

# The Triumphal Entry

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Preacher: Rev Donald M Macleod

[ 0 : 0 0 ] Good morning, brothers, sisters and friends, a joy to worship the Lord together. I promise by next week, the printer will be back in action again, and the printing team will be, me, will be on the ball again and we'll get things going.

Just a few announcements for us. First of all, greetings from Reverend Ian McCritchie, the now Minister of Greyfriars 3 Church. I was talking to him at the induction every night, and he's asking for our prayers too, and we assure him of our prayers as he begins a new ministry, a new culture in many ways, a new context, new challenges, but the gospel is the same.

And just for your encouragement, brothers and sisters, I spoke to a lot of people that night at the induction. And the amount of people who all said to me, you don't know me, but I know you, I know about Tulsa.

People have such a warm feeling towards this congregation and towards yourselves, and people are hearing of the Lord's good work in Tulsa. So please be encouraged about that.

Again, as always, Thursday in the hall just there, that prayer meeting, everyone's welcome. Everyone's welcome to come along and spend some more time in God's Word.

[ 1 : 2 3 ] One hour announcement, that's something new for us. This coming Saturday, half nine in the manse, we hope to have our first men's breakfast.

There's nothing more about it than that. It's a breakfast for men. Men, come along. There's no tricks, I promise. There's no garden work to be done. There's no streaming to be done. If you want to, feel free. There's nothing to be done.

Then just an hour together, have some bacon, have some sausages, have a chat. Again, there's no catches. If there's no agenda, come, have some food, and go away again and do back to your streaming and back to your own jobs.

Just a wee hour in the morning or so, as long as you want. So that's half nine this Saturday in the morning. I did say last week that for our boys and girls and teens, during the summer, I know we've got a few weeks off for Sunday school, we'll have worksheets.

I am sorry. Again, I was home on the late 30 last night, so there's nothing being done at all. But if you bear with me, I promise next week there will be worksheets that go along with the sermon.

[ 2 : 2 8 ] And mums and dads, grandads and grandads, it helps you concentrate. Feel free to grab one yourselves too. I won't judge. Worksheets and hopefully some prizes. It won't be this kind of prize.

It'll be some Haribo. Again, if I don't scoff them myself. So glad to see you on today. And we welcome everyone in the name of our risen Saviour, the Lord Jesus Christ.

We can begin by worshipping our Saviour. First of all, from Sing Psalms, Psalm 118. Sing Psalms, Psalm 118.

That's on page 156. Page 156. Psalm 118 on page 156.

We can sing verses 23 down to verse 29. Psalm 118 verses 23 down to verse 29. This, of course, is a prophecy looking forward to the sacrifice of our Saviour.

- [ 3 : 36 ]    The Lord himself has done all this. It is a marvel in our sight. This is the day the Lord has made. In it let us take great delight. Save us, O Lord, we humbly pray.
- O Lord, we pray, grant us success. He's blessed. He comes in God's great name. You from the Lord's house we will bless. Sing Psalms, Psalm 118.
- 23 down to verse 29. The Lord has made. The Lord himself has done all this.
- It is a marvel in our sight. This is the day the Lord has made.
- This is the day the Lord has made. Let us take great delight. See that, O Lord, we humbly pray.
- [ 4 : 50 ]    O Lord, we humbly pray. The Lord has made. The Lord has made. He's blessed.
- He's blessed to be out. In the Lord's name. He's blessed to be out. In the Lord's name. The Lord has made.
- Of course we will rest. The Lord has made. The Lord is called.
- And He must give. His wurde is gone. The Lord has made.
- Let us now watch the others hold, and stand in the rest of the night.
- [ 5 : 59 ]    You are my God, I give you hands. You are my God, I give you hands.
- O thank you all for me, it's good, it's tough, and you always.
- Let's join together in a word of prayer. Lord, our glorious, ever-reigning, eternal God, we come and we humble ourselves once more before you today.
- We thank you for the privilege we have of joining together like this. As we come together just now, as we lift up our voices in praise, we understand we come to a God who sees us, a God who knows us.
- And the people here today, you are a God who hears and accepts our praise. You are a God who tells us, as your people, to lift up our voices, to lift up our faces towards you.
- [ 7 : 24 ]    To be seen in this place and to be heard in this place. For all your goodness towards us, all your love towards us, we thank you for this small way we can show just some of that appreciation, some of that love back to you.
- In joining together in the service of worship. We come here in service. We come here as part of our glorious, beloved duty to worship the God who gives us life.
- To worship the God who made a way for us to have eternal life through the finished work of Jesus. Help us, Lord, then, to understand as we come here today, we're not here out of pure routine.
- We're not here because it's something good to do. We are here because it is something we are duty-bound to do. But also something we love to do. We love to come and worship you.
- As we come to worship, help us to consider the fact. Our worship does not consist of words said in a building. Our worship and our place does not consist of where we are.
- [ 8 : 31 ]    But it is who we are. We are the church. We are the set-apart, gathered people. And we're here today to worship you. We know that this building will one day crumble back to the ground.
- We know that one day this congregation may well be gone. That one day everything here may change. But you will always have your church. You will always have your people praising your name.
- In this world and then into the next. Help us, Lord, then, to understand what it is we're doing here today. As we gather here in this small part, this small village, this small corner of your creation.

As we lift up our voices to you. As we worship you in our words but also in our hearts. We understand you are here with us today. Your presence is here today.

Not in some distant, confusing way. But in a real way. You are right here. Help us, then, Lord, understand the place we are standing on is holy ground.

[ 9 : 35 ] Holy ground because you are here. And you are here because your word tells us you have made your home in every single one of your people. You move in us.

You guide us and you lead us. You guide us and you lead us. The Holy Spirit that he is the one who is now living in us. Help us, Lord, then, to understand the preciousness of this time of worship.

Thank you, Lord, for the privilege we have of joining together as brothers and sisters. But also as friends. As those who join with us week after week. Who, as of yet, have not publicly said that they believe in you.

Who, as of yet, have not publicly said that you are their Savior. Pray just now for those who are close. Pray just now for those here who are searching.

Who are asking the big questions. Who are wondering, is it all true? Who are wondering and who are edging closer to finding out for themselves that you are there.

[ 10 : 38 ] That Jesus is true. And all he said is true. And because all that is true. There is hope and salvation for them. We pray for them as they ask the big questions.

As they come, perhaps, and they come and pray. As they come and read the Bible for themselves. Or we ask that you would open up to them. And those who seek, as your word tells us.

That those who knock. And those who seek. That they will find. You will open the door to them. So, I pray just now, Lord, for those who are not here today.

But who are often here. Our friends. But also our brothers and sisters. Pray just now for those who are on holiday. Lord, we thank you for times of relaxation. And times of rest. Those who are away enjoying themselves.

Lord, we ask you to give them peace. Pray just now, Lord, for those who are away from us. Because they are going through times of treatment. And all the complications and stresses and worries.

[ 11 : 37 ] We pray for them especially. Pray for you to bring us to see them again. In a measure of health. Thank you, Lord, for the recent events in this building. In recent days.

We thank you, Lord, for the wedding. Every day, Lord, we do pray, Lord, for Ali and for Beth. And as they begin their married lives together, Lord. We pray for them as a couple. We pray, Lord, especially.

As the gospel was heard. Even at our wedding, Lord. We pray that they would grow up. Not just as a couple. They would grow up into a knowledge together of you. Thank you, Lord, for the privilege we have.

Of offering this space for these types of occasions. This space here. This building. It's one you've given to us, Lord. Help us then to continue to make full use of it.

It is a tool you've given us. For the gospel cause. Help us, Lord, then to use that tool well. We pray, Lord, for the wider community of North Tolstair. I pray for every home from the Glen to Gary, Lord.

[ 12 : 37 ] We thank you for placing us here. Thank you, Lord, for your gospel being present in this place. We pray just now for every single home. Every single family. Every single individual represented in this district.

Pray just now for the many in this district who have not yet heard the gospel. Or who have not yet heard the true gospel. That there is hope for them.

There is life for them in Jesus. There is peace with you. If only they would come. Help us, Lord, as neighbours and as friends to be good witnesses. Help us in our conduct.

In our words. In our thoughts. To be good neighbours. To be good witnesses. To share the gospel with those around us. Pray just now, Lord, especially for those who do not and who never prayed for themselves.

We pray for them. We ask you would come alongside them. We ask that in rebellion towards you, they would come and find out that in you there is hope and life.

[ 13 : 40 ] Let's pray for ourselves. We pray just now again. As always, remembering our brothers and sisters who worship next door. Lord, although we know that our differences. And although we know that, humanly speaking, we can perhaps at times worry that we'll find no way of working together.

Where we have these worries. You are able. And you are capable. Nonetheless, Lord, we do pray for them as brothers and sisters. We pray for them in every time of vacancy. We ask, Lord, you provide for them a minister who would lead them.

Who would guide them. Who would help in the gospel cause in North Tulsa. We ask, Lord, for the gospel cause in this place, especially today. We would see every single home come to know and love Jesus.

Every single tongue come to praise him as Lord. Until we see these days of gospel hope and gospel glory.

Lord, help us then to serve you well. Help us then to be faithful. Pray just now for our boys and girls as they begin their time away from school. And their time away from Sunday school.

[ 14 : 47 ] We thank you just now, Lord, for those who have joined this past year. And those who are looking to join and hoping to join perhaps this next session. We ask, Lord, for peace and for safety.

And for a good summer holiday for the boys and girls. Pray, Lord, for our school teachers. We pray also for our Sunday school teachers. Thank you, Lord, for faithful teachers who are willing to give off their time.

To teach the boys and the girls all about Jesus. Thank you, Lord, that we have children here who are so attentive. Who are so nice. Who care so much. And teenagers now also, Lord.

Who are still wanting to come to this place. Lord, we thank you for that. Help us, Lord, then. With all plans going ahead. Pray, Lord, as the teachers plan for the new Sunday school session. Pray, Lord, as we plan for a youth fellowship beginning after the holidays.

Pray, Lord, as we plan for a Hope Explored courses to take place. As we plan for this. As we plan for that. We have many plans. And we lay all these plans at you and at your feet.

[ 15 : 48 ] Knowing that if you're not in it. The plans will not succeed. We thank you, Lord, that we have seen over the last few months. What it is to trust you with our plans. To trust you with our ideas.

To give all things over to you in prayer. And to see you bless these things in your way. Pray, Lord, just now for the many in this village who we know of.

Who are wondering. Who are pondering. Who are thinking about coming along to church. But who are worried and who are scared. Who, for whatever reason. Because of history. Because of previous baggage. Because of perceptions.

Because of wrong ideas. Are scared and are worried about coming through these doors. Lord, they would meet us in the village. And they would feel our welcome. And feel our love. And know that they are so welcome.

To this place of worship. Help us, Lord, then. To be faithful servants. So pray for ourselves. We remember, especially just now. The congregation of Park. The church there in Graver.

[ 16 : 46 ] Pray for them just now. As they are today officially now without a minister. Pray for them as they look. And begin the times long process.

Of finding another minister. To lead them and guide them. Pray for them especially also today. As a congregation. As a community. And it is an island. And we are mourning the loss of a brother.

We thank you for the life and witness of Myrtle MacLennan. Thank you for all that he was. And all that he did. Thank you, Lord, for what seems to be one of the longest elderships.

In free church history. Lord, we ask you to bless all that he did. All the conversations had. For your name's sake. And for your glory. Pray, Lord, for the family.

Pray, Lord, for Belag. And pray for the daughters. And all who attend the wake and the funeral. Lord, for even in his death. As he himself once said.

[ 17 : 44 ] His hope was that even when he left this world. Even in his funeral and his wake. The gospel would be preached. And some would come to hear and believe. Lord, we ask that his prayer would be our prayer.

That even in the death of one of your saints. We know that you can work out your power. We pray for Ian McRitchie as he begins his ministry. And the grave friars pray for their congregation as a whole.

We pray, Lord, for the previous minister and his family. We thank you, Lord, for Malcolm. Pray for him. Afford him some measure of rest just now as he begins a retirement of sorts.

Lord, but we know as a man of his talents and skills. He will be, no doubt, be busy. We pray for Ian and his family as they settle into a new life and new ministry. We pray for him especially today.

As he preaches at this very moment his first sermon in that new congregation. Pray, Lord, for growth and for prosperity through the gospel. Pray, Lord, we would see that part of the Murness renewed and revived.

[ 18 : 43 ] And growing in grace to grace. Lord, help us then to remember the wider church across the denomination. Across all denominations that worship you in spirit. And, Lord, we thank you.

You're not bound to a place or to a denomination or to a congregation. But you are the God who is a God to your people across this world. Across our many nations.

Across the cultures and languages. And the many things which divide us. But in you we find these divisions now gone. Help us, Lord, then to the world-wide and eternity-wide perspective.

As we praise you just now. We praise with the saints who have gone before us. The brothers and sisters from this own place here. Who have gone before us. We join in with brothers and sisters across the world.

And lifting our voices to you. Help us, Lord, forgive us our sins. We come just now confessing sin. We have gone against you in our thoughts. Our words. Our actions. Help us, Lord, then to understand that in Jesus and him alone.

[ 19 : 41 ] We have forgiveness of all sins. If only we would come to him. And have him as saviour. As call these things in and through. And for his precious name's sake.

Amen. We can read in the Gospel of Luke. Later on we're carrying on in our Mark series. We can read first of all in Luke.

Luke chapter 19. That's page 825. Luke chapter 19. Page 825.

Page 825. We can read at verse 28. Luke chapter 19.

On page 825. I'm reading at verse 28. Let's hear together.

[ 20 : 36 ] God's word. And when he had said these things. He went on ahead. Going up to Jerusalem. When he drew near to Bethpage and Bethany. And the mount that is called Olivet.

He sent two of the disciples saying. Go into the village in front of you. Where on entering. You will find a coat tied. On which no one has ever yet sat.

Untie it. And bring it here. If anyone asks you. Why are you untying it? He shall say to this. The Lord has need of it. So those who were sent away.

Went away and found it just as he had told them. As they were untying the coat. Its owners said to them. Why are you untying the coat? And they said.

The Lord has need of it. And they brought it to Jesus. And throwing their cloaks on the coat. They set Jesus on it. And as he rode along.

[ 21 : 34 ] 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 praise 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.

Some of the Pharisees in the crowd said to him. Teacher. Rebuke your disciples. He answered. I tell you. If these were silent.

The very stones would cry out. When he drew near and saw the city. He wept over it. Saying. Would that you.

Even you. Had known on this day. The things that make for peace. But now they are hidden from your eyes. For the days will come upon you.

[ 22 : 31 ] 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 are in you. And they will not leave one stone upon another.

In you. Because he did not know the time of your visitation. And he entered the temple. And began to drive out those who sold. Saying to them. It is written. My house shall be a house of prayer.

But you have made it a den of robbers. And he was teaching daily in the temple. The chief priests. And the scribes. And the principal men of the people. Were seeking to destroy him. But they did not find anything they could do.

For all the people. Were hanging on his words. Amen. Good praise to God. For his holy. And his perfect. Word. Let's again sing to God's praise. Again in sing psalms.

Sing psalms. And psalm 72. Sing psalms. And psalm 72.

[ 23 : 37 ] It's on page 92. Sing psalms. Psalm 72. On page 92. We can sing verses 1 down to verse 7.

Again this is a psalm talking about Jesus reigning as king forever. Psalm 72. Endow the king with justice, Lord. The royal son of righteousness. Your people.

Your afflicted ones. He'll judge with truth and uprightness. The mountains will bring peace to them. The hills the fruit of righteousness. He will defend and save the poor.

And crush all those who oppress them. Psalm 72 verses 1 to 7. To God's praise. And do the king with justice, Lord.

The royal son with righteousness. You'll be fixed to Hollywood and peace to them.

- [ 24 : 42 ] You'll rebel in the exile. The mountains will bring peace to him.  
There is the view of righteousness. He will give us the view of righteousness.  
I'll see the truth. I'll be the truth. Good and good.  
As long as I'm alive, So well here, time will again.  
Here, here, I'll try, Where you are from the end. I'll be the truth.
- [ 26 : 01 ] I'll be the truth. I'll be the truth. I'll be the truth.  
I'll be the truth. I'll be the truth. I'll be the truth. I'll be the truth.  
The mountains, please stand up. And ours will bring him. I'll be the truth.  
Let's turn back to God's Word. back to our series in Mark, Mark chapter 11. Mark chapter 11, we're getting there. We're getting there. Mark chapter 11.  
So we're a few weeks now in Mark, then after the summer holidays, we're into a series then, a short series on something else. But a few weeks just now in Mark, just carrying on our series, Mark chapter 11.
- [ 27 : 16 ] Looking today at verses, it's on page 795. Page 795. Looking at verses 1 down to verse 11.  
Looking at this so-called triumphal entry of Jesus into the city of Jerusalem. And we've been following the journey of Jesus now throughout the book of Mark.  
And we said one thing, if you remember, at the start of our series, and we've seen it a few times since, that Mark is very big on carrying the story on. He fits a lot into a few words.  
So Mark is very concerned about saying, and then, and this happened, and this happened. And we find ourselves now arriving at the city.  
Remember, a few weeks ago now, we saw a blind Bartimaeus, and we said that Jesus left Jericho and was heading towards Jerusalem. Well, now he is here.
- [ 28 : 19 ] And Mark now really slows things down for the next few chapters. Because in terms of a time frame, it is eight or nine days from chapter 11.  
In eight or nine days time from now, Jesus is dead. Jesus is dead. He is now beginning the journey to his end.  
And from this point on, the next eight or so days, he is either in the city or very close to the area around the city. He doesn't leave this area again. Just to help us understand where all this takes place over the next few weeks.  
And Jesus, of course, knows fully well why he is here. He knows now that this is it. He's been making his way here. He's met everyone. He's met everyone.  
We saw all the healings, all the feedings of thousands of people, all the mourning people giving life and joy again. Those who are in disease being healed.
- [ 29 : 28 ] Those who are blind giving sight. Those deaf healing again. The dead he has raised again to life. And all that's taken place. But now we find his final week or so.  
And he knows why he's here. That's why we find this entry into this city. And I'll see it more in a second.  
But before we see the entry into this city, we have this interaction that takes place from verse 1 down to verse 6. So help us understand this whole section, verses 1 to 11.  
Just two simple headings for us. First of all, verses 1 down to verse 6, we can see the king's servants. Briefly, the king's servants.

And then verses 7 to 11, we can see the servant king. So the king's servants and then the servant king. So first of all, verses 1 down to verse 6, we see this interaction where as Jesus draws close to the city, he gives very clear instructions to the disciples to go into the city, to go into the area, into the villages, you see, as approaching the city, and to go find a donkey.

[ 30 : 50 ] Go find a donkey, a colt, a young donkey. And really, when you read it, it reads quite normally. If you stop for a second and read verses 1 to verse 6, what takes place is quite extraordinary.

Now there are many who will say, with no evidence, but they'll say, well clearly, when Jesus sends his disciples to go get a donkey, it's all been prearranged somehow.

It's all been prearranged. There's nothing amazing here. It's just Jesus planning ahead of time, and he's organized a donkey, and he's sending his disciples to go get the donkey. That's okay maybe today with WhatsApp, and we can phone ahead.

They're walking together towards the city. There is no way Jesus has somehow planned this out to himself, to orchestrate this, to look as if he's doing a miracle. This is happening because Jesus is king, he is God, and he is making it happen.

There is no trickery going on here. It's impossible. They're all together all the time. They're walking together. They're all sleeping in the same area. They're talking together.

[ 31 : 58 ] They're existing together, having meals together as disciples. They're one group together, and Jesus is at the center of that group. This is not Jesus doing some magic trick.

This is Jesus clearly showing that all the world is his. All the world is his. Even a small donkey tied up in a village somewhere.

It's all his. So he commands the disciples, two disciples, we see at the end of verse 1, to go into the village in front of you, and immediately you will find a colt tied.

Jesus gives simple instructions and clear instructions. Now, we read this quite simply.

If you went and got a donkey and took it back to him, fine. Imagine yourself just now as these two poor disciples. This is not a fun, easy thing to do. We're being told, go into this village and find a donkey and just take it.

[ 33 : 03 ] It's pretty nerve-wracking. It's pretty nerve-wracking to do that. Imagine yourself receiving that instruction. You're told, you're here, you're going to walk into back, walk into Gress, find a donkey, a small horse tied to a fence post in Gress, untie it in front of everyone and walk away with it.

You think, man, it's a nerve-wracking situation to be in. It's not, you're taking someone's horse, it's not yours. You're, humanly speaking, you're stealing it. You're stealing it.

The instructions are clear. So they go. Two disciples go together. They go together and they do exactly as they were told to do. Untie the horse and just as Jesus said, they are of course confronted.

Someone says to them, what are you doing? Why are you doing this? It's not yours. And they say to them, to the person that challenges them, as Jesus told them to say, the master needs it.

The Lord needs it. So they do it. Verse five, what are you doing? Untying the coat. That's very polite in our English translation.

[ 34 : 20 ] In the Greek, it's very blunt. In the Greek, it's quite literally saying, what are you doing? It's very strong, very blunt language. Very direct language. In other words, what are you up to?

What are you up to? And why are you taking that horse away? That donkey away? The disciples do as are told. And they say to him, the person, the people asking them, the Lord needs it.



The Lord needs it. So they let them go. And they take the donkey back to Jesus. Why is this even included in our scripture?

Because really, if this is about Jesus' entry into Jerusalem, why are we told the background information about how he got the donkey? Every part of God's word is important.

Nothing is in here just to fill in space. Nothing here is just to keep us entertained. It all has real importance. Again, first of all, primarily it shows us the power of Jesus over everything.

[ 35 : 25 ] All things are his. All things belong to him. And he has the ability, the eternal ability, to make all things work according to his plan. There's also lessons, some brief lessons for us just now, believers, brothers and sisters, those of us who know and who love Jesus.

Some lessons for us. Note that Jesus sends two disciples. He sends two disciples. Often we see Jesus send groups or twos or threes. He hardly ever, if rarely ever, sends one disciple.

I can't think of one example he does that, I think, so far. He sends one disciple. It's almost always in groups, in twos or threes or larger groups. Why? Because brothers and sisters, every task the Lord gives us to do, he gives it to us to do as what?

As a church, as a family of believers. It's pretty nerve-wracking to go by yourself and ask to nab someone's donkey. It's slightly less nerve-wracking to go with someone else beside you to go and do it.

It's not a practical thing that our Lord does, but our Lord is a practical Lord. God is a practical God. He knows us and he helps us.

[ 36 : 38 ] Brothers and sisters, every task the Lord has given us to do, to knock on people's doors, invite them to church, to go to a fun day, to do anything in our village.

When the end of this month into next month, we'll see the plans to have a hope explored. And the command by the Lord is go and invite people to that. Invite people to come and hear about Jesus.

Well, don't do it by yourself. Do it in discussion of another Christian. Work together. Brothers and sisters, we're a family. We do things together. Not one of us does anything on our own.

So they go as a pair and they go and collect this donkey. We aren't ever going to be told to go and nab a donkey from anywhere in Tolstice.

But we are told to go and fulfil the commands of our Saviour. At times, the command we're told to fulfil, the command to invite and the command to point people towards Jesus, it makes us at times to our shame uncomfortable, embarrassed, awkward.

[ 37 : 47 ] Not just me, I hope. I hope we all feel the same way at times. At times, we stumble over our words. At times, we're not sure what to say or what to do or how to say it or how to do it. We think, oh, this job I've been given, this task I've been given, it's too hard, it's too awkward.

Lord, let's learn from these men. They go and as the word tells us, they answer exactly the way the Lord told them to answer or to speak exactly the way the Lord tells them to speak.

We're sent with a duty from the king, are we not? To go and to share the good news, to go be neighbours, to go be witnesses to North Tolstice. Let's then do it in his words, in his power.

So they go and they get the donkey, they use the words of Jesus and they know that it all belongs to Jesus. And brothers and sisters, the whole of North Tolstice belongs to Jesus. He is king over all.

Every home, every family, every individual, they are made through and for him. Not everyone will respond to him, we know that. Not everyone will come to know him and love him, we know that.

[ 38 : 54 ] But they all are under his kingship. In the sense that he is ruler of all. He is ruler of all. We go out into a world, yes, the enemy has taken much damage and yes, we see that the prince of the power of the air rules and reigns.

But over all of that, he is king. He is king. There's not one interaction where he is not sovereign and ruling that interaction. Not one conversation we have with a friend or neighbour who would try and share something about him.

We try and point our friends and family towards him or invite them to hope explored or invite them to church or wherever else. But he is not reigning and ruling through these interactions.

Whether the command is to go get a donkey from the village or to share the good news with our neighbours, he reigns and he rules. The king's servants.

So the king's servants come back and then we see our servant king. We come back with the donkey in verse 7 and we see what then takes place.

[ 40 : 06 ] Bring the donkey, the colt, to Jesus and they all throw their cloaks onto the donkey and then Jesus then sits on it. What is going on here?

Verses 7 down to verse 11. Jesus gets on the donkey. There are some cloaks on the donkey. They spread cloaks and leaves on the road and they start waving palm branches and they cry out before Jesus.

He rides this donkey into the city. There's a lot going on here. What's taking place? Why this sudden strange thing? This is Jesus who in many ways has been quite quiet up to this point.

Yes, there's crowds following him. Yes, there's massive crowds hearing about him but he has not himself made a show. He has not himself made an entry I mean a show of himself as a person but now for the first time we see he is happy to be seen.

He is happy to be praised openly as he enters the city. What is going on? What's going on? It might seem strange for us but this few verses verses 7 down to verse 11 we are seeing taking place a perfect fulfilment of Old Testament prophecy but also Old Testament prophecies.

[ 41 : 33 ] We are seeing our Saviour fulfilling and completing what was said about him way, way back. Way back.

altogether Jesus fulfills and the exact number is debated at least at least this is the lowest number at least 300 Old Testament prophecies are fulfilled in Jesus.

So 300 different ways it was said in the Old Testament thousands of years ago the coming Saviour would be this would do this would say this and Jesus fulfills all of these things bit by bit way after way time after time and here we see this prophecy being fulfilled.

This prophecy fulfilled quite literally is a prophecy that was given by the prophet Zechariah hundreds and hundreds of years before Jesus and he was looking forward to the coming Saviour to the coming King and he said when the Saviour comes when the Messiah when the one who would save his people comes and Zechariah describes him like this Zechariah chapter 9 verse 9 Zechariah says these hundreds of years before Jesus rejoice greatly O daughter of Zion shout aloud O daughter of Jerusalem behold your king is coming to you righteous and having salvation is he humble and mounted on a donkey not a donkey on a colt on a colt the foal of a donkey I will cut off the chariot from Ephraim and the war horse from Jerusalem and the battle bow shall be cut off and he shall speak peace to the nations his rule shall be from sea to sea from the river to the ends of the earth

Zechariah is saying one day the Saviour will come this will be the Saviour this will be sent from God the God man the one who has come to save his people and here's how you will see him he will ride in victory not as a king rides on a glorious beautiful horse with thousands of people into his glory no he will ride into victory towards the cross and he will do so how on a donkey but again Zechariah specific on a colt on a a baby donkey a small young donkey for Jesus fulfills this perfectly reminding us reminding the people of the day this is one promised from the very start to come and to save his people but his victory this is a

[ 44 : 51 ] Saviour who brings peace his victory the peace he brings is only brought by his own death we'll see that more in a second this account of Jesus entering the city also it looks back to a similar account in the Old Testament let's read about the almost to that point King Solomon the first kings talking about King Solomon it says so Zadok the priest and Nathan the prophet Benaniah the son of Jodiah and so on and so on went down and had Solomon ride on King David's mule or donkey and brought him to Gihon there Zadok the priest took the horn of oil from the tent and nointed Solomon then they blew the trumpet and all the people said long live King Solomon and all the people went up after him playing on pipes and rejoicing with great joy so that the earth was split by their noise

King Solomon rode and rides into the city on a donkey his father's donkey unlike King Jesus King Solomon his story his life the whole family account sin backstabbing evil debauchery and Solomon himself would show himself to be a less than perfect King here we see the true King Solomon was a shadow of it Zechariah prophesied looking forward to it and now being fulfilled in front of the people there we see the true King the final King the only great living eternal Saviour the one that King David and King Solomon looked forward to their lives were poor shadows of the greater light of

Jesus so what do we see here we see our glorious Saviour our King riding on a wee donkey with his disciples dirty clothes over it it looks poor it looks useless but here we see something beautiful he rides in a donkey why is that important for us a few points here for us well this as we said this is Jesus as King so the imagery here is when you would win a battle you're the commander of an army or the king who's gone before his army and you've won you've won a battle you of course would ride into the city on your horses looking glorious and well arrayed showing the fact you've won the battle you're victorious showing you've conquered the enemy you'd ride in all your gold all your jewels all your beauty here we see our

King not an earthly King our King no jewels no gold no beauty here we see him riding in on a young donkey with his disciples again cloaks sweat stained sweat smelling who knows what else cloaks covering it here we see the reality of our Saviour this is no conquering human emperor this is our eternal King on a lowly animal a borrowed animal not even his animal it's been borrowed from someone else here we see our servant King friends and brothers and sisters we come today to worship a servant King he owns all creation he sustains all creation he is king over all every atom every molecule every distant star distant galaxy it's all his he made it he sustains it he is worshipped and worthy of eternal worship he has all power he does not need us he does not need to come and to live and to die to save us he didn't need that to be to be fulfilled but out of love for his people out of obedience to the father he came he came down born as a human like us life and flesh and bones crying and needing fed and needing changed and looking after and learning and growing like us in every single way apart from sin and here he is our conquering saviour not coming now to live a lavish life of victory no he is victorious riding into the city and he's riding and walking towards and heading towards his gruesome death on the cross for us here he is behold your king behold your king what's before him all his disciples throw their cloaks on the road in front of him this is equivalent of a red carpet it's the best they have they're normal people they're the crofters of the day they're farmers and fishermen they're housewives they're normal people mothers and fathers all they have is what they have on them they throw that on the ground in front of them to say this is what we have to give you the best we can do is to show that all we have is yours and they throw their clothes on the ground as he goes over them they're making as aware for us a red carpet for him from their own garments it's not much but we do what we can do to show their love for him brothers and sisters

Jesus does not ask for us for extravagant shows of our love towards him he asks for just to give what we have and to give what we can and he will use that there's cloaks before him there's cloaks spread on the ground we also see they use branches others spread leafy branches we read from other places that others would wave in the other gospels branches on the ground other branches were waved were spread and were being waved by the crowd there's a path of cloaks and branches on either side there's branches being waved these are palm branches we know that palm branches in this culture in this time is what would be waved again when a king would come back home after winning a victory palm branches were a sign of victory it was a sign of a conquering king having achieved his victory over the enemy this is the action of a people whose king has saved them has rescued them and they cry out they cry out these words

[ 52 : 39 ] Hosanna praise the Lord Hosanna blessed blessed is he who comes in the name of the Lord blessed is the coming kingdom of our father David Hosanna in the highest the bit about father David it means that what David prophesied what David showed that in Jesus is being completed and the crowd they cry out the words here they cry out are words from Psalm 118 it was part part of Psalm 118 Lord save us Lord grant us success blessed is he who comes in the name of the Lord from the house of the Lord we will bless you friends the horrifying thought for us is that many in the crowd and the crowd seem to be huge here many in the crowd who are now crying blessings to

Jesus that summoner's crowd in a few days time will be crying something else about Jesus here they are crying bless him glorify him praise him soon we see a great crowd will cry out what crucify him crucify him here we see our saviour in victory but friends and brothers and sisters he is our servant king he takes what we think is victory and he turns it around we think he is victorious so we imagine victory saying well he's completed all his work he's conquered the enemy he now lives forever in this context and he is now going to have lavish lifestyle no he rides to victory how does he secure victory well soon in a few days time he's going to be stripped he is going to be beaten into a pulp he's going to be whipped with again a whip with bits of shards of metal or shell or glass in it till he's unrecognisable humanly speaking a crown of thorns jammed onto his head hitting all the major nerve centres in your head he's going to slowly suffocate with roughly made nails through his hands and through his ankles through his feet and slowly suffocate as his lungs fill up with fluid and that's it physically that's it at the same time spiritually he's going to be made sin on that cross for us every single sin of every one of his people finding its full punishment being poured out onto him he will experience hell for us he has made sin for us physical agony spiritual agony that's eternal fully man fully

God he is there for us that's the victory this king is riding towards is heading towards why because he is the servant king because he is the servant king and the crowd at the cross they see a weak man this is called the triumphal entry what triumph is there how can you call this triumph he's about to be captured and killed and to the crowd watching what a waste what a waste but to some in the crowd watching they see him yes captured they see him yes killed but in a week and a bit they will see him again raised up from the dead not spiritually not just in some form physically and truly raised up from the dead on the cross we see a saviour who looks to us at his weakest point at his very weakest point a man who looks to be absolutely gone his skin shredded his face gone his blood everywhere bleeding to death choking to death what we see there is a horror to us and so it should be what is taking place there is our saviour is achieving for us victory he's achieving for us victory as we remind later on that we know in scripture that on the cross he is there putting to death sin and putting to death death itself on the cross as he takes on himself the full wrath of

God for all our sins but he is purchasing for us he is making for us a way of salvation as we join the crowd and see a saviour see a man naked and dying horrifically as he gasps his last gargling gasps of life on that cross we see that physically but spiritually and in full reality he is securing life for his people the entry to Jerusalem it is triumphant but we have a servant king who in his misery who in his death is triumphant and brings life for us it is beyond our understanding in so many ways but brothers and sisters and friends quite simply when you come to Jesus you come to one who knows what it is to suffer don't ever think that Jesus the king of kings doesn't know what it is to live a real life we argue humanly speaking as the most victorious moment of his life when he is praised by the most people when he is shown the most adoration by people it is a moment here when in reality he is heading towards his end humanly speaking he knows what it is to suffer he knows what it is to have the pain and reality of death hanging over him brothers and sisters friends he did all this for you and for me for you and for me the glorious king the one who has reigned for all time as all of heaven has praised him the glorious son here he is now on earth receiving praise from creatures from people he's made on a small donkey in a dirty road going into a sin filled city heading towards his own horrifying death for you and for me come then to the one come to the one who is who is the glorious king who is the glorious king who stepped down into his own creation who became like us who rode into that city as a conquering king but did so with no evidence of it no evidence at all to secure life and peace and hope for you and for me come to him today and know yourself what it is to have him as lord as saviour and as king over your life let's put our heads in a word of prayer thank you lord for our time of worship today thank you lord for this chance to gather as we reminded from your word once more that in Jesus we have a servant saviour that he did not remain as he was but he took on human flesh he became like us in every single way apart from sin and he endured the horrors he endured the shame all so that we would have life with him so that he would have for himself a people for his own possession help us lord then to come understanding we come to a king who knows us we come to a king who understands us not one who is distant or far away but one who is so close to us that he rode into that city rode towards his death

for us help us lord then to understand what we've heard today we pray for any who are seeking any who are wanting to know Jesus as their own king and lord and saviour lord you'd open up their eyes and open up their words to them and give them lord we ask that home thank lord for the chance we have to sing your praises help us lord to conclude this time of worship and to go forth and to go home knowing and understanding it was good for us to be here today under your word with your people and with your presence with us all these things in and through and for Jesus sake amen let's conclude in the Scottish Psalter the Scottish Psalter Psalm 103 so that's the back of our psalm books the second section Psalm 103 that's on page 369 Psalm 103 on page 369 we can sing just verses 1 down to verse 4

[ 63 : 24 ] Psalm 103 verses 1 down to verse 4 to God's praise verse O'geary verse 6 to God's History there , in whom and padres like me and the as i was there what was going on the Ileg Sine his name as e I am able to rely on your image and cover To now meet thy children

Let show my soul the Lord Thy love cannot forget for me For others to change it Without this Lordmen All life never will Sing Thank you.

Thank you.

Thank you. With the grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, be with you now and forevermore.

Amen.