

The Coming of the King

by J.R. Miller

The triumphal entry was a declaration of Jesus' Messiahship and an announcement of the character of His kingdom, which was one of love, not strife.

Scripture: Zechariah 9:9, Matthew 21:5, Matthew 27:22, Mark 15:13, Luke 19:38, John 12:13, John 19:15, Philippians 2:9

Topics: "The Nature of Christ's Kingdom", "Messiahship"

Description

J.R. Miller reflects on the significance of Jesus' triumphal entry into Jerusalem just days before His crucifixion, emphasizing that while the crowd hailed Him as their king, Jesus understood their fleeting enthusiasm and the impending rejection. He highlights that this event was a deliberate declaration of His Messiahship, fulfilling prophecy and revealing the nature of His kingdom as one of peace and love rather than earthly power. The sermon contrasts the temporary acclaim of the crowd with the eternal significance of Jesus' sacrifice on the Cross, which ultimately leads to true glory and victory. Miller reminds us that while the world's honor is transient, Christ's kingship endures, and we share in His triumph through faith.

Transcript

It was only five days before the crucifixion. This day Jesus was the people's idol. Was He Himself deceived by this popular outpouring and acclaim? Did He suppose that at last, after their rejection of Him for so long--that they were now going to accept Him as their Messiah? No! He knew it was only the outburst of a day. He knew this was but the first stage of His last journey to the Cross. As He heard the cries of the throng, "Hosanna to the Son of David!" there was an undertone ringing in His ear, and the words of the undertone were, "Ride on, ride on in majesty--in lowly pomp ride on to die!"

There must have been a deep spiritual meaning in the triumphal entry, since Jesus Himself planned it. It was a declaration of His Messiahship. The prophet had foretold that the Messiah should come in this very way. "Behold, your King comes unto you--He is just, and having salvation; lowly, riding upon an donkey." In thus claiming that He was the person to whom the prophet referred, and in thus bringing about the fulfillment in Himself, Jesus clearly proclaimed to the rulers--that He was the Messiah.

There was also in the manner of this triumphal entry, an announcement of the character of His kingdom. If it had been an earthly royalty that He was proclaiming, He would have come riding in a war chariot. The donkey suggested lowliness and peace. He was the king of love--not of strife. He came to fill the world with blessing--not with carnage.

As we look at the people in their enthusiasm, and hear their rejoicings, we cannot forget that in five days the Passover throngs cried "Crucify Him!" and we learn how fickle worldly enthusiasm is. A picture by Tintoretto gives the scene of the Crucifixion, after all was over. It is evening. The multitude has dispersed. The crown of thorns is lying near by. Then in the background an donkey is nibbling at some withered palm leaves. That tells the story of the transitoriness of the world's honor.

The Palm Sunday pageant was but a day's spectacle. Jesus went to a Cross--and not to an earthly throne. But in its deeper meaning, His entry into Jerusalem, was a triumph indeed. The Cross was the way to His true glory. Now He is our King--and we are with Him in His triumph.

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