossible. Even while we kill and punish we must try to feel about the enemy as we feel about ourselves – to wish that he were not bad, to hope that he may, in this world or another, be cured: in fact, to wish his good, not feeling fond of him nor saying he is nice when he is not.

I admit that this means loving people who have nothing lovable about them. But then, has oneself anything lovable about it? You love it simply because it is yourself. God intends us to love all selves in the same way and for the same reason: but He has given us the sum ready worked out in our own case to show us how it works. We have then to go on and apply the rule to all the other selves. Perhaps it makes it easier if we remember that that is how He loves us. Not for any nice, attractive qualities we think we have, but just because we are the things called selves. For really there is nothing else in us to love: creatures like us who actually find hatred such a pleasure that to give it up is like giving up beer or tobacco...

- C. S. Lewis, *Mere Christianity* (p. 119-120)

# Sermon Outline

**Entering Jerusalem as the King of the Jews**  
Matthew 21:1-11

*The Lamb is Alive*  
Brad Anderson

*Jesus is the king who comes to secure peace for his people...* (Matthew 21:5)

- *Peace with God...*
- *Peace within humanity...*

## How would such a peace be secured?

Only through an eternal plan... (Matthew 21:1-5)

---

---

Only through the most profound act of humility... (Matthew 21:5-9)

---

---

Only through some significant disruption... (Matthew 21:10-11)

---

---

## Reflection Questions (taken in part from the *Serendipity Study Bible for Groups*)

- How would you arrange for Jesus to have maximum exposure in your city: What parades? What TV talk shows or radio call in programs? What social media? Where would he eat? Stay the night?
- To what town has Jesus come? Why?
- Jesus comes on a donkey and not on a stallion. What kind of Messiah does that portray?
- Why such a large crowd at this time of year? What did they shout? Why?
- What kind of kingdom and king were the people expecting? How do their wishes compare with the reality of Jesus?
- How might that discrepancy account for the same crowd shouting later on, "Crucify him!"?
- What difference does it make to you that Jesus is a "gentle" king, and not like the one described in Matthew 20:25?
- How might you have reacted had you been there to greet Jesus riding into town? Do you jump on political or religious bandwagons today? Why or why not?
- How do you reconcile Jesus' kingship with his humility? How are these traits each important to you?