

A King's Coronation: Triumphal Entry

Matthew 21:2-11

MPS: Jesus is the Son of God who came to conquer sin and rule as King.

OBJ: Every person should recognize Jesus as the King who came because of Five Paradoxes.

READ Matthew 21:1-11

Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ²saying 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. ³If anyone says anything to you, you shall say, 'The Lord needs them,' and he will send them at once." ⁴This 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.'"

⁶The disciples went and did as Jesus had directed them. ⁷They brought the donkey and the colt and put on them their cloaks, and he sat on them. ⁸Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹And 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!" ¹⁰And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" ¹¹And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee." **Matthew 21:1-11**

INTRO A King's Coronation

I was privileged to travel to Morocco several years ago. As we studied the history and experienced the culture, we learned that they had been ruled by many different kingdoms through the centuries. They now enjoyed a time of relative peace and prosperity now due to the King. His father was hailed as a mighty warrior who fought and won their freedom. But once the Kingdom was handed over to the son, now ruling as King, He wanted to usher in a time of peace. Many of the priorities He initiated as he entered his rule represented how He intended to lead the people. A King's legacy is often determined by His coronation.

TRANS The Triumphal entry marks the beginning of Holy Week, the week leading up to Easter on the Christian calendar. But more importantly, the final week of Jesus' life leading to His crucifixion and resurrection. This was Jesus' intentional plan to reveal himself to people. In a similar way, Jesus' legacy, or Kingdom, was introduced by His coronation.

Jesus is the Son of God who came to conquer sin and rule as King.

OBJ The paradoxes of Jesus' Triumphal entry provide **Five Lenses to clarify how we see Jesus** for who He is, the Son of God that takes away the sin of the world.

Five Lenses to see Jesus as King

1. Staging ground: Jesus prepared for victory in a garden of communion.

Matthew tells us that Jesus stopped at the Mount of Olives to prepare for his entrance into Jerusalem. This is no ordinary place. The Mount of Olives will be a central location for the final week of His life, a place of preparation (Luke 19:41-44), rest and retreat, teaching (Mark 13), fellowship with the disciples and prayer. (Matt 26:36f) It will also be the location of Jesus' arrest. (Matt 26:47f) **The Mount of Olives was a critical staging ground for Jesus' preparation for his final week.**

ILLUS Law Enforcement Authorities staging behind LPC.

A year after we moved into our facility here on Riverdale Road, I received a call from the office that told me there were a number of suspicious trucks parked in back. We had regularly dealt with people trespassing, so I marched out back to take care of the situation. As I burst through the back door to see six or eight vehicles, several men quickly exited their vehicles to meet me. My initial thought, "So this is how it's gonna go down, huh?!" I immediately noticed the distinctive nature of their dress, and the significant number of firearms hanging from their bodies. I did not like my odds. Then, one extended his hand to shake mine, introduced himself as the Task Force leader and told me they were using our lot to stage themselves. All of a



sudden my fear turn to honor. My manhood retreated to boyhood dreams, giggling at the thoughts of heroism. Then, I welcomed them and told them to take their time. Secretly, though, I wanted to ask them if I could ride-along.

A staging ground is a place to prepare for a looming assault or attack. It is a place to gear up and get pumped up. Most Kings would stage their wars in front of their Kingdom to bolster their people in support of their campaigns. The cheers of the crowd would bring courage to warriors as they left for war. Jesus had no earthly throne to bolster his campaign. [A simple garden was the staging ground for the Lord of all creation's campaign of redemption.](#)

The Mount of Olives is hardly a confidence boosting location of dominance. It is outside Jerusalem, from where one can look over the city. This was the place Jesus chose to prepare for his campaign, because his campaign was not one of dominance, in the world's view, but one of submission and obedience. And obedience to the Father never comes by bolstering one's own confidence but humbling oneself to His will. [When Jesus staged the entrance of his Kingdom, He located in a garden to commune in prayer and submit His will fully to obey the Father to come as a sacrifice for sin.](#)

TRANS The one feature that makes this place a likely staging ground was the number of people coming out to honor Him. The gospel writers tell us that the growing crowds came to meet Jesus long before he reached the city. Jesus sent two disciples ahead to get a donkey for his entry into the city. This scene provides a defining imagery for our second paradox.

2. **Defining imagery: Jesus rode a beast of burden to bring peace.**

Matthew tells us they brought two donkeys and placed their cloaks on them for Jesus to ride. To be clear, Jesus did not enter Jerusalem by a feat of trick-riding. The donkey he rode on had never been ridden, or broke, and its mother was the other donkey to calm and lead the young foal. Jesus surely made a statement about himself in this way, but not like most expected. Kings ride horses arrayed for battle with nobility, a majestic beast of victory and valor. [Jesus introduced His Kingship in a very intentional manner, by riding a beast of burden into Jerusalem.](#)

Scholar Leon Morris paints the contrast of imagery very well for us. Listen to his explanation.

An ass was the animal of a man of peace; it would be used by a priest or a merchant or an eminent citizen. But the ass Jesus rode was no well-bred animal meant for the convenience of the wealthy (cf. Judg. 5:10). It is specifically called a beast of burden; it was a lowly animal. A king on an ass was almost a contradiction in terms, though, of course, sometimes in times of peace a king would use an ass (cf. 1 Kings 1:33). That Jesus rode into the city in the way he did was a significant affirmation of his character and his purpose. The pilgrims might shout their acclaims and think of a king who would fight against the Romans and throw them out of the country, but Jesus viewed himself as the King of peace.¹

Jesus was intentional in the way he entered Jerusalem. Matthew show His entry as a fulfillment of prophecy. This imagery stands in stark contrast with the expectations of the people. "The donkey did symbolize that Jesus was coming in peace, not for war, and that his was to be a gentle, peaceful reign."² [Jesus entered Jerusalem as the humble King on a beast of burden to show that He would bear our burden for sin and His Kingdom was one of peace.](#)

The way you see Jesus will determine what you believe He came to do, and how you respond to Him. [Are you looking for a Christianity that is well-branded and that makes a good showing, one that you can be proud of? OR, will you look upon the humble King Jesus, who bears your sin burden out of love to welcome you to God, as worthy of all honor, praise and glory?](#)

3. **Misconstrued Expectations: Jesus is the "Lamb of God" who takes away the sin of the world**

The crowds were large and growing, overbearing and undeniable. Matthew states that they shouted praises by citing Psalm 118. People loved Jesus, what He had done, taught and how He had lived. But religious rulers hated him. Every cry of

¹ Leon Morris, [The Gospel according to Matthew](#), The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1992), 521.

² James Montgomery Boice, [The Gospel of Matthew](#) (Grand Rapids, MI: Baker Books, 2001), 436.



praise stoked a burning ember of envy by religious leaders for this blasphemous man. Many believed that Jesus was the Messiah of God, their cheers genuine and their hearts hopeful. But their concept of Jesus or understanding of His purpose was incomplete. "Son of David" means their expectation was likely for a political victory and earthly Kingdom.

Jesus is intentional to clarify the people's understanding. One commentator, James Montgomery Boice, explains, Jesus entered Jerusalem during Passover week, probably at the very time the thousands of Passover lambs were being brought into the city, later to be killed and eaten as part of the Passover observance. It is natural, then, that lines from Psalm 118 were on the people's minds and tongues on this occasion.³

Jesus drew on the practices of Passover celebration, given to the people by God, in sacrifices, passages and meals to show how He was the fulfillment of God's ultimate plan for His people. The Passover celebrated God's provision to protect the people. And their remembrance by celebration served to point them to the hope of Messiah to save. God never gave the sacrificial system to save, only to remind the people of their need for a perfect sacrifice. The people always knew this (Heb 9:9-10), but over a long time and with great familiarity had likely forgotten the true meaning of their religious observance.

Ask yourself this, friend, has your familiarity in practice caused cloudiness in the true nature, being, person and purpose of Jesus Christ? Has your faith become routine and common so that you fail to rightly honor Jesus as Savior, King and Lord? Have you surrendered your life to God's will, not only in what He wants to do but in the way He wants to work in you? Have you become so comfortable with Jesus that you have come to see Christianity as something other than the worship of Jesus?

Jesus is the Lamb of God who died to atone for sin, conquer death and rule as King of His eternal Kingdom.

4. Cultural Chaos: In a cloud of confusion, Jesus is Truth brings clarity and peace.

Matthew records, "*the whole city was stirred up, saying, 'Who is this?'*". The energy and excitement of Jerusalem was peaked by those who had come for the highest festival of the year. Envision the cultural chaos created by the Super Bowl, the Final Four and other such events that stir up an entire city in chaos from the excitement of the celebration. For many the excitement over the event is real and genuine. The confusion created in the chaos is dizzying at best and used as a cloak to accomplish deceptive agendas by many. Jerusalem was a city of chaos, aroused in the energy of high celebration but churning with the tension of warring Kingdoms.

In the midst of the excitement and the chaos that ensued, Matthew records one question that arose for many, "*Who is this?*" One great opportunity that always arises from cultural chaos over Jesus and Christianity is this, that people begin to ask questions that provide the opportunity for Christians to answer with a faithful witness. Never forget that we live in a world where, though our ultimate victory is decided and secure, the prince of darkness continues to war for the agenda of his kingdom. May we as Christians always be careful to not get distracted by the chaos of excitement from our real purpose or become overwhelmed and paralyzed by the confusion that ensues. *The Christian witness is most potent when humbly spoken into a mass of chaos and confusion to clarify Jesus is Savior and Lord, Truth in an age of chaos.*

We have experienced no little cultural chaos over Jesus and our Christian convictions. *Has the chaos created in the culture around the claim of Christ, the truth of His Word caused you to cool in your own fervor for Him? Has it caused you to cower in fear in your witness of Him?*

Jesus is the Prince of Peace, not the author of chaos. Jesus brings clarity to cloudiness and calm to chaos when Christians remain faithful to humbly share our hope in Him as a faithful witness.

5. Testimonies: Jesus is the Son of God who died to bring peace with God

³ James Montgomery Boice, [The Gospel of Matthew](#) (Grand Rapids, MI: Baker Books, 2001), 437.



Finally, Jesus is hailed as a great prophet. And what greater compliment could be given, to be placed next to the greats like Isaiah, Jeremiah and the greatest prophet of all, Moses. Listed among the greats would be great, unless of course, you were actually more than just “a great among the greats”. They proclaimed Him as a great prophet, but Jesus is far more than only a great prophet. Jesus was not just a great prophet. [Jesus is the true G.O.A.T. as the Lamb of God.](#)

Consider the testimonies of the ages. The Gospel writers give priority in this way. Jesus lived 33 years. His earthly ministry was 3 years in length. Yet, the gospel writers give weighted priority to the last week of His life. Matthew alone gives one-fourth of His gospel to record the events of this week. The testimony of the gospel writers tells us that what Jesus did in the last week of His life is the true reason He came. The potency of testimonies is most evident when the Centurion and his guards charged to carry out the condemning sentence of Jesus, to mock Him, to beat and scourge Him, and then to crucify Him, looks upon Him in His death and states, “*Truly this was the son of God*”. (Matt 27:54)

Drawing on the potency of testimony, C. S. Lewis wrote similarly, “You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut him up for a fool; you can spit at him and kill him for a demon; or you can fall at his feet and call him Lord and God. But let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to.”⁴

“Great prophet” is only a compliment for those who were only prophets. [Jesus is the Son of God who died to give peace with God for all who believe. He is worthy of all your worship and your every faithful witness.](#)

What priority will you give Jesus this week in your time, thoughts, energies and attention? Will you bear a faithful witness to Him with those God has placed in your life?

CLOSE A crown will be raised this week with which Jesus will receive His ultimate coronation. It will not sparkle with jewels as most expect. It will pierce with the thorns of mock, ridicule with shame, that cause blood to flow. And that blood will be shed for your sin.

Is the guilt, shame and condemnation of your sin washed white by Jesus' blood? Will you tell others that their sin can be forgiven and their hearts and conscience washed clean by His blood too? When you celebrate this Easter season, will Jesus be a highly respected person or the One who is worthy of all honor, praise and glory in your life?

To honor Jesus as a great King, but not King of all Kings and Lord of all Lords, to acknowledge Him as a great prophet come from God, but not as God, to celebrate Easter adorned in brilliant colors but not adorn Jesus with the honor, praise, majesty and glory with which He is worthy of is to be caught in the trap of Easter's paradox. Jesus is the Son of God who takes away the sin of the world. He will come again to rule and reign and King and Lord of all. [Worship Jesus as adorned in the majesty and glory with which He alone is worthy be telling all around you of His love and power to give life.](#)

[Jesus is the Son of God who came to conquer sin and rule as King.](#)

⁴ James Montgomery Boice, [The Gospel of Matthew](#) (Grand Rapids, MI: Baker Books, 2001), 439.

