

The Triumphant King

Matthew 21:1-22

Recently, my parents reminded me of a story of a mother and children we knew in a previous church ministry. The mom had one boy and had just had a baby girl. The boy, I believe, was only about two years old, and the parents had recently brought their daughter home from the hospital. One day, the mom and son, Jason, were looking into the crib of little baby Lauren. Lauren was sleeping calmly. Mom was looking down on her little boy who was looking at his new sister. Then, in that peace-filled moment, little Jason looks up and says, “Mom?” Then mom looks at Jason, wondering what’s going on in his little mind, savoring the moment, and she says, “What, son?” And he says, “Let’s kill it.”

Well, that’s not what you were expecting, was it? The mom is feeling all sentimental and yet her son’s mind is obviously somewhere else and needs some mental help! (By the way, he didn’t grow up to be a murderer! He’s a follower of Christ today.) But the reason I tell this story is because it reminds me of the perspectives on the triumphal entry of Jesus. In how the disciples recount the story, there’s immense celebration. We’re to get this feel that the crowd is celebrating Jesus. After the three years of public ministry, he’s receiving more of the acclaim he deserves. “Hosanna!” they shout! And then, not even a week later, there’s another crowd in the city walls crying out “Crucify him!”

Now, I’m not willing to say that all the people outside the city walls were also crying out “crucify him.” Jerusalem was a big city with many visitors during this time. But there had to be some – at least from the religious circles. Within a week’s timespan, some of these people became complicit with the murder of an innocent man.

As I think about this, I begin to wonder, “Why then do we call the story of Jesus entering Jerusalem ‘The Triumphal Entry’?” Shouldn’t we call it “The Entrance of Defeat?” But clearly that’s not how we’re to see it. The gospel authors write of this situation with excitement. And they do so because they know the Scripture’s teaching on what was going to happen in that coming week. As one man named David Platt put it, “For three years Jesus had preached, taught, and healed, and now, during Passover week, He was entering the holy city. It would be difficult to exaggerate the significance of the events that transpire in the remainder of this Gospel. . . . This was the week all of creation had been waiting for. Back in the garden, God had promised the serpent, ‘I will put hostility between you and the woman, and between your seed and her seed. He will strike your head, and you will strike his heel’ (Gen 3:15).’ The Son of God ultimately fulfilled that promise, crushing the head of the snake by His death and resurrection. **“The events of this week, planned before the foundation of the world, were not just climactic for Jesus’ life; this was the climactic week for all of history”** (Platt, p. 277).

These events are so important that Matthew spends 25% of his book devoted to this final week. And it is within this final week that Jesus wants people to know his true identity. Whereas in earlier scenarios of healing, Jesus would tell people to *not* state who he is, the day before his triumphal entry, he heals people and doesn’t warn them to not say anything about who he is. Instead, we move into Matthew 21, and we are to get a clear understanding of *who Jesus is and what he came to do*. **The triumphal entry reveals who Jesus is as creation’s King.** But what does that mean? Today, I want us to dive into the text and treat it as a treasure hunt. Who is Jesus and what did he come to do? What type of King is he? We are going to see nine attributes to his Kinship. In discovering these attributes, we are also going to see the application for us.

So, open your Bibles to Matthew 21. Before we read the first part together, let's pray for God's work in us and through his church globally – including another gospel-preaching church in our area. Today, we're going to highlight Lakeshore Baptist in Grand Haven. [Pastor Nate Birkholz. ...*God, we ask that your Word would be clearly preached and applied today at Lakeshore Baptist and that our Christian brothers and sisters would be faithful to Jesus Christ in their lives this week. Please grant them the humility and strength to follow you. We pray that your glory would be enjoyed by this church and that spiritually blind people would have their eyes miraculously opened by you. Please use Lakeshore for your purposes in Grand Haven, as well as in their mission endeavors around the world...*]

Let's begin by reading verses 1-17:

21 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ² 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. ³ If anyone says anything to you, you shall say, 'The Lord needs them,' and he will send them at once." ⁴ This took place to fulfill what was spoken by the prophet, saying, ⁵ "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.'" ⁶ The disciples went and did as Jesus had directed them. ⁷ They brought the donkey and the colt and put on them their cloaks, and he sat on them. ⁸ Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹ 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!" ¹⁰ And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" ¹¹ And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee." ¹² And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. ¹³ He said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers." ¹⁴ And the blind and the lame came to him in the temple, and he healed them. ¹⁵ But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant, ¹⁶ and they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read, " 'Out of the mouth of infants and nursing babies you have prepared praise'?" ¹⁷ And leaving them, he went out of the city to Bethany and lodged there. ¹

In reading this, we already grasp the tension. Some are excited. Others are indignant. Knowing what's to come, how could this entry be triumphant? It's because of *who* Jesus is. He's the King. The divine, peaceful, prophesied, humble, messianic, prophet, holy, pure, worthy King! Nine descriptors of *who* King Jesus is. And these attributes should shape our understanding of this march into Jerusalem as well as all the events that are going to happen in this final week in Jerusalem. The first attribute we discover is that Jesus is:

1. The divine King (vv. 1-4).

¹ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Mt 21:1–17.

As they're outside of the city, Jesus sends two disciples away to a nearby village. He tells them their mission is to get a female donkey with a colt. He actually says they're going to find this in the city, and when they find it, they can simply untie them and bring the donkeys with them.

Now, hold on a second. Isn't Jesus telling them to steal? How can this be ok? Well, there are different takes on this scenario. We know that the gospel writers *do not* include everything about Jesus' actions, right? Could it be that Jesus was in the town beforehand to prep the owner of the donkeys? Or, could it be that Jesus owned these animals and told this person to hold them for him? Honestly, that's a very feasible scenario. But even this is speculative. Instead of trying to figure this out, how about we actually look at the words Jesus tells his disciples to speak as a response to the person if *anyone* asks? Verse 3 says the disciples are to say, "The Lord needs them."

This word "Lord" can simply mean master, which again could mean he's the one who owns the donkeys. But that doesn't seem to fit the idea. The statement seems to be inclusive of the disciples as well as the one asking why they're taking the donkeys. In other words, Jesus isn't merely the master of the donkeys. Jesus is the disciple's master and the other person's master. But to add to this, the term Lord in a Jewish context, meant more than master. It was a term that also was used to refer to *the* Lord. And, isn't that the statement here? Approaching Jerusalem, coming into the holy city, *the* Lord is requiring the donkeys.

This is no less than a statement that Jesus is the divine King. The One through whom all the worlds were created, the Light of the World who brought into being all things seen and unseen came in the flesh, and in the flesh is going to ride on into the city of David.

But why ride on donkeys? Well, this brings the next point. Jesus is:

2. The peaceful King (v. 5-7).

In this story, we're told that Jesus rode on a donkey. Actually, Jesus didn't ride on the female adult. Instead, he rode on the colt. In the prophecy from Zechariah, hundreds of years before Jesus came to earth, we're told that the Messiah would ride on the colt. This is significant for a couple of reasons. First, in history, it wasn't unheard of for a king to ride on a donkey; but he did it for a specific reason. Riding on a donkey symbolized peace. In 1 Kings, we read of David's words regarding Solomon, when he says: "Take with you the servants of your lord, and have Solomon my son ride on my own mule, and take him down to Gihon. ³⁴ There let Zadok the priest and Nathan the prophet anoint him king over Israel; and blow the horn, and say, 'Long live King Solomon!'"²

When Jesus rides in on a donkey, he's speaking peace to the people. The cry of the angels at Jesus' birth, "Peace on earth" could only happen through what Jesus was going to accomplish *this week* in Jerusalem. He's the divine King who has come to bring peace to people. And Jesus is also

3. The prophesied King (v. 4).

Don't miss the importance of the prophecies. Matthew consistently reiterates the necessity of the Messiah being the One who fulfills the Old Testament prophecies. Years ago when I was in college, I had

² *The New King James Version*. 1982 (1 Ki 1:33–34). Nashville: Thomas Nelson.

significant doubts over the authenticity of Jesus being the Messiah. The struggles were deeply felt and were mentally and spiritually draining. I remember clinging to Old Testament prophecies. But often I'd read one prophecy and think to myself, "Yeah but, anyone could have fulfilled that prophecy." But after looking at the preponderance of prophecies, I realized that it would be virtually impossible for someone to fulfill *all* the prophecies that Jesus fulfilled. I've heard it said that the probability of *one* person fulfilling the prophecies Jesus fulfilled is like filling the whole state of Texas with silver dollars two-feet deep and then blindfolding someone and telling them to find the *one* silver dollar that has a specific marking on it.

Prophetic fulfillments are *vital*. And the Scripture writers make that known. But you may say, "Yeah but, the prophecies also talk of the coming king being victorious over nations. Jesus didn't do that?" Well, that's true for now. I still believe the sheer number of fulfillments and the specificity of their fulfillments, along the clear teaching of the Old Testament of both a suffering and reigning Messiah, reveal to us that Jesus is the prophesied King. And, someday, he *will* reign over all. Because, through his suffering, he will bring a Kingdom of peace. That leads to the next point. Jesus is:

4. The humble King (vv. 5-8).

When I think of a king, I think of someone riding on a horse with their warrior clothes on – entering a city with all the spoils of war. Maybe you think that. Or, you could also think of a King in his throne room and all the people are dressed just right. Some of you were alive when Princess Diana was married to Charles. You saw some of it on television. You noticed the people who were invited to the ceremony. It wasn't just anyone who could attend. Sure, anyone with a television could view; but that's completely different from getting an invite, right?

Notice who's in attendance with Jesus' march into Jerusalem. It's not primarily the citizens of Jerusalem. Galileans, from outside the city, are the ones welcoming him into Jerusalem. Again to quote from David Platt: **"Jesus. . . was surrounded by lowly Galileans as he came into the city not with riches, but in poverty; not in majesty, but in meekness. He came humbly and mounted on a donkey"** (Platt, p. 279).

Think about this. Who are eyewitnesses to Jesus' entrance into Jerusalem? Who are raising up palm branches and crying out? The unmajestic and non-magisterial are there. This is unlike Princess Di's wedding. Sure, the poor could watch *from television*, but they're not there in person. Yet, Jesus welcomed the poor, weak and needy by his side. Remember Jesus' parable of the wedding feast? He said that those who were the outcasts of society were welcome to his feast.

Yet, we humans tend to think too highly of ourselves. We esteem ourselves highly, and when we think of the people at Jesus' side at the triumphal march, we think, "Aw, isn't that so nice. Jesus welcomes the poor." And we think of the poor and needy as different than us. We tend to want to think we'd be on the horse with Jesus – or at least standing next to him as those who have it all together. But the picture of Jesus' march with poor and needy people is a picture for all of us. *We all* are poor and needy. Apart from Jesus, we can do nothing of eternal value. Are you resisting that truth or resting in it?

Jesus, the divine, prophesied, peaceful King who deserves all of Heaven's acclaim humbled himself. And yet we who have rebelled against God, sinned against him and shattered his creation don't want to view ourselves as rebels deserving of punishment. Oh, but if you would truly ponder the humility of Jesus, you would rejoice. If Jesus accepts the needy, then you don't have to hide your neediness. You don't have to prove your worth. Instead, your worth and acceptance are found in Jesus. He makes worthy and

accepts all who humble themselves before him. And, by the way, our humbling is unlike Jesus' humbling. Jesus sacrificed things he had in order to come in the flesh and save people. Our humbling isn't that way. We don't lay aside things that we are or things we deserve. No. Our humbling is simply taking off the mask and agreeing with God regarding who we are apart from him and that Jesus is who we need for reconciliation with God and a new identity of eternal hope and life with God.

The humble King impels us to admit our neediness to him and find that he is the answer to all our neediness. Do you realize you absolutely and completely need him? Ponder the next point. Jesus is:

5. The messianic King (v. 9)

Verse 9 says: ⁹ 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!"³

The word "Hosanna" simply means "O save." But then we have the phrase "Son of David." This phrase is significant in Matthew's writing. Matthew starts his book with a genealogy that proves Jesus is the Son of David. This phrase son of David doesn't simply mean that Jesus is simply a descendent of David – although the genealogy does prove that. This phrase is also meant to cause the readers to realize that Jesus is the Messiah.

The Messiah was the prophesied King who would make all things right and rule forever in a Kingdom of peace. As I said earlier, though, the prophecies of this Messiah can sometimes be confusing. If you read only Isaiah, you might even get a feel that there's two Messiahs: one who conquers and one who suffers. It's hard to reconcile a Conquering King who is despised and rejected of man. Yet this is what we find not only in Isaiah, but throughout the Old Testament. This Messiah is to be cut off, but he will also reign forever.

Even at Jesus' triumphal march, though, it seems as though no one truly understands what it's going to cost Jesus as the messianic King. They state that he is most blessed. They ask him to save in the highest! But I don't think they know what they're asking for. You see, in order to reign over an eternal kingdom of peace, Jesus must suffer. And, isn't it interesting that the week Jesus enters Jerusalem is Passover week. While the Jewish people will be sacrificing animals, praising God that blood can atone for sin; Jesus will fulfill the sacrificial system as the Lamb who takes away the sin of the world by shedding his blood on the cross. He will be cursed outside the camp – taking the curse we deserve. In taking the curse, he will also give forgiveness and righteousness to all who turn to him for forgiveness and hope. You see, if Jesus doesn't take the curse for people, then people will be cursed forever. Did you realize Jesus didn't die on the cross simply to make you a little more moral? He died on the cross to bring complete salvation. You need to be reconciled with God and you need to be cleansed from the inside-out. This is what Jesus came to do, and in his triumphal march into Jerusalem, he's stating that is precisely what he did do!

Not only that, as the messianic King, his resurrection promises that he's coming again to visibly reign over a New Heaven and New Earth. All the other prophecies of the Conquering King *will* come to pass!

But how can we be sure that he'll do what he says? That leads to the next point. Jesus is:

³ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Mt 21:9.

6. The prophet King (vv. 10-11).

The crowds outside is so loud that we're told they caused a stir in the city itself. The people in Jerusalem then ask who this is, and the people's response is that this is the prophet Jesus from Nazareth. Can anything good come out of Nazareth? Finally, after three years of ministry, Jesus is affirmed by people as a prophet of God.

Some of you might look at this and says, "Well, he wasn't *just* a prophet," and that's true. However, we shouldn't demean this statement. In Deuteronomy, God prophecies through Moses that there will be a greater prophet than Moses who is to come. The messiah is the prophet. And, what's one characteristic of God's prophets? They always tell the truth as they point people to their need for God.

What has Jesus done his whole life? He never lied. There was no deceit found in his mouth. He's greater than Moses because he didn't just bring the Law, he fulfilled the Law. And he didn't only point people to their need for God – he revealed that through him we can be forgiven, cleansed, made righteous. If we depend on Jesus for forgiveness and life and identity, he gives it! He's the greater Prophet. But how can he make and keep these promises? Jesus is also:

7. The holy King (vv. 12-13).

Jesus enters the city of Jerusalem and where does he go first? He goes to the temple. Keep in mind, there are a lot of foreigners in the area at this point in time. In addition to this, Jesus is in the court of the temple that was considered the Court of the Gentiles. People traveled through this area of the temple to more easily travel through the city. And, it was in this portion of the temple where there was the buying and selling of animals for temple sacrifices. This is a busy place! Jesus then comes in and says (in verse 13): "It is written, '*My house shall be called a house of prayer,*' but you have made it a '*den of thieves.*'"⁴ Why is Jesus so angry? Obviously he is angry because the purpose of the temple is not being fulfilled. But what is this statement referring to?

To give you an idea of the evil of the temple practices, understand that the High Priest at this time utilized the temple for his own power. The business that took place in the Court of the Gentiles was known as the Bazaar of Annas. He ensured that only the animals bought in the temple were blessed by the priest for sacrifices, and he incorporated franchise fees for the booths that were set up in the temple. In addition, these booths had to pay a certain percentage of profits to Annas. Add to this that the temple charge for an animal was up to ten times more than the normal price for an animal. And, the people had to convert their Roman currency into temple currency (if they didn't have temple currency). For those who had to convert the money, they were charged a 25% currency exchange fee. Now, you can get the idea of what Jesus is saying when He calls them a den of robbers. But, there's more!

The passage that Jesus is quoting from is Jeremiah 7:11. In that context, the prophet is warning against a type of superstition that elevates the temple itself and he also warns against behavior that dishonors the temple. Mixed with this idea is Jesus' accusation that they are a den of thieves. The word "thieves" in the Greek could carry the meaning of being a nationalist rebel. In other words, as one commentator wrote, "The temple . . . had become . . . the premier symbol of a superstitious belief that God would protect and rally his people irrespective of their conformity to his will" (Carson, p. 442).

⁴ *The New King James Version*. 1982 (Mt 21:13). Nashville: Thomas Nelson.

But Jesus doesn't come to save superstitious, self-sufficient people. He doesn't come to line our pockets with money and to give us whatever we want – like a genie in a lamp who grants some extravagant wishes. Jesus came to make God's glory known – not only to those who have some external religious formulas by which they live. Just because someone was born a Jew didn't mean they were automatically rescued. These Israelites were just as needy for a Savior. Will they trust themselves or Jesus? These people desecrated God's temple and revealed they didn't know God. But Jesus is the Holy One who makes God known.

What about you? Will you recognize your weakness and neediness? Have you turned to Jesus? Then Jesus, the Holy One, has brought you to God so that you can joyfully know more of God's holiness! Will you turn to him? Look at what follows. Matthew now reveals to us that Jesus is:

8. The pure King (v. 14).

The religious leaders spurn Jesus and what he's doing. They're mad that Jesus pinpointed their idolatry. And, isn't that what we normally do when God confronts our sin? We justify ourselves. We try to prove we're not that bad. Someone comes to us and says, "Well, I think that you are really acting *this way*," and you get all defensive. Have you ever had that happen before? Absolutely.

But there are some people who are blessed by Jesus and accept their neediness before him. The unclean. The blind and the lame come to Jesus and they're healed. These people become living parables of salvation. There's a greater need than physical healing. We all need purity and welcome into God's arms. So, there in the temple, those who were not considered worthy to worship God in the other courts of the temple are, in the temple, cleansed so they could be brought to the Lord.

By the way, in the Law, those who touched the unclean were considered unclean. Yet, when Jesus heals, he doesn't become unclean. This speaks to *his purity*! His purity purifies! This is what he came to do, and these are the kinds of people Jesus saves: those who know that they have no spiritual purity in and of themselves, those who know they're needy for Jesus' rescue. But these people also know that Jesus can purify them, and through dependence on Jesus, they're welcomed into God's arms. Have you recognized your impurity? Do you admit that apart from Jesus you're unclean? And have you turned to Jesus and found his cleansing? If so, the next attribute will resonate with you. Jesus is:

9. The worthy King (vv. 15-17)

The response of Jesus' cleansing is that children in the temple cry out: "Hosanna to the Son of David!"⁵ Matthew writes that the chief priests and scribes see the wonderful things and they hear the children. But instead of amazement, they're indignant. They go to Jesus and say, "Do you hear what these are saying?" Then Jesus' response is: Yes; have you never read, " 'Out of the mouth of infants and nursing babies you have prepared praise?' "⁶ It's like Jesus is saying to the experts of the Bible, "Have you never read the Bible?" Yet another prophetic fulfillment. Children will praise the Messiah.

But there's more. Jesus said earlier in his ministry that unless you become like a child, you won't enter the Kingdom. The point is not that children always believe what they're told. I've had plenty of times my

⁵ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Mt 21:15.

⁶ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Mt 21:16.

children have disobeyed me and I've seen many children not believe their parents. The point is that children are needy. Just like the blind and the lame are needy so children are needy.

Our response ought to be like these children: worshipping the One who meets us in our neediness! Do you see here that Jesus doesn't deny the children's praise? The religious leaders recognize that they're praising Jesus as Lord, and Jesus accepts this. This would be a sign of insanity if it weren't true; but Jesus really is the Lord. And he's glorious, isn't he? He is worthy of our worship.

Have you turned to this King? This divine, peaceful, prophesied, humble, messianic, prophet, holy, pure, worthy King? When you ponder the magnificence of Jesus, do you see his beauty and worth? Like a perfectly cut diamond that is to be studied and investigated from multiple angles so you can know it's worth, Matthew has caused us to be the multi-faceted glory of our King Jesus. In his triumphal entry, he speaks to us that he has come as the *suffering servant* to bring the Kingdom of peace. If you've been a Christian for decades or if you've just come to trust in Jesus, I pray that this re-ignites greater joy and appreciation for your Savior.

But there is actually more to this triumphal entry that we must understand. In both Mark and Matthew's account, there's this story of a fig tree that can, at first glance, seem unrelated. But both emphasize it *here*. Mark even more than Matthew. With the last few minutes here, let's read verses 18-22:

¹⁸ In the morning, as he was returning to the city, he became hungry. ¹⁹ And seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves. And he said to it, "May no fruit ever come from you again!" And the fig tree withered at once. ²⁰ When the disciples saw it, they marveled, saying, "How did the fig tree wither at once?" ²¹ And Jesus answered them, "Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and thrown into the sea,' it will happen. ²² And whatever you ask in prayer, you will receive, if you have faith." ⁷

This is not a story simply talking about how Jesus was hungry and didn't get what he wanted and so he cursed a tree. Mark actually reveals more teaching on this. Let me give the basic gist. A fig tree with leaves communicates that there's at least some fruit (even if it's not ripe). But this tree is sending the wrong signals. It's like false advertising. My kids have picked up on our lying consumeristic culture. At least one of my kids has finally realized that McDonald's toys are not all cracked up to what they claim. He's noticed they break quickly. They're cheap.

What does this have to do with a triumphal entry into Jerusalem? Jesus teaches his disciples that this isn't about the fig tree. Again, we have a lived out parable. Jesus says that if they have faith, they'll be able to "say to this mountain, 'Be taken up and thrown into the sea,'" and "it will happen." Now, I believe that Jesus is referencing a specific mountain. From where he is, they'd be looking at the temple mount. In both Mark and Matthew, this story follows around the rejection of the religious leaders. And, if false advertising is the lesson of the fig tree, then Jesus is saying the religious leaders and all the stuff happening in the temple is like leaves on a fruitless tree.

⁷ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Mt 21:18–22.

But Jesus has come to Jerusalem to bring genuine victory. He's come to bring *real* worship to needy people. The emphasis of all of this is that **Jesus impels us to faith working through a relationship of prayer that leads to obedience.**

Do you hear this, Ventura? Why does prayer seem to all-of-a-sudden show up? I think we Christians in the western culture separate prayer from the Christian life too much. It's one of those things we don't want to talk about. Prayer makes us vulnerable. Prayer's something we're not good at. So, we don't do it. But prayer and faith are so intimately connected that Jesus often shows how they're connected. You will pray if you know you need God. How can you have a relationship with God if you don't talk to him? And, if Jesus came to change us from the inside out, then he's paved the way for us to commune with God through prayer? As we grow in prayer, we'll grow in obedience and bear real fruit. But not only us – all the nations!

Jesus is the King of the world, over the temple, to bring the world to know the glory of God. As he rode into the temple on the colt, he entered with people knowing who he is. By the end of this week, he fulfills his mission and cries out, "It is Finished." While many thought he failed, he actually succeeded. He rescued real people throughout all time so that they would worship him by faith expressing itself through prayer and loving obedience.

And, because of his victory 2,000 years ago, he is going to come again in regal attire, on a white horse. He will bring his Kingdom. All those who reject this King will be punished. All who submit to him and recognize their need for forgiveness will receive the forgiveness and live with him forever. Where do you stand today?

Jesus, the divine, prophesied, peaceful, humble, messianic, prophet, holy, pure, worthy King came to free us to praise God, trust him, pray to him and to bear fruit in our lives. Through his triumphant death, he gives victory. Praise God for the message of his triumphal entry.