

AM Luke 19:28-44

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Date: 28 March 2021

Preacher: Mr Allan Thomson

[0 : 00] Well good morning everyone and a very warm welcome to our church service this morning. This is the first time back for a number of months due to Covid and if you're here for the first time, if you're a visitor we give you an extra warm welcome.

I believe we've got two new people here this morning called Martha and Hannah, they're very small but this is their first time here in church. So I would welcome them if they understood me but that's probably unlikely but it's good to have everybody here including all the new children.

Just a few intimations as we come together for the incoming week for the folks here and yourselves. The evening service tonight is at 6 o'clock and I am due to speak and lead that service again tonight.

On Wednesday at 7 o'clock we have our prayer meeting and our Bible study and that will be led by Robert Dale. It will take place in the lower hall with the entrance from the car park down there if you're coming along.

The missionary prayer notes for the month of April are now available too and have been forwarded by email and there are some copies that have been printed and are available at the back or the rear of the hall.

[1 : 26] I'm told that the donations from the congregation towards the cost of the eradication of the rock works. I see that you've had all that work done have amounted to £770.

Following the recent submission of an estimate where the church is awaiting to start redecoration. And then finally next Lord's Day at 11am and 6pm Douglas Cranston from Kirkmure Hill will be the preacher.

Now I think those are all the intimations and notices for the incoming week all in the will of God. Now as we come to worship God we are going to commence our worship by turning to Psalm 96.

Psalm 96 in the Scottish Psalter page 358. The Scottish Psalter Psalm 96 we are going to sing five of the verses.

The psalmist writes these words. So sing a new song to the Lord. Sing all the earth to God. To God sing. Bless his name.

[2 : 48] Show still his saving health abroad. Among the heathen nations his glory do declare. And unto all the people show his works that wondrous are.

Now we'll listen to people singing this as we're still not allowed to sing at the moment. So we'll listen to this psalm to God's praise.

O sing a new song to the Lord.

Sing all the earth to God. To God sing. Bless his name. Show still his saving health abroad.

Among the heathen nations his glory do declare.

[3 : 52] And unto all the people show his works that wondrous are.

For grace the Lord and grace the Lord is to be magnified.

Yea, worthy to be feared is he above all gods beside.

Sing. Sing. For all the gods are rivals come. Which blinded nations fear.

But our God is the Lord by whom God has created. Sing.

[4 : 52] Sing. Sing. Sing. Sing. Come to God in prayer. Let's unite our hearts as we come before our God that we've sung about to ask for his presence to be with us this morning.

Let's pray together. Our God and our Father we are glad to come into your presence.

We are glad to be able to meet together to come to worship you and to praise you. The God that we have sung about or we have heard sung about in our opening psalm of praise.

Father we thank you that you are the God who has created us. You are the God who has not only created this world but continues to uphold it all by the word of your power.

For even in these days of COVID-19 we know from your word that nothing is outwith your control.

[5 : 57] And Father for those of us who trust in you and who believe in you that is a great comfort. Because nothing happens by chance.

And everything is under your control. And especially so for your people has it ever been. That your eye is upon your people.

We thank you for the relationship that we can have with you. Not only as our creator. The one who has created us and who we owe our lives to.

But we thank you that you are our father in heaven. For those of us who are believers. For those of us who have trusted in you. For those of us who have put our faith and our hope in you.

And in your son the Lord Jesus. Father it is a good thing to come to worship you.

[6 : 59] Father as we come this morning we pray. And we don't presume ever. Or we should never presume upon your presence with us. But we would ask that as we have met.

And as we have come together. That your Holy Spirit will come and be with us. And that our praise to you might be found acceptable to you.

And that our hearts might be uplifted in praise. And Father that we might know in a greater way of your great salvation.

We think of this week as we have entered it. A week in a run up to what we call Easter. When we would especially think of the closing week of your son's life.

The one who came from heaven. To be with his creatures. The one who came from the very throne room of heaven.

[8 : 06] Down into this world. And all for the reason to go to the cross at Calvary. And to provide a salvation.

And to accomplish a salvation. For people. Sinners. Like ourselves. And so it's so good to come and to remember your son this morning.

The Lord Jesus. And we pray that our minds might be focused upon him this morning. And his person. And his work.

We thank you that he is the only one that can save us from ourselves and from our sin. And so we pray that in all the things that we do this morning.

He might be uplifted. And that we might be. And each one of us might be drawn to him. Father we think of the rest of the country.

[9 : 06] Being able to come back as churches together to worship. And we pray that it might be a day of salvation and success for your word.

Father give us ears to hear your word. We think not only of our churches. But we think of our government too at this time. In all sorts of turmoil.

Father we pray that you might direct them. And that they might promote laws. And a society.

That would be based upon your things and your word. And your truth. Father the God of this world.

Your word tells us. Has blinded the eyes of many. That they might not see the gospel of your son. From the Lord Jesus. And so we ask that today might be a day.

[10 : 04] Where eyes are opened. And ears listen. To your word. And what you have to say to us. For you are the one. True.

And living God. We ask these things just now. Praying your blessing on all who are here. You know all the needs. You know all the cares. You know all our lives.

And we thank you that you are sufficient. To meet all of our anxieties and fears and problems. In your son. And so we ask these things in his name.

And for his glory. Amen. Amen. Now. Boys and girls. I've got. I need your help.

Now. I need. I've got some things in here. That I want you to help me with. Okay. So. I know some of you are quite young.

[11 : 02] But I want to ask you. I've got some things in here. And some of them you might use yourself. So I need you to put your hand up. You don't need to put your hand up actually. Just shout out.

And tell me. What this is. A duck. A duck. No it's not a duck. This might go really badly.

Thomas. A toothbrush. A toothbrush. Correct. Good. Really intelligent. Now. What else do you use with a toothbrush? What's in here?

Toothpaste. Toothpaste. Did your daddy help you there? Yeah. I think he did. Mummy or daddy. Toothbrush. What do you use. What. Toothpaste. What do you use the toothbrush for?

Do you. Do you rub behind your ears with that? Toothpaste. Yeah. You put toothpaste on it. And you brush your teeth to be clean. Don't you? Right. Okay. Now.

[11 : 59] Here's one. This is a very posh one. Yeah. But. What is this? Can you. Can you all see it? What is that? Do you ever use a piece of soap? What do you use soap for boys?

Grandma got soap. Grandma's got soap. Yeah. Okay. I hope so. And what do you use soap for? Do you put that in your mouth? No. You don't put soap in your mouth.

What do you use soap for? To clean yourself. To clean your face and your hands. Don't you? Now. Okay. So there's some soap. And we use toothbrush and toothpaste to clean our teeth.

Soap to clean our face and our hands. Now you might not be able to see this. But what do you think this is? It's soap. No. It's not soap.

It's something you put in your hair. What is it you put in your hair? I put on hair. You put on your hair. No. It's shampoo. Right. So if you've got hair. You use this to clean yourself and have shampoo on your hair.

[13 : 00] Now this is something else. I don't think you're going to know this. In fact. Yeah. I do know how to work it. Does anyone know what that is? I'm tempted to ask an adult.

Does anyone know what this is? It's lipstick. It's lipstick. Right. And ladies put lipstick on to make themselves look nice. Okay.

So we've had soap. We've had toothpaste. We've had toothbrush. We've had shampoo. And we use all these things, boys and girls, to make ourselves clean.

Don't we? That's what we do. We like to be clean on the outside. Now, the problem the Bible tells us is that when God looks at us, he not only sees the outside, what we're wearing and how clean we are or how dirty we are, but God, it's like he's got x-ray eyes and he can see right into our heart.

And you know, the Bible tells us that we're not clean inside. And we've got this big problem and the Bible calls it sin.

[14 : 13] It's just a three-letter word. S-I-N. Sin. And that's the problem we've got inside. Nobody can see it sometimes, but we've got this problem that we're not right with God.

We're not clean in God's sight. And we might look smart on the outside. We might have a nice bow tie or a tie on and our hair might be nice.

And we might have a clean face, but God sees our heart. And he sees that we've got sin in our heart. And he doesn't like that. So God's concerned, God's worried, God's concerned about what goes on inside our heart.

Because sometimes what's in our heart comes out because sometimes we think wrong things, we say wrong things, and we do wrong things.

And those are all because we've got this problem of sin in our life. We don't do what God wants us to do. Now, I'm going to give you a Bible verse here.

[15 : 18] Now, you will not be, I don't think any of you will be able. I'm going to read this Bible verse out. I wonder sometimes if your mum and dad says to you, let's use Thomas again, or one of the other boys, and says, come here.

Can you come downstairs? I want to speak to you. Well, do you know, when headteachers used to say that to me, I used to really worry, you know, because I thought I was always getting into trouble.

Mr. Scott wants to speak to Mr. Thompson. Oh dear. But, you know, God, God said to a man many, many years ago, he said, come here, I want to speak to you about something.

And here's the verse, and it's to a man called Isaiah, which is a man in the Old Testament of the Bible. And it says, come now, come here, God's saying, and let us reason, he wants to talk to us together, says the Lord.

And then he says this, though your sins be as scarlet, they shall be as white as snow.

[16 : 30] Though they be red like crimson, they shall be as wool. So when God sees our sin, the colour that he sees is actually scarlet.

Sometimes we say it's black. But the Bible says it's scarlet. Our sins are like red as scarlet. And God says that they can be clean.

They can be cleaned away. Not with soap. Not with toothpaste. Not with shampoo. But they actually get taken away by the fact that Jesus died on the cross.

And he shed his blood for people like you and I, boys and girls. And we can be cleaned. We can get cleaned up because God wants us to be clean.

And he wants us to have our sins forgiven. And so this verse tells us that though our sins are as scarlet, they can be as white as snow.

[17 : 35] Now you've maybe had some snow down here recently. And they can be as white as wool. I was passing some sheep on the way in this morning. And they didn't look so white actually. They were a bit dirty.

But the Bible says that our sins can be cleaned up by the Lord Jesus. And they can be as white as snow. So remember that verse.

Okay. And remember the next time when you're washing your face and you're brushing your teeth that God sees into your heart.

And your heart can be cleaned too if you ask Jesus, the Lord Jesus, to forgive you for your sins. Okay. Thank you for listening, boys and girls.

Now we're going to sing another praise to God at this time. We're going to sing in Psalm 118 from the Scottish Psalter again.

[18 : 30] Psalm 118 in the Scottish Psalter. Page 399 if you're following. Page 399. This is the day God made.

In it we'll joy triumphantly. Save now, I pray thee, Lord, I pray. Send now prosperity.

Blessed is he in God's great name that cometh us to save. We from the house which to the Lord pertains, you blessed have.

God is the Lord who unto us hath made light to arise. And so on. So we'll listen again to this praise from Psalm 118 from verses 28 down to 29.

To God's praise. Psalm 118.

[19 : 40] Sings hath Honesty. Sings hath I pray, Lord, I pray, send thy prosperity.

Let's sing this evening, in God's great name, shall come at us to sing.

We from the earth switch to the Lord, hurting to blessed heart.

God is the Lord who unto us, and may light to arise.

I lead unto thee, O Lord, with water's sacrifice.

[21 : 33] Thou art, my Lord, I'll be exalted.

My Lord, I will be praised. Give thanks to God, for he is good.

His mercy has always. Don't know about you, but I'm looking forward to getting back to singing.

Now, our Bible reading this morning is taken from the New Testament and Luke's Gospel. Luke's Gospel, chapter 19. Luke's Gospel, chapter 19.

And we're going to be thinking this morning of Jesus, the Lord Jesus' triumphal entry into Jerusalem. As I said in my prayer there early on, we are thinking, as we come up to this time of year, when we celebrate the world, at least celebrates Easter.

[22 : 55] But this would be the start of Easter week, as it were. Or sometimes it's called Passion Week. And Luke, in his Gospel, in fact, in all of the Gospels, talks about this incident, outlines this incident that we're going to read about.

As Jesus makes his way up to Jerusalem, the place where he is going to die. So we're going to read in Luke, chapter 19, and verse 28 to 44.

And I'm reading from the English Standard Version. And when he had said these things, he went on ahead, that is Jesus, going up to Jerusalem.

When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of his disciples, saying, Go into the village in front of you, where on entering you will find a colt, on which no one has ever sat.

Untie it. Untie it and bring it here. If anyone asks you, why are you untying it? You shall say this, The Lord has need of it.

[24 : 20] So those who were sent, went away, and found it just as he had told them. And as they were untying the colt, its owner said to them, Why are you untying the colt?

And they said, The Lord has need of it. And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.

And as he rode along, they spread their cloaks on the road. As he was drawing near, already on the way down the Mount of Olives, the whole multitude of his disciples began to rejoice, and praised God with a loud voice, for all the mighty works that they had seen, saying, Blessed is the King who comes in the name of the Lord.

Peace in heaven, and glory in the highest. And some of the Pharisees in the crowd said to him, Teacher, rebuke your disciples. And he answered, I tell you, if these were silent, the very stones would cry out.

And when he drew near and saw the city, that is the city of Jerusalem, he wept over it, saying, Would that you, even you, even you, had known on this day, the things that made for peace?

[25 : 52] But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you, and surround you, and hem you in on every side, and tear you down to the ground, you and your children within you.

And they will not leave one stone upon another in you, because you did not know the time of your visitation.

Now may God give us good understanding of his written word. Now before we come to look at that, we are going to sing another hymn of praise.

The hymn is entitled, From Heaven You Came, Helpless Babe. Now I'm going to read out the words of that, because it's not in the psalm book, obviously. This is a hymn by a man called Graham Kendrick.

Probably a kind of modern hymn. But these are the words. And it alludes, makes reference to the Lord Jesus as the one who has come, who is the servant, but he's also the king.

[27 : 06] And these are the words. Let me read them to you. From heaven you came, helpless babe, entered our world, your glory veiled, not to be served, but to serve, and give your life that we might live.

This is our God, the servant king. He calls us now to follow him, to bring our lives as a daily offering of worship to the servant king.

There in the garden of tears, my heavy load he chose to bear. His heart with sorrow was torn. Yet not my will, but yours, he said.

Come see his hands and his feet, the scars that speak of sacrifice, hands that flung stars into space, cruel nails, to cruel nails, surrendered.

This is our God, the servant king. He calls us now to follow him, to bring our lives as a daily offering of worship to the servant king.

[28 : 27] And we'll listen to this to God's praise. Thank you. Thank you. Thank you. Thank you. giving. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. And give your life that we might win This is our love, the servant king He calls us now to follow him To bring our lives as a daily offering For worship to the servant king There in the garden of kings A heavy heart rejoice to the man Is that with sorrow a storm It's all thy will that rules be sent

This is the rule of the servant king He calls us now to follow him To bring our lives as a daily offering A worship to the servant king God see his hands and his feet The stars that speak for sacrifice As the Lord has brought stars into space To prove our lives as a daily offering The Lord has brought us to the servant king He calls us now to follow him To bring our lives as a daily offering The Lord has brought us to the servant king To bring our lives as a daily offering To bring our lives as a daily offering The Lord has brought us to the servant king

So let us know So let us know how to serve And in our lives as a daily offering And in our lives as a daily offering Each other's life as a daily offering Each other's needs to prepare For it is nice to serve For it is nice to serve This is the hope of the servant king This is the hope of the servant king Because the servant king Because the servant king To bring our lives as a daily offering To the servant king To bring our lives as a daily offering To bring our lives as a daily offering And we're also, God willing, going to look at the latter part of this passage this evening

From verse 41 and down to the end this evening. But this morning I want us to look at this opening part of Luke chapter 19.

[32 : 05] Verses in fact 28 down to verse 40. We're going to do that in the light that we're coming up to Easter. As I've said I want us to look at some of these events that Luke records for us.

Now this triumphal entry that we've read in Luke's gospel is recorded in all four gospels. And as you piece them together you discover what really took place in the last week of the Lord Jesus' life.

When he was here on earth. This particular event of Jesus riding as a king into Jerusalem is recorded in the four gospels.

We're in the final week of Jesus' life here. He'll be crucified at a place called Calvary in about five or six days time.

In less than a week. His imminent death on the cross outside Jerusalem is the very reason that he has come into this world.

[33 : 18] The whole focus of his mission and his life was to die. And to bring salvation to sinners. And hopefully we'll see that from this very passage this morning.

He is en route to Calvary. The finishing line is in sight for the Lord Jesus.

Good Friday as we call it is looming quickly. The king is coming. He's coming into Jerusalem.

The place where he is going to die. But what sort of king is this person Jesus Christ? And I want us just so that you know where I'm going this morning at least.

There are two things that I want us to think about. The Lord Jesus and his triumphal entry into Jerusalem. He is the king.

[34 : 23] He's the king of prophecy. Of old testament prophetic writings. And we'll see that in verses 30 to 35 hopefully this morning.

And then secondly he is a king. And he's a king who is worthy to be praised. He's worthy of praise. And we shall see that in verses 36 to 38.

And then hopefully tonight if you come back we'll look at the king who brings peace. In verses 41 down to the end.

But let's look at verse 28 as the starting point. When the Lord Jesus had said these things. He's been saying a lot of things. He's been healing some people just prior to this.

And he's been telling people about his coming kingdom. And what that kingdom is going to look like. But he's going on. The verse says. He's going up to Jerusalem.

[35 : 29] Jerusalem. You see Jerusalem is the key location in the Bible. It was the centre of the Jewish religion. The place where they would worship God.

The temple was there. It was the epicentre for the Jewish nation. It was the place. All the feasts or many of the feasts were celebrated there.

That had been outlined by God in the Old Testament. And thus this group of people that we'll come across. Are going up to the feast. A feast called the Passover feast.

And Luke earlier on in his gospel. Throughout his gospel. Tells us that this place. Jerusalem. Was the place that Jesus Christ was determined to go.

He tells us earlier on in his gospel. That he set his face as a flint to go to Jerusalem. That was where he was determined to go.

[36 : 35] He tells us that in Luke chapter 9 and verse 51. When the days, Luke says, drew near for him to be taken up. He set his face to go to Jerusalem.

Luke 9 verse 51. You see, this was the place, Jerusalem. That great things were going to be accomplished. But in a most unexpected.

And indeed horrific. Way. Now from the other gospels. As we piece together the narrative.

We know that the Lord Jesus had made his base. For this closing week. At a place just outside of Jerusalem. Called Bethany. For that final week.

It was less than two miles east of Jerusalem. And he stayed there. With Mary. And Martha. And the man Lazarus. Who he had raised from the dead.

[37 : 40] And we know as we piece together. From the various gospels. That the Lord Jesus had made a number of visits up to Jerusalem. Almost reconnaissance visits. Up to Jerusalem.

And then he would return at night. If you were to turn back to Mark chapter 11. And verse 11. You would see that. That the Lord Jesus went up to Jerusalem.

And he looked around. And he surveyed the whole of that city. With all its religious ritual. And the temple. And everything that was going on there. And he looked there.

And then he went that night back to Bethany. And he did that on a number of occasions. But the first thing that we want to see. As we come to this passage.

In verses 30 to 35. Is that he is the king. Of prophetic. Fulfillment. What do I mean by that? Well. As he goes from Bethany.

[38 : 36] Eastward to Bethphage. In verse 29. He dispatches two of his disciples. And he tells them. Look at verse 30.

Let's read them again. He tells them to go into the village. Over against you. That's Bethphage. In the which. As you enter. You shall find a colt tied.

Wherein. Wherein. Yet never man sat. Loose that colt. And bring him. And if anyone asks you.

Why do you loose him. You shall say to them. Because the Lord has need of him. And so the disciples.

Go away. Verse 32. And they that were sent. Went their way. And found. Even as he had said unto them. And as they were loosing the colt. The owners therefore said unto them.

[39 : 33] Why loose ye the colt? And they said. The Lord has need of him. And they brought him. That's the colt. To Jesus. And they cast their garments upon the colt. And they set Jesus.

Thereon. There are meticulous details given. Aren't there? The Lord Jesus knows. Where the colt. Will be. It will be at the entrance of the village.

The colt will be tied. That's significant. Actually. It wasn't just roaming about in a field. It was tied. And the Lord Jesus knew that. What kind of colt it would be.

It would be an unridden colt. No one had ever sat. On this animal. And the Lord Jesus knew all of these things. And the disciples are told.

That they are to untie the colt. And he knows. What the owner will say. And he gives his disciples the answer to. A given response to the owners.

[40 : 31] Now you might say. As you read this. Well. Might be argued. That this really isn't a miracle. That the Lord Jesus had been up to Jerusalem.

And he had made these arrangements. In advance. These preparations in advance. Ahead of his visit. And so this was a sort of self-fulfilling prophecy. But as we shall see.

Even if that were the case. Many of the other events. Couldn't have been prepared. By the Lord Jesus. And were purely fulfillment.

Of Old Testament prophecies. You see. What we do need to remember here. Is. Why does God give us all this detail?

Well. Well. One reason is. That nothing is accidental. In Jesus Christ's life. Nothing in God's universe. Happens. By chance.

[41 : 28] Or by accident. You see. The disciples. In verse 32. Went away. And they found it. Just as he had said. You see.

God has perfect knowledge. Doesn't he? He has knowledge of everything. And not only does he have knowledge of everything. God has a plan.

An eternal plan. And this day. And this hour. Were selected from all eternity. To be fulfilled. As we shall see.

You see. On a number of occasions. Throughout Jesus Christ's life. People tried to take him. And kill him. But you see. The fact of the matter was. That there was a day set.

Where the Lord Jesus would go to. A definitive place. At a definitive time. And make a definitive atonement for sin. At Calvary.

[42 : 26] A few days on from this narrative. Matthew tells us. This account of going. And finding a colt.

And bringing it back. And the Lord Jesus sitting on it. Matthew. Matthew in his gospel. Tells us. These words. Now this took place.

So that what was spoken through the prophet. Would be fulfilled. You see. This. These very acts. Had been prophesied.

Almost. 500 years before. They took place in Jerusalem. At this time. Because these. Words. And these actions. Of the Lord Jesus.

Had been prophesied. Back. In the Old Testament. By a man called Zechariah. In chapter 9. And verse 9. Listen to these words. Say to the daughter of Zion.

[43 : 25] Behold. Your king is coming to you. Humbled. And mounted. On a donkey. Even on a colt. The foal.

Of a donkey. Rejoice greatly. The prophet says. 500 years. Before this event takes place. Shout in triumph. Daughter of Jerusalem.

Behold. Your king. Is coming to you. He is righteous. And endowed. With salvation.

Humble. And mounted. On a donkey. Even on a colt. The foal. Of a donkey.

You see. The fact was. That Jesus Christ. Was to ride into Jerusalem. On this specific day. On this specific.

[44 : 24] Unridden. Animal. Because it was a fulfillment. Of Old Testament. Prophecy. He is not on a high.

Spirited. Warhorse. Or on some prancing. Stallion. As some great. Victorious leader. Although he is that. Yet he is both great.

And humble. He is the exalted. One. And yet he is. Lowly. The prophet says. He is the one.

Who in this very act. Is riding on. To his death. And yet that death. Will be a great victory.

A victory. Not only for himself. But one that will bring salvation. To people like you. And I.

- [45 : 22] For all of those. Who will believe on him. And put their trust. In him. The prophet says. He is endowed. With salvation. That is the reason.
- That the Lord Jesus. Came to bring. Salvation. To sinners. The fact. That the animal. Also was tied. We can't look at this.
- Was significant. If you look back. In Genesis. Chapter 49. And verse 11. You will see. That even before. Zechariah prophesied. This kind of king. You will find that.
- Way back. In the book of Genesis. The one who was coming. Was going to come. On a foal. The colt. Of a donkey.
- That had been tied. Have a look at that. Yourself. So the colt. Is brought. Is brought forward. By the disciples. And the garments.
- [46 : 21] Are put. On the back. Of the colt. And the Lord Jesus. Is seated. Upon. The colt. And the king. Of kings. And the lord.
- Of lords. Will ride. This unbroken animal. Into. Jerusalem. Jerusalem. And the whole multitude.
- We read of. Of the disciples. Began to rejoice. As the lord. Jesus. Makes his way. Into Jerusalem. Up to Jerusalem. They began to rejoice. And there's all this singing.
- And they're praising god. With a loud voice. For all the mighty works. That he had been. That they had seen. And they were saying. Blessed is the king.
- Hosanna. Who comes in the name. Of the lord. And he's the fulfillment. He's the king. That's fulfilling. Old testament prophecy.
- [47 : 16] But secondly. He's the king. Worthy of praise. Verses 35 to 38. As the lord. Jesus. Goes up to Jerusalem. Clothes are laid. In front of him. And people.
- Cut down. Palm branches. We were told. And put it. Before him. And put it. In his way. They're making way. For the king. Who is worthy.
- Of praise. We would say. They're putting out. The red carpet. For the lord. Jesus. This great leader.
- As they thought. It's not a red carpet. But they're putting out. Their clothes. And their palm branches. In front of him. And saying. Make way for the king.
- And in verse 38. They shout out. Blessed is the king. Who comes. In the name. Of the lord. They're quoting. From an old psalm. The psalm. That we actually sung. Psalm 118.
- [48 : 11] Verse 26. You see. One of the psalms. That they sung. As they would go up. To the passover. They were the psalms.
- Of ascent. They were going. Up to. Jerusalem. Always up to Jerusalem. In the bible. People. And as they go up. They are singing.
- These songs. Of ascent. And those psalms. That they're singing. From Psalm 113. Through to Psalm 118. Of which we sung.
- They incorporate. These psalms. Incorporate. Gratitude. To God. For his past. Acts. Of salvation. In their lives.
- And they speak. Of confidence. In God. For the future. Redemption. And saving. Of Israel.
- [49 : 08] And so. The one. Who is coming. Seated on the donkey. Of the colt. Is the king. And so. Their praise. Is focused. On him.
- It's addressed. To him. And they make way. For the king. Who is worthy. Of all praise. Mark. In his gospel. Tells us. That these people.

Were not only. Just in front of him. But were behind him. They had actually. Come out. Of Jerusalem. To meet this coming king. But there was also people. Who were coming up. Behind.

Going up to Jerusalem. And so the Lord Jesus. Is surrounded. By all of these people. And they're singing. Hosanna. To the son. Of David. Blessed is the king.

Who comes. In the name of the Lord. Peace. In heaven. And glory. In the highest. Can you imagine. Being there. The noise. The hubbub. The praise.

[50 : 04] The worship. All addressed. To this one. Who's seated on the colt. Going up. To Jerusalem. The crowd. The crowd. The crowd.

But you know. The sad thing. About it all. Really. About this incident. Was that the crowd. Didn't really. As we say.

Get it. Even the disciples. Missed. The point. You see. Back. If you were to turn back.

To Luke. Chapter 18. And verse 32. If you've got your Bibles. If you could turn back there. It would be good to. See this. The Lord Jesus. Is speaking to his disciples.

And the multitude. And he's saying. He's telling them. About. What's going to happen. In the days. Coming up. To Jerusalem. He says. For he.

[50 : 57] That is himself. Shall be delivered. Unto the Gentiles. And he shall be mocked. And spat upon. And spitefully entreated.

And they shall scourge him. And put him to death. But the third day. He shall rise again. And they understood.

None. Of these things. And then in Luke 19. Just a chapter on. And just well. Just before we read.

And the Lord Jesus. Is speaking a parable. To people. And in verse 11. He says. And as the people. He heard these things. He added. And he spake a parable.

Because he was near. To Jerusalem. And because. They thought. That the kingdom of God. Should appear. Immediately.

[51 : 56] You see. The crowds. Who followed. The Lord Jesus. Here in this passage. And who praised him. In this passage. Were expecting. A great victorious.

Reigning. And ruling king. A savior. Who would overturn. The Gentile rulers. Of the day. The Romans. Who had ruled them. For hundreds of years.

So they thought. That this coming king. That they were praising. Would solve their oppression. And would free them. From the captivity. Of the Roman government.

As it were. That the Lord Jesus. Would bring them. Physical salvation. And freedom. That was the sort of king.

That they expected. They thought. That he might be. The new king. Of the Jews. Great David's. Greater son. And they were.

[52 : 52] Captivated. By him. And were anticipating. The prospect. Of a great liberation. And they saw. A kingdom. Coming with Christ. As its king.

As a great. Political leader. And emancipator. He was the one. That was going to solve. Their problems. To release them. From their bondage.

And suffering. With him. As the head. Over that kingdom. They had seen. Some amazing. Miracles done. We read that.

In verse 27. They had seen it all. But they didn't get it. So the Hosannas. The savers. The savers. O Lord.

Was misguided. Misguided. Because they were looking for. This physical. Salvation. This same group of people. When they suddenly realized.

[53 : 48] That this one. In a few days time. Was going to be spat upon. And mocked. And taken. To trial. And delivered over. To be crucified. They were the same people.

I'm sure. That said. Away with this one. Away with this man. Crucify him. We don't want this man. To reign over us. So they didn't really realize.

Who. Christ was. They were expecting. Some sort of different king. Their assessment.

Of Jesus. Christ. Was misplaced. Their understanding. Of why. He was to come. Was misplaced. I wonder.

What sort of assessment. You and I make. Of Jesus Christ. Does he meet. Your expectations. Are your expectations.

[54 : 56] Correct. With regards. To who he is. Or are you. Only interested. In him.

For what. You want. Out of it. Of what you might. Get out of it. As these people. Were like. Or perhaps.

You're like. The Pharisees. In verse 39. The Pharisees. Of verse 39. Didn't want to hear. Any of this praise. Directed to the Lord Jesus. And so they asked.

The Lord Jesus. To tell his disciples. To quieten them all down. They don't. Share. The people's enthusiasm. For Christ. At all. No.

You see. The salvation. That Christ. Is bringing. As we say. The clue. Is in. His name. You remember.

[55 : 54] The name. That was given. At his birth. You shall call. His name. Jesus. For he shall save. But he shall save.

His people. From their sins. Not. From their enemies. Not. From their poverty.

Not. From. Their illness. But. From their sins. You see. That's what we were trying to teach. The boys and girls. This morning.

That salvation. Is about. Having our sins. Dealt with. Death. And that's why Jesus Christ. Had come. That's why he's going up to Jerusalem. Ultimately.

Yes. He is the king. And one day. His kingdom will reign. From shore to shore. But not just yet. That kingdom has come. Has to come through. The way of suffering.

[56 : 51] And the way of the cross. You see. What was the cry. Behold. Your king is coming to you. Zechariah got it right. Didn't he? He is righteous.

And endowed. With salvation. But they missed the point. They didn't realize. Why he was the one.

Who was worthy of their praise really. He is the king. But the one who brings his salvation. Through suffering. At the cross.

I wonder. Can I ask you these. Couple of questions in closing. Do you. And do I. Realize. How worthy.

He is. He was the king. Long promised. By the prophets. He's the one.

[57 : 50] Who is worthy. Of all. Our praise. For us. In the final book of the Bible. We read. Of a group of people.

Who surround. The Lord Jesus Christ. As a lamb. And they say. Worthy. Worthy. Is the lamb. For he. Was slain.

For us. That's why. We should praise him. This morning. That's why. In the run up to Easter. We should think. So much. About the Lord Jesus. And who he is. And why he's come.

He's the one who brings. Salvation. If we will. But trust him. Don't miss. Don't miss.

Who. He is. Amen. May God. Give us good. Understanding. Of what we've heard. And read this morning. Let's pray together.

[58 : 48] Father. We thank you. For your son. The Lord Jesus. We thank you. That he's the one. Who came from heaven. As the suffering. Servant. The one who came.

To give his life. For people. Like us. The one who would go. To the cross. To die. In our place.

There was no other. Good enough. To pay the price. Of sin. And father. As we come to this time of year.

We just ask. That our minds might be focused. On the Lord Jesus. As he comes. To that final week. Of his life. It will be a terrible week.

But it will be a week. That has been. That was planned. From all. Eternity. So that sinners. Like ourselves. Could. Receive.

[59 : 46] Salvation. Help us. To think about. These things. Father. And to. Praise him. As. We ought. We ask these things. Just now. In Jesus name.

Amen. Now we're closing him. Our closing psalm. Is psalm. Psalm 146. In sing. Psalms.

Part of. The psalm. Psalm book. Sing psalms. Psalm 146. Praise the Lord. O my soul.

O praise him. I will extol him. All my days. While I live. To God. My saviour. From my heart. I will. Sing praise.

Do not put your trust. In princes. Mortal men. Who cannot save. All. Their plans. Will come to nothing.

[60 : 44] When they perish. In the grave. Blessed is the one. Who truly looks. For help. To Jacob's God. Blessed is the one. Who places. All his hope.

Upon. The Lord. He who made the earth. And heaven. And the seas. With all their store. He who keeps his. Every promise.

Who is faithful. Ever. More. We'll sing to. Or we'll listen to. God's praise. This psalm. 146. Praise the Lord.

To God. My soul. My saviour. I have stolen. In all my days.

While I live. To God. My saviour. From my heart. I will sing.

[61 : 41] Praise. To God.

And by God. Holy plants. We'll come to my face. At Itssim. Under■■■.

Between the grave. Blessed is the one who truly looks for help to Jacob's love.

Blessed is the one who places all his hope upon the Lord.

He who may be at the end of the day, and the sea is dreadful as strong.

[62 : 51] He who gives his heavenly promise, who will speak on heaven more.

Let's just conclude with a benediction then. May the blessing of God Almighty, the Father, and the Son, and the Holy Spirit rest with us all, and be with us all.

In Jesus' name we ask these things. Amen.