

Humility and Service

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- [0 : 0 0] As we come into this act of worship, let us seek the Lord's blessing upon his word. Let us pray. Eternal and ever-blessed Lord, we give thanks unto thee that thou hast gathered us at this evening hour together, but I desire in our hearts to worship thee, that we can truly say, as the psalmist of old, I joyed when to the house of God. Go up, they said to me.
- And we pray that as we come together under thine own word, that it would please thee to be gracious to us, and to grant us of thine own spirit, to enable us to worship thee in a way that would be acceptable to thee, that would honour thine own name.
- As we acknowledge, O Lord, that thou art the one who is sovereign, that thou ruleth in heaven and in earth, and that all things are in thine own hands.
- And we pray that it would please thee to grant to us thy spirit, to enlighten our understanding, to lead us into thine own word, and to open our hearts to receive thy word, that thy word may be lodged in our heart, and bring forth evidence in our lives.
- We give thee thanks, O Lord, for the gift of thy Son, that he came into this world, and that he took our guilt upon himself, and that he has opened a way whereby sinners such as we are can come in and through him into thine own presence, to seek thy mercy, and to seek thy grace to help us in our time of need.
- [2 : 0 2] We give thee thanks for the atoning work of thy Son. And we pray that as the gospel is being proclaimed tonight, that it may go forth in the power and in the might of thine own spirit, in convicting and converting sinners, and in the building of thine own church, that great good news that is given to us, that there is salvation for sinners such as we are, that thou in thy grace, in thy mercy, and in thy pity hath provided such salvation for us.
- And so we pray, O Lord, that we would not be among those who would despise and reject that provision which thou hast made, but that we would grasp it by faith, and that we would come to lay hold upon it, and to know thy salvation, and the joy of thy salvation.
- We ask thee, O Lord, to bless our community, to bless every home, and every family, and to meet with them at their point of need. That thou would bless thy people, those whom thou hast redeemed for thyself, those who profess that they have had an experience with the Lord, that they have come to put their trust in thee.
- We pray that their witness in the world may be blessed to others, that they may remain faithful witnesses for thee.
- We pray, O Lord, that thou would bless those who are ill, may thy healing hand be upon them, and those who mourn the passing of loved ones.
- [3 : 5 7] We pray that thy comfort may be their portion. Remember those who have come to old age, those who are unable to gather with us because of old age, because of the infirmities that belong to our bodies, those who are in care homes.
- We pray, Lord, that thou would bless them, and bless those who care for them. Bless our young people and our children. O Lord, may it please thee to raise up a generation that would fear thine own name.

Remember us as a nation. We seek, O Lord, that thou would have pity upon us, and that we, O Lord, would once again return unto thine own statutes, that we would return to honour thine own word.

O we pray that thou would raise up those who would have the fear of the Lord in their hearts, and who would go forth seeking to honour him, and to magnify his name.

O we would have reverence towards thyself. O Lord, we lament how far astray we have gone from thy statutes, from thy law.

[5 : 20] Have pity upon us, we pray thee. And we pray, O Lord, for the gospel throughout our land and to the ends of the earth, and all those who preach thy word, that they may have the unction of thine own spirit upon them, that they would be unable to proclaim thy truth with all boldness and with all confidence.

We pray for the careless and the indifferent. O Lord, may thy spirit touch them, and may they be drawn by the power of thy spirit to see their great need and the sufficiency of the provision that thou hast made in Christ to meet with that need.

We ask, O Lord, that thou would continue with us for the moments that we are together around thine own world, that thy people may be strengthened and encouraged in their way.

And we pray, O Lord, that thou would be pleased to be as a wall of fire around us, for we know that there are many things to draw our thoughts away, to distract us, but we pray that our minds may be stayed upon thyself.

We ask, O Lord, that thou would continue with us and forgive us for all our sins and for all our shortcomings. And all that we ask is in the name of our dear Lord and Saviour, Jesus Christ.

[6 : 49] Amen. We shall now read the Word of God as we find it in the Gospel according to Mark, beginning our reading at chapter 10 and going into chapter 11.

Mark's Gospel, chapter 10, at verse 46. And they came to Jericho and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace.

But he cried the more a great deal, thou son of David, have mercy on me. And Jesus stood still and commanded him to be called.

And they called the blind man, saying to him, Be of good comfort, rise, he calleth thee. And he cast me away his garment, rose, and came to Jesus.

[8 : 01] And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

And Jesus said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight and followed Jesus in the way. And when they came nigh to Jerusalem and to Bethage and Bethany at the Mount of Follows, he senteth forth two of his disciples.

And saith unto them, Go your way into the village which are against you. And as soon as ye be entered into it, ye shall find a cold tide whereon never man sat.

Loose him and bring him. And if any man say unto you, Why do ye thus? Say ye that the Lord hath need of him, and straightway he will send him hither.

And they went their way and found the cold tide by the door without in a place where two ways met. And they loose him. And certain of them that stood there said unto them, Why do ye loosening the cold?

[9 : 03] And they said unto them, Even as Jesus had commanded, and they let them go. And they brought the cold to Jesus and cast their garments on him and he sat upon him. And many spread their garments in the way and others cut down branches of the trees and threwed them in the way.

And they that went before and they that followed cried, saying, Hosanna! Blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David that cometh in the name of the Lord.

Hosanna in the highest. And Jesus entered into Jerusalem and into the temple. And when he had looked round about upon all things, and now the eventide was come, he went out into Bethany with the twelve.

And so on. May the Lord bless to us the reading of that portion of his word. And seeking his help and blessing, let us again read at the beginning of chapter 11.

And when they came nigh to Jerusalem and to Bethage and Bethany at the Mount of Olives, he sent forth two of his disciples and saith unto them, Go your way into the village over against you.

[10 : 15] And as soon as he be entered into it, ye shall find a cold tide where on never man sat. Loose him and bring him. And if any man say unto you, Why do ye thus?

Say ye that the Lord hath need of him. And straightway he will send him hither. And so on. In this chapter we have an account of the triumphant approach of Jesus into Jerusalem.

This is recorded for us also in the Gospels of Matthew and Luke and John also mentions his coming to Jerusalem.

They have gone through Jericho where Jesus met and healed blind Bartimaeus. Now we have already in recent times preached on that miracle from another of the Gospel accounts.

So we will just pass over it tonight. While in Jericho according to Luke Jesus also had an encounter with a rich tax collector called Zacchaeus.

[11 : 23] But Mark begins his account in this chapter by writing about an incident that took place a couple of miles outside the city of Jerusalem.

For there was something that Jesus needed to get before he entered into the city on this occasion. We read and when they came nigh to Jerusalem and to Bethany at the Mount of Olives he senteth forth two of his disciples and saith unto them go your way into the village over against you and as soon as ye be entered into it ye shall find a cold tide whereon never man sat loose him and bring him.

Matthew specifies ye shall find a nasty tide and a cold with earth loose them and bring them unto me. Now generally Jesus walked along with his followers from place to place but on this occasion it was to be different.

He wanted to enter Jerusalem riding on an animal and that animal being the colt. As we noted last week Jesus knew that he was heading for Jerusalem for the last time and he knew that his journey would end with him being crucified.

But the reason that Jesus required the ass or the colt was in fulfilment of one of the ancient prophecies.

[13 : 07] Matthew in his gospel reminds us of that prophecy. It was a prophecy about the kingship of Jesus and we find that prophecy in the book of Zechariah and chapter nine where we read rejoice great O daughter of Zion shout O daughter of Jerusalem behold thy king cometh unto thee he is just and having salvation lowly and riding upon an ass and upon a colt the foal of an ass.

Now Jesus knew the scriptures and as we have recently noted how often Jesus referred to the scriptures being fulfilled and this is another occasion in which prophecy has been fulfilled.

This command to the two disciples are sometimes taken as a miracle of knowledge. That is that Jesus sees a certain ass tied with a colt and sends forward.

Just like what happens later on as he prepares to eat the Passover with his disciples before he suffers as recorded in chapter 14 of this very gospel where we read that he sent forth again two of his disciples and saith unto them go ye into the city and there shall meet you a man bearing a pitcher of water follow him and wheresoever he shall go in say ye to the good man of the house the master saith where is the guest chamber where I shall eat the Passover with my disciples and he will show you a large of a room furnished and prepared there make ready for us and his disciples went forth and came into the city and found as he had said unto them and they made ready the Passover when the two and the house and the court we are told that certain of them that stood there said unto them why do ye what do ye loosen the court now

I think we can assume that among the people that was there would be the owners of the court now the willingness of the owners of the ass and court and the willingness of the man who has the room furnished and prepared might indicate to us that there is the possibility that an arrangement had been made between them and Jesus when the two disciples would ask the question they replied as the Lord commanded the Lord hath need of him and they let them go just as Jesus said would happen the Lord hath need of him sounded like a like a password and they were then willing to let go Matthew makes a point straightway he will send them however whether a previous arrangement had been made or not we cannot overlook their willingness of the owners to give of their possession because the Lord had a need when they heard that the Lord had a need they let them let them have it straight away or they let them have it immediately and that is a great example for me and you for this is the way we ought to respond with our money with our time with our possessions with whatever talents we may have if the

[17 : 08] Lord needs them then we should be willing immediately to give them to the Lord knowing the Lord had need of it was all that they needed to know now in the ancient world a triumphal entry was roughly similar to what we would call a victory parade as we see sometimes when a football team of a certain city wins a trophy there is usually a victory parade some of us will remember the Falklands War of 1982 which resulted in the defeat of Argentina in the Falkland Islands and after the British troops and navy returned there was what we called the London Victory Parade a parade organised by the city of London as a salute to the task force that was sent to the

Falkland Islands now in the ancient world such victory parades also took place when a king or general entered into a city that he had conquered in battle or on occasions when he visited the city that belonged to him there would be a parade the king or general would enter the city riding upon a chariot and the people would line the streets welcoming him and very often in the ancient world they would visit a local temple and correct any abuses that was happening there or they would offer a sacrifice now this incident that happened here a few miles outside Jerusalem it made an impression upon the two disciples for we read that when they brought the colt to Jesus that they cast their garments on him and he sat upon him again we find here the sort of the willingness to give for these two disciples stripped themselves of their cloaks and gave them to

Jesus the gesture here is incredibly significant although they did not quite understand the kingship of Jesus nevertheless they acknowledged the kingship of Jesus in accordance with what they understood at the time and they knew that kings do not ride bareback but in a royal saddle and so they put their cloaks upon the colt for Jesus to sit upon the disciples wanted Jesus to receive the honour that he alone deserves and so when they could not give him a royal saddle they gave to him what they could their own clothes their own cloaks how much am I and you willing to sacrifice for Jesus if

I and you had been there would we have stripped ourselves of our cloaks in order to honour Jesus and not allow him to ride bareback but to give him the honour that belongs to a king the same question is applicable for us tonight how much I am willing to sacrifice so that Jesus will be honoured what value do I put upon the kingship of Jesus the disciples gave what they could in a display of intimate affection and duty and that is all that is required of me and you and we notice here that the example of the disciples affected others we are told that many spread their garments in the way and others cut down branches of the trees and straw them in the way

Matthew mentions a great multitude going before and following Jesus as he rides into the city on the court they were laying their garments on the ground giving him royal treatment as they did to King Jehu as we find it recorded in 2nd Kings chapter 9 where we read that they hastened and took every man his garment and put it under him on the top of the stairs and blew with trumpets saying Jehu is King the example of the disciples brought others to join the parade this is why it is so important for the church of believers to lead by example life and and yours that will arouse their interest in

[22 : 57] Jesus Christ if we are not willing to sacrifice our money our time or our talents to honour Christ what do we expect others to do as Jesus rode on the colt from the Mount of Olives along the Kidron Valley and into the city of Jerusalem there is no doubt that the crowds must have increased because there is every possibility that they would join the many who were making their way to the feast of Passover the feast that would be held in Jerusalem in a matter of days we are told that not only did they strip themselves of the clothes and laid them on the ground but others cut down branches of the trees and throw them in the way as as they went along the road we are told and they that went before and they that followed cried saying

Hosanna blessed is he that cometh in the name of the Lord blessed be the kingdom of our father David that cometh in the name of the Lord Hosanna in the highest expectations were running exceedingly high the shouts of praise that came out from their lips were the words of the psalmist in psalm 118 in verse 26 blessed blessed blessed be he that cometh in the name of the Lord we have blessed you out of the house of the Lord psalm 118 is the last psalm of a group of psalms known as the hallel the hallel is a group of psalms from 113 to 118 the hallel in Hebrew means praise they were composed after the

Babylonian exile and these six psalms are recited together by the Jewish during some of the major feasts that is on the Jewish calendar the gospel writers tell us that Jesus and his disciples sang a hymn following their last meal together which was of course the Passover and where Christ instituted the Lord's Supper and there is every possibility that they sang the hallel as Jesus enters Jerusalem riding upon a colt and the people expressing his kinship both in words and in actions I think it is very significant that the words of the last psalm of the hallel psalm 118 is recited as we see in the gospel later on as we have already noted when they finished the

Passover and Jesus having instituted the Lord's they sang a hymn and they went out into the mouth of holos where they entered into the garden of Gethsemane and where Jesus was arrested the last words on the lips of Jesus as he left the upper room that night were the words that were sung by the multitudes as he arrived in Jerusalem as he made his way along the Kidron Valley and entered into the city these words were the same words that he sang at the Passover meal or when he instituted the Lord's Supper and he made his way from the upper room they sang a hymn which would be Psalm 118 the last words that came from his lips as he made his way back to the

Mount of Olives and to his arrest and I think that is very significant and as we noted their expectations were exceedingly high blessed be the kingdom of our father David that cometh in the name of the Lord Hosanna in the highest in other words they were thinking of a king like David a warrior a king he would free them from their Roman oppression last week we spoke upon this that their concept of the kingdom was earthly materialistic political and military and also as we noted last week Jesus was teaching them that the kingdom he is setting up is completely different to the ways of the world and his kingdom humility and serving is the essence of the principle of it the greatest example of such is

[28 : 21] Jesus himself when he said for even the son of man came not to be ministered unto but to minister and to give his life a ransom for many one would have expected a king to ride into the city with great pomp and riding on a war or in a chariot but Jesus comes in riding on a court which in itself was a display of humility which in itself was a display regarding the kingdom that he was setting up that in his kingdom humility and serving would be the main principle of it and as he rode upon the court and made his way to Jerusalem and as he came within sight of the city another incident took place of great significance and although not recorded for us here in the gospel of

Mark we do find it in the gospel of Luke and I think it is very important for us to take note of that incident he is riding towards Jerusalem and when Jerusalem comes into view there is an incident that took place which is very significant and tells us a lot about Jesus and tells us a lot about his feelings his emotions tells us a lot about his longing for Jerusalem we find it in the gospel of Luke chapter 19 where we read when he was come near he beheld the city and wept over it saying if thou hadst known even thou at least in this thy day the things which belong unto thy peace but now they are hid from thine eyes for the day shall come upon thee that thine enemy shall cast a trench about thee and compass thee round and keep thee on every side and shall lay thee even with the ground and thy children within thee and they shall not leave in thee one stone upon another because thou knewest not the time of thy visitation earlier when he was threatened that

Herod would kill him Jesus said nevertheless I must walk today and tomorrow and the day following for it cannot be that a prophet perish out of Jerusalem and then he said oh Jerusalem Jerusalem which killeth the prophets and stonest them that are sent unto thee how often would I have gathered thy children together as a hen doth gather her brood under her wings and ye would not behold your house is left unto you desolate and verily I say unto you you shall not see me until the time come when ye shall say blessed is ye that cometh in the name of the Lord now Jesus is coming back to Jerusalem and the people are shouting just as he had said blessed is that cometh in the name of the Lord but on this last visit

Jesus beholding the city he wept over it for the people it was a triumphant entry but for Jesus knowing what was going to happen it was a tearful entry he entered the city with a tearful eye if thou hadst known even though at least in this thy day the things which belong to thy peace if only thou knew us now that's the time of thy visitation as he entered the city he had compassion over the sinners of Jerusalem he was longing for their salvation he knew all about the inhabitants of that city he knew their wickedness he knew what they had done to his prophets in times past and he knew what they were going to do to himself at this time that they were going to crucify him that they were going to reject him that they were going to kill him and yet he beheld the city and he wept over it beholding the city he wept over it and

I of Christ. J.C. Ryle writes, we know but little of true Christianity if we do not feel a deep concern about the souls of unconverted people. A lazy indifference about the spiritual state of others may doubtless save us much trouble. To care nothing whether our neighbors are going to heaven or hell is no doubt the way of the world. But this attitude, says Ryle, is very unlike Christ. This expression of love that Jesus had over Jerusalem is the model for our compassion for lost sinners, especially within our own community. When did you last week for the lost sinners of North Tolstown? Maybe tonight you recall an aged father or mother or grandparents who wept over your soul. Maybe you did not understand their concern over you. But for them they knew that to be found outside the salvation of the Lord, to be found not under the shelter of Christ's atoning blood, meant utter destruction.

[35 : 25] destruction. It meant torment in hell. And as we said this morning, if anybody knew about the reality of hell, Jesus did. And so it brought him to weep over Jerusalem. Brought him to weep over Jerusalem. For Jesus, the destination of all those who refused his salvation was truly clear. So we find him weeping. Perhaps our dry eyes are a token of the hardness of our heart. Towards the reality that is true regarding Christless souls. Recently we spoke of Jeremiah and all that his words would be true for me and you tonight. When he cried out,

O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.

Oh, how can we go about day after day so comfortably? How can we be so comfortably in the pulpit and pure tonight when so many of our people here in our community in North Tolstair are on the way to a lost eternity?

As Jesus beheld the city. As Jesus beheld the city where he was going to be rejected and crucified, he shed tears.

How the words of Psalm 56 would be true regarding the tears of the Saviour as he wept over lost sinners. Put thou my tears into thy bottle. Are they not in thy book? At the last, when the books are opened, those tears will condemn the inhabitants of Jerusalem.

[37 : 48] Let not the tears that flowed from the aged eyes of a father or mother or grandparents or Christians who dearly loved you be standing against you when the books are opened.

Twice in the book of Revelation we are told that one of the great blessings of heaven is that God shall wipe away all tears from their eyes.

And you know, he wiped them first from the eyes of his own son. He wiped them first from the Saviour's eyes. From the eyes of his servant.

Oh, now is the time of tears. This world is the valley of weeping. Weeping. Psalm 30 says, Weeping may endure for a night, but joy cometh in the morning, for God shall wipe away all tears.

Never despise the tears of Christians who dearly loves you and who is concerned for your souls. The tears of the tears of the Saviour shows us how he is feeling.

[39 : 14] He shows us his compassion. It shows us his emotions over the lostness of the city of Jerusalem. But that is also true regarding sinners tonight.

Because Jesus wept with the knowledge of what was going to happen to those who were rejecting him and despising him.

And that is true not only of those who inhabited Jerusalem, but to this very night itself. He wept tears over those who were going to despise and reject him.

Well, are you one of those tonight who despises and who rejects the salvation of the Lord? Who is despising and rejecting the finished work of Christ?

Who is despising and rejecting the cross of Golgotha where Christ worked out salvation for sinners like me and you?

[40 : 27] He shed tears over the reality that belonged to those who would reject and despise that salvation.

Are you among them tonight? Matthew records for us that when he was coming to Jerusalem, all the city was moved saying, Who is this?

And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. Well, you see, when we bring all the gospel accounts together, what we find is the different responses to Jesus.

There were those who acclaimed, applauded him as king, and rightly so, for Jesus is king. And yet they came far short of understanding his kingship and kingdom.

As we noted, their thoughts were earthly, materialistic, political, and military. Last week we noted that there are people who believe the truthfulness of the gospel.

[41 : 34] They believe the truthfulness of the Bible. They believe that Jesus was the Son of God, that he died and was buried, and that he rose again, and that he is going to return.

But sadly, at that point, they stop. Is that you? Is that you? You believe the truthfulness of the Bible.

You believe that Jesus was the Son of God and is the Son of God. And you believe that he died on the cross of Golgotha, and that he was buried and that he rose again.

You believe that he died for sinners. You believe that he is going to return. But there you stop. There you stop.

There comes a point, and you don't go beyond that point. Is there anything sadder in the world than to see people coming so close to Jesus, but never taking hold of him by faith?

[42 : 41] Because it is taking hold of him by faith that saves. Jesus beholding the city, wept over it.

And are we not to weep over souls that is coming so close to Jesus, but never taking hold of him by faith? On the way we find in Jericho, the blind man who in faith called upon Jesus, Thou Son of David, have mercy on me.

And we find Zacchaeus who climbed the sycamore tree to see Jesus, but came down because on that day he repented and found salvation. When he came to Bethphage and to the Mouth of Olives, he sent for the court to ride into Jerusalem in accordance with the prophecy of Zechariah and of his own words, as we have already noted, when he said that he would not come until they would cry out, Blessed is he that cometh in the name of the Lord.

On the way he wept over the city. You know, I wonder what the disciples and the people made of his weeping. As they looked upon the face of Jesus, as they looked into his eyes, and they saw the tears streaming down his cheeks.

There they were. They were rejoicing and shouting, Hosanna, Hosanna, blessed is he that cometh in the name of the Lord. And when they looked to the Lord, he was crying.

[44 : 21] He was in tears. I wonder what the disciples made of it. I wonder what the crowd made of it.

Well, he entered the city with a tearful eye. If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, if only thou knowest, if only thou knowest, that this is the time of your visitation.

Well, it is the same Jesus tonight that is held to you in the gospel. The same Jesus that wept as he beheld the city of Jerusalem.

The same compassionate Jesus, now through his people, weeps over your soul. That same Jesus through his church, weeps over your soul.

Because you shun the things that belong to your peace. You reject the time of your visitation.

[45 : 35] The Bible says, behold, now is the accepted time. Behold, now is the day of salvation.

And we can only pray that these words may be true in your experience, that you can come to understand, that you will come to experience that this indeed is the accepted time.

And that this is indeed the day of salvation. Yes, the same Jesus who wept over the city, who wept over lost souls, is the same Jesus that invites you tonight and says to you, all things are now ready.

All things are now ready. I have been to the cross. I have been to the cross of Golgotha. I have paid the penalty for sinners such as you.

And all I ask you now is to come to put your trust in me, to follow the example of Bartimaeus, and to follow me, to be a witness for me, to strengthen my cause, to be a follower of Jesus, to know salvation.

[47 : 04] Behold now is the accepted time. Behold now is the day of salvation. May the Lord bless our thoughts.

Let us pray. eternal and ever blessed Lord, we thank Thee that we have a compassionate, that we have a Saviour, that we have a High Priest, that we have one at Thine own right hand who longs for the salvation of sinners such as we are, that we have one who, as he beheld the city of Jerusalem, and knowing what they were going to do to him, yet he wept over it, longing for their salvation.

O Lord, let us not despise and reject Thy Christ, the Saviour of sinners, the Christ of God, the Anointed One of God, the One who offers salvation for us tonight.

O Lord, grant that we will embrace the good news, that we will embrace Jesus Christ by faith, that we, O Lord, would be mindful that through Thy Church that Thou doth reach out to others tonight as Jesus reached out to those in Jerusalem, that we would reach out to those in North Tolstair, that we would weep over the many souls that have no regard to eternity, that have no regard to their eternal destination who is dead and blinded to the fact that they are on the way to a lost eternity.

O may Thy Spirit come within our community, may Thy Spirit touch the hearts of our people before it's too late, O Lord, come and touch the hearts and make them turn to Thee.

[49 : 17] Return unto me and I will return unto you, saith the Lord. And may we see days of awakening among us, days when Thy Church would be revived, when Thy Church would shed tears for the lost.

O Lord, we pray that Thy would continue with us during the coming days, that Thy would uphold us and guide us and protect us.

And now, may the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all now and forevermore.

Amen.