

The Parable Series – Rebellion in the Vineyard

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MAIN VERSES

[Zechariah 9:9](#) • [Isaiah 56:7](#) • [Jeremiah 7:11](#) • [Micah 7:1](#) • [Jeremiah 8:13](#) • [Hosea 9:10](#) • [Matthew 21:23](#) • [Matthew 21:28](#) • [Matthew 21:33](#) • [Isaiah 5:1](#) • [Psalm 118:22-23](#) • [Matthew 21:43](#) • [John 2:19-21](#) • [Isaiah 8:14-15](#) • [Daniel 2:34-35](#) • [Daniel 2:44-45](#)

Do you ever find yourself searching for something bigger than you? For a community to be a part of? A place founded on truth and love. A place to worship the King of Kings, the Lord of Lords, and the Son of God. Welcome to Founded in Truth, where we're more than just a fellowship. We're a family. So welcome home.

The Parable Series: Kingdom of Heaven

So we are continuing the parable series. Has this series been edifying to you guys? It's been edifying to me because some of this information I've known, some of it I haven't known. And Yeshua's parables in the Synoptic Gospels were a way that he communicated with not only his own disciples, but with everybody else he came into contact with. And sometimes we see the parables, and we're like, oh, he's just telling this weird narrative, and it's metaphorical in some way or allegory. And this was how he chose to relay the point of his ministry, which was proclaiming what? The kingdom of heaven or kingdom of God coming and birthing this new birth into our world.

And if you, BYOB, brought your own Bibles, please turn with me to Matthew chapter 21. I know last week we kind of jumped into [Matthew 24](#) in order to have a background for the beginning of chapter 25. And hopefully that was edifying. And now we're going to go back a little bit to [Matthew 21](#). And I hope that this message won't be so controversial that you miss what Yeshua was actually saying and what he was attempting to impress on the people.

The Triumphal Entry into Jerusalem

So everybody have [Matthew 21](#), right? Okay, so we're not going to read the whole chapter. I might skip through a little bit. But the chapter starts off with Yeshua coming into Jerusalem. And this is the last time he will be in Jerusalem. He's coming to Jerusalem and he's riding on a what? Right? Donkey. And the crowd is going nuts. All of his disciples know he's coming to Jerusalem and they're following him here. And in their minds, many of them, like the two that were on the road to Emmaus, they thought that he was going to proclaim the kingdom of God in a very literal way. In a way that would rebel and revolt against the Romans. And Jerusalem would be the time to do it. And Passover would be the time to do it because it's the festival of freedom. When slavery and taskmasters are overtaken. And this is when we celebrate it.

And they're in Jerusalem and they're just ready for Yeshua to say the word. And what are they going to do first? They're going to run to the armory, get some weapons, get some slings and some bows and some arrows and some swords, and then they're going to take out the guards at Fort Antonia, and then they're going to go up there and take that out and proclaim victory in Jerusalem again. And these are disciples that obviously did not listen to anything that Yeshua has been saying up until this point.

And so the crowd's going nuts, and there's several different opinions about this scene. And I'd like to go over them with you to show you how it's okay to think differently about different things in the Bible. So here's a good picture I found. And there's Yeshua, good Jewish-looking Yeshua. And he's riding this donkey going through the crowds. And there's everyone cheering. They've got the palm branches and such. And there's several opinions out there about what this represented.

Three Interpretations of the Donkey

And the first big opinion that I've seen more recently is that he came riding lowly or humbly on a donkey, representing that he wasn't coming as a king yet. He wasn't coming as this conquering king. He was coming as this very humble servant, if you will. And that's one opinion. That's a good one. Others say he came in riding the mule or the donkey to represent exactly that he was the conquering king. Because in [1 Kings 1:32-33](#), Solomon is depicted in his kingship being proclaimed on a mule. He rides in on a mule and everyone's cheering, "Long live the king." And so we have the same type of imagery when Yeshua rides in on a donkey and everybody, "Hosanna," and just cheering and uplifting him.

You know, [Zechariah 9:9](#) speaks specifically. It says, "Rejoice greatly, daughter Zion. Shout, daughter Jerusalem. See your king, your what? Comes to you righteous and victorious." So he

has victory. He is conquering. "Lowly, humbly riding on a donkey on the colt, the foal of a donkey." And then there's a third opinion that is very interesting that asserts that Yeshua came riding in this manner to intentionally insult the Roman triumph that takes place after battle where the Caesar or the general would ride in on his horse wearing chariot face paint and everybody would cheer him this victorious, you know, when Yeshua came in on a donkey to kind of mock that.

I seem to lean towards opinion number two, just because I believe it's scripturally sound. And I do believe Yeshua did come as the king that conquers. He comes as the king that conquered sin and death and the dominions and the powers and all kingdoms on earth kneel before his. And he did this by riding a donkey. And the crowds proclaimed his kingship in Jerusalem. But it is what it is.

The Bible as a Facilitator, Not a Checklist

I was talking to Jason about this, and it's fascinating how the Bible at times, we want the Bible to be a checklist, don't we, instinctively? We want to open the Bible up and say, "Okay. Check, check, check, check, check. Here are the things I need to do, do, do, do, do. And I don't need to do, don't, don't, don't, don't, don't. And as long as I fulfill this checklist, everything will be hunky-dory and I will be a righteous child of God." Anybody else wish it was that easy? That would be fantastic.

And it's fascinating because I'm going to assert that that's not what the Bible was made for. It wasn't made to be a checklist. It was made to facilitate intimacy with God. And through our struggles in life and through the times when we don't know what to do and we can't find any clear guidance anywhere, it is supposed to help facilitate us to remain faithful despite what is going on in our lives, despite that we don't know where the answers are. We're flipping through the pages of the Bible and we can't find a resolution for the one problem that we're having in our life that is ripping us apart. And it's there to facilitate a comfort to us that God is still with us, even when we don't know what to do—for the sake, I would assert, to gain wisdom in our walk.

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