

Triumphal Entry?  
 Mark 11:1-11  
 ABC 1/14/24

Last May was the coronation of Britain's King Charles. Maybe you watched it. There was a lot of pomp & pageantry involved. All told it cost the British taxpayers around \$125 million.<sup>1</sup> Presidential inaugurations are also expensive & elaborate. While recent inaugurations have run about \$100 million, President Biden's was only around \$45 million during the pandemic. In our study through Mark's gospel we come this morning to what appears to be a coronation, but one unlike any we're familiar with. The traditional title for this event is *The Triumphal Entry*. But that doesn't capture what was really happening. This wasn't a triumphal coronation of Jesus as King. The crowd's reaction wasn't one of faith in or praise for Israel's Messiah & the religious & political leaders had nothing to do with this. Although Jesus is the true King, deserving all honor, worship, & praise, this wasn't His coronation. His coronation takes place in 2 stages: The 1<sup>st</sup> took place at His ascension when **He sat down at the right hand of the Majesty on high** (Heb 1:3), & **God highly exalted Him, & bestowed on Him the name which is above every name** (Phil 2:9). The 2<sup>nd</sup> part of His coronation will take place in the future. Jesus will return to earth, not riding on a donkey's colt but coming out of heaven with the armies of heaven all riding white horses (Rev 19:11–15). When He arrives, He'll judge the ungodly & establish His throne in Jerusalem. He'll reign there for 1,000 years (Rev 20:4) & then throughout all eternity in the new heaven & the new earth (Lk 1:33; cf Is 9:7; Dan 2:44).<sup>2</sup> In Mark's gospel this is Jesus' 1<sup>st</sup> visit to Jerusalem. But John has Jesus visiting Jerusalem on several occasions (2:13; 5:1; 10:22) because Jewish men would go to Jerusalem regularly for the major festivals. Yet Mark moves Jesus' ministry in a relatively straight line from Galilee to its climax in Jerusalem. Before we get into it, there are differing theories on the chronology of Jesus' last week. It's a fascinating & sometimes confusing study well-worth your time, but I don't plan on getting into that aspect of things. I know the adult SS class did some of that when they recently studied through John's gospel. If you have questions, ask one of them. We do know that Jesus' public

<sup>1</sup> Karen Gilchrist, [www.cnn.com/2023/05/05/king-charles-iii-coronation-set-to-cost-the-uk-up-to-125-million.html](https://www.cnn.com/2023/05/05/king-charles-iii-coronation-set-to-cost-the-uk-up-to-125-million.html)

<sup>2</sup> John MacArthur, *Mark 9–16*, p 122

ministry in Galilee, Judea, & Perea has ended & His death was days away. Open to Mk 11. This is Jesus' 1<sup>st</sup> public declaration that He is the Messiah. Though He makes no verbal claim, His actions are an intentional fulfillment of OT prophecy. Mark doesn't quote the OT or refer specifically to its fulfillment but Matthew (Mt 21:5) & John (Jn 12:15) clearly do. Let's read Mark's account, look at it, & then see what it means for us. **1-11**

**1. The Preparation** (1-6) Jesus is traveling west from Jericho (10:46) to Jerusalem. **Bethany** was about 2 miles from Jerusalem (Jn 11:18) on the slopes of the Mount of Olives & was the home of Lazarus, Mary, & Martha (Jn 11:1). It's likely Jesus stayed with them while visiting Jerusalem (11:11–12; 14:3). The exact location of **Bethphage** is unknown, though rabbinic references place it between Jerusalem & **Bethany**. If you've been to Jerusalem, you've seen the Mt of Olives. It lies directly east of Jerusalem & 300 ft above the Temple Mount. Zech 14:4 identifies it as the place where the Lord will stand on the day of judgment (Ezek 11:23; 43:2). In Acts, Jesus ascends to heaven from the Mount of Olives & the angels announce His return in the same manner & place (Acts 1:11–12). **1c-2**

This sounds odd at 1<sup>st</sup>. Was Jesus telling them to steal a donkey? Of course not. He sends them to get the animal He'll ride into Jerusalem. Most kings in the ancient world rode magnificent horses, but not Jesus. He would come riding on a donkey. As far back as Gen 49 we see this. Jacob blessed Judah & said,

**The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, & to him *shall be* the obedience of the peoples. He ties his foal to the vine, & his donkey's colt to the choice vine; He washes his garments in wine, & his robes in the blood of grapes (10–11).**

Jacob blesses Judah & says to Judah & ultimately says to Judah's greater Son, Jesus, **He ties his foal to the vine, & his donkey's colt to the choice vine**. The colt is described in Mark as one on which **no one yet has ever sat**. I don't suggest trying this. The idea seems to be one of purity. In the OT animals that had never been yoked were used in sacrifices (Num 19:2; Dt 21:3) & for pulling the ark of the covenant (1 Sam 6:7). The Mishnah, the collection of Jewish oral tradition, says that the

king's horse couldn't be ridden by anyone except the king.<sup>3</sup> Jesus' instructions may reflect the practice where a king or government official could claim rights to something or someone for immediate service (cf 15:21; 1 Sam 8:16). Whatever the case, deeply rooted in the Jewish consciousness was the hope of the King who'd enter Jerusalem as their coming Messiah while riding on a donkey. 3

Jesus gives the disciples instructions on how to respond if they're challenged. How does Jesus know all this? Had Jesus prearranged to take the colt or was He showing divine omniscience? Commentators split about 50/50. Either is possible. Whatever the case, when they said, **The Lord has need of it**, the colt's owner, possibly a follower of Jesus, would permit them to take it. Events unfold just as Jesus said they would. There's some ambiguity regarding the word **LORD** here. It can simply mean *sir* or *master*. But it can also signify the supreme Ruler & Sovereign over all people. Rarely does Mark use this term for Jesus, but here Jesus uses it for Himself. It appears He wasn't simply saying, *Tell them the Master needs it*, but rather, *Tell them that the Sovereign One, the King of the Jews, requires this donkey.* 4-6

Everything happens just as Jesus had said. Even if it was arranged earlier, everything is proceeding as planned & Jesus is fully in charge of all the circumstances. If He's in control of His life & all the events of His life, He's certainly in control of everything else including the events of your life & mine. He's in control & we have no reason to fear. We can be still in the midst of affliction & confusion because we know who's in charge.

## 2. The Approach 7-8

Since the colt has never been ridden, there's no saddle, so the disciples arrange an improvised one with their clothes. Nowhere else in the gospels is Jesus seen riding on an animal. Jewish pilgrims ascended to Jerusalem walking, not riding on an animal. This confirms that this is special & significant. Jesus' journey into Jerusalem began at Bethany, a little village near the top of the Mount of Olives. This is significant because in 586 BC, at the time of Jerusalem's destruction & the exile of its people to Babylon, God gave a vision to Ezekiel. In that vision, Ezekiel saw God's glory

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<sup>3</sup> *Sanh.* 2:5

depart from the city & **stood over the mount which is east of the city**, the Mount of Olives (Ezek 11:23). We'll come back to this in a bit. According to Zech 14:4 the Mount of Olives would be the site of final judgment, & the rabbis & Josephus<sup>4</sup> associated it with the coming of the Messiah. Mark, who seldom mentions place names, may mention the Mount of Olives to associate its messianic significance with Jesus' entry into Jerusalem.<sup>5</sup> As Jesus travels to Jerusalem, many people took off their outer garments & threw them in His path. Spreading **their coats in the road** in front of Jesus was a customary way of expressing submission to a monarch. It acknowledged the king was elevated above the people & symbolically said they were under his feet. This too had roots in the OT. When Jehu was anointed king, the people blew trumpets, proclaimed him king, & took off their outer garments & put them in his path (2 Kgs 9:13). That same thing happens here with Jesus. While it's true that David rode a mule (1 Kgs 1:33, 38, 44), which Solomon also rode to his coronation (1 Kgs 1:32–40), by riding this colt, Jesus wasn't just identifying with that tradition. Instead, as Matthew tells us, **This took place to fulfill what was spoken through the prophet: 'Say to the daughter of Zion, "Behold your king is coming to you, gentle, & mounted on a donkey, even on a colt, the foal of a beast of burden"'** (Mt 21:4–5). This refers to a prophecy made centuries earlier by Zechariah, who wrote,

**Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just & endowed with salvation, humble, & mounted on a donkey, even on a colt, the foal of a donkey. I will cut off the chariot from Ephraim & the horse from Jerusalem; & the bow of war will be cut off. & He will speak peace to the nations; & His dominion will be from sea to sea, & from the River to the ends of the earth (Zech 9:9-10).**

The Messiah is portrayed as both humble & conquering. This fits Mark's portrait of Jesus as the One who came to serve (10:45) but will return one day return in triumph to judge & to rule (13:26–27; 14:62). Of course, Jesus has already been victorious over demons, disease, & the forces of nature, but His final triumph awaits the future, after His death & resurrection.

Superficially & momentarily, the crowd was acknowledging Jesus as the messianic King. Keep in mind that there was rising tension in Jerusalem. The Passover was only a few days away. Would

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<sup>4</sup> Josephus, *Antiquities of the Jews*, 20.169

<sup>5</sup> James R. Edwards, *The Gospel according to Mark*, pp 334–335

Jesus make a move? If so, when? What would the religious authorities do? As the pressure mounted, Jesus took definite, calculated, & premeditated action.<sup>6</sup> That Jesus meekly rode a donkey's colt signifies the reality that in His 1<sup>st</sup> coming He came not to reign but to humbly serve & die for us. Jesus fulfilled another OT prophecy that day, Daniel's prophecy of the 70 weeks (9:24-27). As Sir Robert Anderson has shown,<sup>7</sup> the day Jesus entered Jerusalem was the precise date predicted by Daniel centuries earlier. But the significance of what was happening escaped the disciples & the crowds. Looking back on this event sometime later, John wrote, **These things His disciples did not understand at the first; but when Jesus was glorified, after His ascension, then they remembered that these things were written of Him, & that they had done these things to Him** (Jn 12:16). Not only did they put their clothes on the ground in front of Him they also did so with **branches**. This is a general word for vegetation & could refer to leaves, branches, or tall grass. Only John refers specifically to **palm branches** (Jn 12:13). The branches set in Jesus' path appear to be a spontaneous act to honor Him, not necessarily a traditional part of the festival. The **leafy branches which others in the crowd had cut from the fields**, symbolized joy & victory. According to the apocryphal book of 1 Maccabees, when the Jews recaptured Jerusalem from the Syrians, they *entered it with praise & palm branches* (1 Macc 13:51). As we've seen, Jesus' approach to Jerusalem is reminiscent of several OT & Jewish texts, all of which have royal significance: 1) the anointing & coronation of Solomon, when he enters Jerusalem on David's mule to music & rejoicing (1 Kgs 1:32-48); 2) the anointing of Jehu as king of Israel when the people spread their garments under his feet (2 Kgs 9:1-13); 3) the entrance of the Messiah prophesied in Zech 9:9-10; & 4) the entrance of Simon Maccabeus into Jerusalem, accompanied by the waving of palm branches, music, & praise. What were the crowds shouting? **9-10**

If you put the 4 gospels together, the crowds were shouting something like this:

**Hosanna to the Son of David;**

**BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; even the King of Israel**

**Blessed is the coming kingdom of our father David;**

**Peace in heaven & glory in the highest!**

**Hosanna in the highest!**

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<sup>6</sup> R. Kent Hughes, *Mark: Jesus, Servant & Savior*, vol. 2, p 78

<sup>7</sup> *The Coming Prince*, p

They were speaking better than they knew. They didn't actually know this was The King that would sit on the throne of David & that His Kingdom wouldn't be of this earth, that His Kingdom would be a rule in the hearts of men, & that He would be the Savior King, who by His death, would provide salvation. The shouts of the crowd in Mark have **Hosanna** at the beginning & end, & 2 statements of blessing in the center. The 1<sup>st</sup> 2 lines are from Ps 118:26, one of the Hallel psalms (113–118) used at the Feasts of Tabernacles & Passover. **Hosanna** means *save now*. It's an expression of praise & a prayer for deliverance. In its original context, the blessing was on pilgrims coming to the temple **in the name of the Lord**, to worship & celebrate His goodness. The original readers of Mark's gospel are likely to have understood this One, **who comes** to be Jesus, who is coming to Jerusalem **in the name of the Lord**, with God's blessing as Messiah & Savior. Whether this is how those shouting understood the words isn't as clear. However, the people weren't pleading for salvation from sin but for blessing, prosperity, & deliverance from Roman rule & oppression. They wanted the fulfillment of the promises connected with Messiah's reign. & when Jesus didn't deliver those promises, which will be fulfilled in His 2<sup>nd</sup> coming, their enthusiasm turned to rejection. The 2<sup>nd</sup> blessing, for **the coming kingdom of our father David** (which isn't part of Ps 118), is also ambiguous & could be a cry of hope & expectation for the messianic kingdom by Jews entering Jerusalem for the Passover. Yet in the context of Mark's gospel, where Jesus has just been acclaimed by Bartimaeus as **Son of David** (10:47–48) & where He's presently fulfilling the prediction of the messianic king in Zech 9:9, it points unmistakably to Jesus as the One who will reestablish the throne of David (2 Sam 7:14–16; Is 9:1–7; 11:1–16; Jer 23:5–6; 33:14–16; Mic 5:2). Whether anyone in the crowd is thinking this way is unknown, but Mark's readers are no doubt intended to see this connection. The crowds wanted an earthly king to defeat Rome & restore David's kingdom. But, as we know, Jesus came the 1<sup>st</sup> time to die (10:32–34, 45). Tragically, many who joyously greeted Him as the Messiah & shouted praises would scream for His execution days later. While, for the moment, their hopes were sky-high, their praise didn't fool Jesus. We might think all of this was the high point of Jesus' ministry. But this was no happy moment for Him. He arrives with tears streaming down His face. No joy. No sense of triumph. It was a grief to Him

because He saw the people accepting only what they wanted. They were looking for a king that suited their ideas & interests, a powerful conquering king, not a humble suffering one. There, with Jerusalem before Him & the crowds shouting their praise, Jesus wept over Jerusalem! Luke tells us,

**When He approached Jerusalem, He saw the city & wept over it, saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days will come upon you when your enemies will throw up a barricade against you, & surround you & hem you in on every side, & they will level you to the ground & your children within you, & they will not leave in you one stone upon another, because you did not recognize the time of your visitation" (Lk 19:41-44).**

The crowd's problem was they failed to see that the cross was necessary before the kingdom could come. As we've seen, even the disciples had that problem. The cross had to come before the glory. Before then, atonement for sin had to happen. The resurrected Jesus reminded 2 of His disciples of that on the Emmaus road after His resurrection. He's walking along with them & then He begins to explain to them what had happened. They were disappointed over what had happened to the One whom they'd been following. Jesus then says to them, **O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?** (Lk 24:25-26). It was necessary & Israel would reject Him. In response God would bring down judgment at the hands of the Romans on them, resulting in the destruction of the nation.

### **3. The Entrance** Mark's account ends with vs **11**.

Mark's account is noteworthy for what doesn't happen. It doesn't end with a bang. It ends anticlimactically as Jesus enters the temple, looks around, & leaves. Mark raises the readers' expectations that something grand will happen, but nothing does. The whole scene comes to nothing. The crowd disperses as mysteriously as it assembled. He tells us that **it was already late**. Late for what? Returning the donkey? Did time run out on Jesus before He could do anything? Is time running out for the temple? It doesn't say. This apparently boring ending to Jesus' dramatic entry into Jerusalem depicts more than meets the eye. It sets the stage for what will happen on the next day, & its true significance can only be filled in by the OT. Jesus doesn't tour the temple as a tourist, dazzled by its glittering gold, glistening white marble, & gigantic stones. Nor does He

visit it out of pious reverence; He offers no prayers or sacrifice. He enters His temple as prophesied by Malachi 3:1–2, a passage Mark quoted from in his opening (Mk 1:2):

**“Behold, I am going to send My messenger, & he will clear the way before Me. & the Lord, whom you seek, will suddenly come to His temple; & the messenger of the covenant, in whom you delight, behold, He is coming,”** says the LORD of hosts. **“But who can endure the day of His coming? & who can stand when He appears? For He is like a refiner’s fire & like fullers’ soap.”**

Jesus enters the temple to inspect it, & the next day’s events reveal that He comes not to restore it but to pronounce God’s judgment on it.<sup>8</sup> He comes as Lord & King inspecting His domain. The next day, He’ll render His judgment (11:12–17), which we’ll see next week. Again, the implication is that He has a purpose & plan. What happens the next morning won’t be a spontaneous act of outrage but a planned demonstration.<sup>9</sup> It all seems disappointing when compared to the other gospels, where the whole city is stirred up (Mt 21:1), the religious leaders challenge Jesus (Lk 19:39–40), & He enters the temple to clear it. In Mark’s account, Jesus merely looks around & then leaves the city. It looks as though nothing significant has taken place. However, we need to remember where Jesus was. Earlier, He’d set His face like flint (Is 50:7) to go to Jerusalem, knowing He would suffer & die there. When He went into Jerusalem & the temple, He looked around at the place where sacrifices were offered. He went to the temple that had replaced the tabernacle, which was a living prophecy of the Messiah who was to come. John’s gospel tells us, **the Word became flesh & dwelt among us ... full of grace & truth** (Jn 1:1, 14). The phrase **dwelt among us** is literally *tabernacled among us* because Jesus fulfilled everything the tabernacle pointed to. When He said, **Destroy this temple, & in 3 days I will raise it up** (Jn 2:19), He was speaking of Himself. As I mentioned earlier, in 586 BC Ezekiel saw the glory of God leave the temple, leave the holy city, & ascend to Bethany on the Mount of Olives. With Jesus’ entry into Jerusalem, the One whom the Scriptures define as the brightness of God’s glory (Heb 1:3) descended from Bethany & the Mount of Olives, entered the East Gate of the Jerusalem, & went to the temple. Do you see it? In 586 BC the glory of God left the temple, but when Jesus came, the glory of God came back. Yet no one understood that the King of glory was in their midst, about to meet the destiny to which He was

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<sup>8</sup> David E. Garland, *Mark*, pp 429

<sup>9</sup> RT France, *Mark*, p 442



called & for which He was born.<sup>10</sup> There's a sense in which the Lord's entrance into Jerusalem was a triumphal entry. It was a triumph of divine love, a love which would carry Him to the cross for the sake of sinners. It was a triumph of divine providence because the events of this day & the enthusiasm of the people would provoke the religious leaders a few days later to arrest Jesus & put Him to death with the very death that He came to die, a substitutionary death for sinners, a death that saves all who believe in Him. He came for war, but not the kind people expected. He came to destroy Satan & the power of sin. He might not have come for a physical war but Jerusalem would be where He collided with all the powers of darkness. On the cross, He fought against the reign of sin. &, through His death & resurrection, He won a better victory, our salvation.

Mark's is a simple account of a momentous event. But what does it mean? Central to this passage is its significance as to who Jesus is. The messianic secret is ending. Throughout Mark's gospel Jesus has taken steps to silence the approval of others, whether those healed (1:44; 5:43; 7:36; 8:26), the demons (1:25, 34; 3:11–12), or the disciples themselves (8:30; 9:9). Now He takes intentional steps to reveal His status as the messianic King of the Jews. The taking of the colt & Jesus' approach to Jerusalem riding it represent an intentional fulfillment of Zech 9:9 with its promise of the coming of Israel's King. Unlike Matthew & Luke, Mark has had little in his gospel that is openly messianic. Matthew & Luke include birth stories that stress Jesus' royal credentials (Mt 1:1, 6, 17, 20; 2:1, 5–6; Lk 1:27, 32, 69; 2:4, 11) & both give genealogies tracing His ancestry through the line of David (Mt 1:1–17; Lk 3:23–38). Matthew repeatedly uses the title **Son of David** (Mt 1:1, 20; 9:27; 12:23; 15:22; 20:30–31; 21:9, 15; 22:42), & Luke highlights this royal theme both in Jesus' birth story & repeatedly in the speeches of Acts (Acts 2:29–36; 13:32–37; 15:16–18). Mark's presentation is more subtle but he leaves no doubt about who Jesus is. In his 1<sup>st</sup> line he identifies Jesus as the **Christ**, the Messiah, the anointed One (1:1), & the Father's voice from heaven identifies Him as **My beloved Son** (1:11), an allusion to Psalm 2, a royal psalm (7). Jesus' reluctance to make this known isn't a *denial* of who He is, but a *delay*, as He defines His messiahship on His own terms. Now, however, the time has come to act. The **Son of David** cry of Bartimaeus (10:47–

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<sup>10</sup> R. C. Sproul, *Mark*, pp 281–282

48) & Jesus' approach to Jerusalem on a donkey set the stage for the joyful cheers of the crowds for the **coming kingdom of our father David** (11:10). This will be followed by Jesus' act of judgment in clearing the temple (11:15–17, 28) & challenging Israel's religious leaders (12:1–40). At His trial He'll acknowledge that He is **the Messiah, the Son of the Blessed One** (14:61-62), & will be executed as **the king of the Jews** (15:2, 9, 12, 18, 26; cf 15:32). Mark's readers know that though Jesus wasn't coronated as King at His entrance to Jerusalem, His Messiahship, His Kingship was vindicated through His resurrection, & one day He'll return to judge & reign (13:26–27; 14:62). This self-revelation of Jesus as the Messiah demands a response. The shouts of the crowd confirm they're on the right track, longing for **the coming kingdom of our father David**. There's a measure of faith there as they rightly claim the OT promises of God. Yet the days ahead will reveal at least 2 kinds of inadequate faith. The 1<sup>st</sup> is a self-centered & misdirected faith. Like the disciples who wanted the kingdom's best seats (10:37), the crowds are longing for a kingdom that will elevate Israel as a political & military power over Rome. The same kind of misdirected faith can happen today, as people embrace Christianity for what they can get out of it. Yet in contrast to the selfish ambitions of the disciples & the nationalistic ideas of the crowds, Jesus calls for repentance, humility, & servanthood as His kingdom values. The 2<sup>nd</sup> inadequate faith is a wavering & fickle one. The same crowds who rejoice at Jesus' approach to Jerusalem will quickly turn on Him at His arrest & trial (15:11–15). The disciples will flee at the 1<sup>st</sup> sign of trouble (14:50), & Peter will deny 3x he even knows Jesus (14:68-71). Authentic faith is persevering faith. It's easy to proclaim faith in Jesus when times are good. Yet authentic Christianity is a willingness to stay faithful during the most difficult times, to take up our cross & follow Him, no matter the cost.<sup>11</sup> The implications for us today are profound. If Jesus is King, then we owe Him complete allegiance. For many today, Christianity is a self-help program. *If I put my faith in Jesus, what will He do for me?* Too many *Christians* are *dog-tag Christians*. They identify as a Christian because they want a ticket to heaven. But Jesus' kingship reminds us that our lives aren't our own, but belong completely to the One who **rescued**

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<sup>11</sup> Mark L. Strauss, *Mark*, pp 484–485

**us from the domain of darkness, & transferred us to the kingdom of His beloved Son** (Col 1:13). As mere servants in His kingdom, we live to serve Him.

Jesus doesn't share the disciples' earthly fantasies of glory. He appears in the city, as He'd forewarned 3x, to suffer & die, not to set up a rival kingdom to Caesar. He comes as a King who will be crowned with thorns, mocked as a fool, & enthroned on a cross. His entrance points to a different kind of triumph than the one envisioned by the crowd, one that will be more powerful than any monarchy & more far-reaching than the borders of Israel. While the approach to Jerusalem confirms that Jesus is indeed the promised Messiah from the line of David, it also points to the surprising way the promises will be fulfilled. The humble king of Zech 9:9 comes bringing peace. Peace, of course, is a relative thing. With the establishment of Caesar Augustus as emperor, the Roman empire entered an unprecedented period of stability known as the *Pax Romana* (Roman peace). Yet that *peace* was enforced through ruthless oppression at the slightest sign of dissent or rebellion. One person's peace is another's oppression & devastation. True peace cannot be achieved by crushing one's enemies; it can only be found through reconciliation & restoration. The victory, the salvation that Jesus has come to bring is a salvation from mankind's spiritual oppression, our sin. Sin's consequence is death. Jesus has come to take that consequence on Himself & so free His people from this bondage, to reconcile them to God, & to establish the global, multi-ethnic people of God: the Church, who will go throughout the world proclaiming peace & good news to the nations. Jesus, the Servant Messiah, came not to be served but to serve. His death will bring about true peace, He will pay the ransom & accomplish reconciliation between God & humans. Paul says in Rom 5:1 that He **rescued us from the domain of darkness, & transferred us to the kingdom of His beloved Son** (Eph 2:14–15, 17; Col 1:20). True peace means a relationship with the holy God & access into His presence. This is what Jesus came to bring. Have you experienced it?

Peter, who entered Jerusalem with Jesus that day reminds us in his 2<sup>nd</sup> letter that the Lord is coming again. In light of that soon-approaching day, he says, **what sort of people ought you to be in holy conduct and godliness?** (3:11). Live in light of that coming. He is coming. He is returning. & when

He comes, He will come to Jerusalem, His capital. He will again approach it by way of the Mount of Olives. & again it's Zechariah who gives us the prophecy when he states that His feet will stand on the Mount of Olives & split it from east to west. This time He will come with a sword & riding on a white horse. & John tells us ***He is clothed with a robe dipped in blood*** (Rev 19:13). He will come as the conquering King. & so we're to look for Him & His return. Jesus Himself declares at the end of the book of Revelation, **Behold, I am coming quickly** (Rev 22:12). So we should be looking for His coming because when He comes, He will come as the King of kings to establish His kingdom. That coming will truly be a triumphal entry. So as we conclude, I ask you, *Are you ready for it? Are you ready for His coming? Are you ready to meet Him? Do you know Him as Savior & Lord? Are you trusting in His death as the payment for your sins?* If not, then I invite you to turn to Him. Recognize your sin & trust in Him. Receive Him as your Savior & your King. He is the King who will reign forever. He is Savior & Lord. He is your only hope. We must forsake our desire to remake the Messiah in our image & find rest & hope in the Son of David, the King of kings, the Messiah, the Savior, Jesus Christ. True Christians acknowledge Jesus as their sovereign King (Acts 17:7; Rev 17:14; 19:16), worthy of their complete submission (1 Pt 3:15; 2 Cor 4:5) & reverent worship (Mt 14:33; 28:9, 17; Lk 24:52; Jn 9:38; Heb 1:6). There is a true coronation of Jesus. Is Jesus your King? Has He triumphed in your heart?