



Holy, holy, holy, Lord the darkness like thee. Holy, holy, holy, all the sinful man thy glory may not see.

[ 5 : 15 ] Only thou art holy, there is none beside thee.

Perfect in power, in love and purity. Holy, holy, holy, Lord God almighty.

All thy works shall praise thine in earth and sky and sea.

Holy, holy, holy, holy, merciful and mighty.

God in three persons, blessed charity. Let's bow our heads.

[ 6 : 34 ] Let's close our eyes. And let's draw near to God in prayer. Almighty God as we bow in your presence this morning.

We acknowledge with the hymn writer that you are the God who is holy. You are the God who is righteous and just.

You are the God who is perfect in every way, glorious.

You are the God who is sinless and who cannot look upon sin.

And yet you are the one who calls us to come into your presence and to call you our Father.

[ 7 : 41 ] And we thank you for the privilege of this. We do this because we have been told, taught by Jesus Christ, your Son, our Savior, to say when we pray, our Father.

And we thank you, Lord, that we can come into your presence in humility and reverence and yet with a holy boldness. Because even though we are sinners, we thank you, Lord, that we are sinners who are saved by grace if we are trusting in Jesus.

We thank you that he came into this world to seek and to save sinners. We thank you that he lived a life that was righteous, a life that was lived in our place.

We thank you that he went to the cross to die. A death for sinners. A death for sinners. To pay the wages of our sin. And we thank you that if we are trusting in him, we have the assurance that our sin has been taken from us to him.

And his righteousness has been given to us. And so as we make our approach in Jesus' name and trusting in what Jesus has done, we thank you that we are received as children of God.

[ 9 : 15 ] And we can expect that you will meet with us and that you will bless us. So, Father, we pray that we would know your blessing.

Lord Jesus, we pray that we would hear your voice and that we would see you as we open the scriptures and as we study. Holy Spirit, we pray that you would be working in this place and in our hearts.

That our hearts may be stirred, that our eyes may be opened, that our ears may be unblocked. That we would hear and see and be moved to come to Jesus for the salvation that only he can give.

We pray for anyone here today who has never yet come to Jesus, who may have come to church many times, but may never have come to Jesus.

And we ask, Lord, that they may hear the voice of Jesus calling today, promising rest for the souls of those who will come. We pray for others who may once have been close with the Lord Jesus, but who have drifted.

[ 10 : 25 ] We confess readily with the hymn writer that we are prone to wonder. We thank you that we have the promise that if we return to you, you will return to us. So for any who may feel a coldness and a sense of distance, we pray that even now they, we would bow our heads and say, Lord Jesus, receive us as we come back.

And we ask Holy Spirit that you would be working in each of our hearts. We ask, Lord, that for those of us who are your people, who may have walked with the Lord for many years, that you would be sanctifying us and making us more like Jesus.

That through our conversations and our actions and our reactions, that Christ may be seen in the fruits of the Spirit. So work, Lord, within us we pray.

And we pray for your work within this world. We see so much in this world that distresses us, that troubles us. And we acknowledge that this world is your world.

You are the one who created everything. You are the one who holds all things together. And so what distresses us, we know, causes greater distress to you.

[ 11 : 49 ] The God who is love. So we pray for places where there is war. We thank you, Lord, for some measure of ceasefire in Iran at this time.

As we hear of talks breaking down, we pray, Lord, that these talks would resume. We pray for peace. And we ask, Lord, that where there are those who are suffering, that they may know your

presence and your relief.

That you, as the God of all compassion, would minister to them. We pray for your people in Iran. We know that there have been many who have come to faith and who are seekable believers in a place where the name of Jesus is not able to be mentioned.

And we ask that they may be salt and light, and especially so at this time. We pray that in the darkness of warfare, the light of Christ would be even more clearly seen.

And that there may be many who find peace with God in these times. We pray for other places where there is persecution, where your people are oppressed.

[ 12 : 59 ] We recognize the freedom that we have here. But we think of places like DPRK. We think of places like Pakistan, Nigeria, where your people are attacked, where they are slaughtered, where they are silenced.

And we ask that they would know your protection and your presence today. And even in these places, we ask, Lord, that your name would be lifted up when the church of Christ would grow. We pray for our own nation, acknowledging that we have drifted far from you. We simply ask, Lord, that you would have mercy upon us and draw us back.

And those whom you have allowed to be in authority over us, we pray that they would be humbled. That they would not lean upon their own understanding, but that they would look to the Lord.

We pray for ourselves in this community. And as individuals, you know us, you know our hearts, you know our homes, you know our concerns, our worries, our anxieties. And we ask, Lord, that you would help us for those who are sick.

[ 14 : 09 ] Some in hospital, some at home, some who struggle on, even present with us here. We ask that they would know your healing touch, would that be your will. For those who wrestle with the difficulties of addiction, we pray, Lord, for strength and for courage.

And we ask, Lord, that you would continue to be with those who grieve. We are always conscious of those whose hearts are sore. And we ask, Lord, that you would bind up the brokenhearted.

So bless us, we pray. Continue with us in this time of worship. And we ask that on the Lord's day, we would be in the spirit. And that we would worship in spirit and in truth.

Hear our prayers. Cleanse us from our sin. And lead us, we pray in Jesus' name. Amen. Boys and girls, would you like to come forward, please?

How are you guys all today?

[ 15 : 25 ] Good. I didn't think some of you guys were going to be here, because you were just flying on planes yesterday, weren't you? Did you all have a good holiday? Yeah, looking forward to going back to school tomorrow?

Some of you? Some of you, some of you have gotten our week's holiday, don't you? Good stuff. Well, I'm hoping this is going to work today. There's no back table there, because we've got a new computer system over there.

Our man looks like he's just come out of the sort of space shuttle with headphones on. We're all under control, hopefully. So, I've got a...

Well, before we do the pictures, one thing I've learned about you guys, which I didn't know at first, was... You are very good at knowing about animals.

Aren't you? You know lots of different kinds of animals. So, does anybody here have a favourite animal? What's your favourite animal?

[ 16 : 31 ] What's your favourite animal, Anna? Pardon? A pig and a koala. A pig and a koala. That's a good variety, yeah. Benjamin?

A penguin. A penguin. Penguins are funny, yeah. What's your favourite animal? A koala. A koala. Two for a koala. Olivia? A penguin. A cat.

You like cats, do you? What about dogs? No, not like dogs. You like cats, though. Okay, Finlay? A spotted hyena. A spotted hyena. Very specific and good, yeah. What about you, Evelyn? Do you have a favourite animal? A kangaroo.

A what, sorry? A kangaroo. A kangaroo. A kangaroo. A kangaroo. A kangaroo. A kangaroo. A kangaroo. A kangaroo. That's a good animal as well.

Ben, what about you, Joseph? What's your favourite animal? A lion. A lion. They're big, strong animals. Anyone else, Shawnee? No. Don't know. A lion. A lion.

[ 17 : 25 ] A lion. They're big, strong animals. Anyone else, Shawnee? No. Don't know. A lion. A lion. A lion. A lion. There's going to be an animal on the screen in just a minute and I'm wondering if

you can tell me what kind of animal this is.

Donkey. Donkey. It's a donkey, isn't it? It's a donkey and that's another picture there of a donkey. Now, can you tell me, have you ever seen a donkey up close?

Yeah. Now, you were saying about a lion. A lion is a wild animal, isn't it? You wouldn't just go up to a lion, would you? And say, good morning, Mr. Lion, would you?

Well, they're too wild. What about a donkey? Are donkeys wild animals? Are they super scary wild animals? Are they the kind of animals that just like to attack you?

No, they're not, are they? Donkeys are known for being animals of peace. They're very peaceful. And in the story that we're going to read with the big ones, and you can ask the big ones over lunch just to check to see if they were listening.

[ 18 : 46 ] In the story that we're going to read with the big ones today, we see Jesus and he's coming into a place called Jerusalem. That's not Jesus, but it shows us they are the size of a donkey and how small a donkey is and how peaceful it looks.

So Jesus, he's coming into a place called Jerusalem. And in Jerusalem, do you know what was going to happen? Jesus was going to go to the cross.

And so he makes his entry into Jerusalem and all the crowds are around him. And as he decides how he's going to come, do you know what he says? He doesn't say, I want a big war horse.

I want a stallion to come in on. Do you know how he came into Jerusalem? What was he riding on? A donkey. Jesus was very humble.

Do you know what humble means? Yeah? What does it mean, Sean? That's right.

[ 19 : 58 ] Not proud, isn't it? Jesus was very... Even though Jesus was God, son of God, he came in on a donkey and he was so humble and gentle.

And what Jesus was saying when he was coming in on this donkey is, he was saying, I'm coming in peace. I'm not coming in war.

I'm coming so that you can have peace. And when Jesus came in, all the crowds were around and they were cheering and they were shouting.

And do you know what they were shouting? You remember the story? What was the word they were shouting? Let's see if any of these guys know. What was the word?

Hosanna. That's right. Does anybody know what Hosanna means? Because we don't use that word when we're speaking at school, do we? Does anybody know what Hosanna means?

[ 21 : 06 ] No theologians? Well, I just read it, so don't think I'm too clever. Hosanna means please save me.

Hosanna means please save me. Hosanna means please save me. Hosanna means please save me. And boys and girls, that is a prayer that we should all pray. As Jesus comes to us.

Because that's what he does. Every time we open the Bible, every time we come into the church, we have the promise that Jesus is coming in to be with us. Hosanna means please save me.

And we can not shout out, but we can very quietly, in our own hearts, say, Hosanna, Jesus, will you please save me from my sin?

And will you please give me that peace that isn't from this world, but it's from heaven, the peace of God. So will we pray?

[ 22 : 06 ] Let's close our eyes. Let's put our hands together. And let's pray. Lord Jesus, we thank you that you love us. We thank you that you are God.

And you came to this world to save us. We thank you for how gentle you are with your children as we want to come to you and speak to you.

And we thank you that as we pray, you hear our prayers. So hear us as we pray, even now, saying, Lord Jesus, please save me.

Save me from my sin. And give me peace with God. That we begin to feel here today, and which lasts forever.

And we ask all this in Jesus' name. Amen. Thank you, boys and girls, for listening so well. We're going to sing now. Mission Praise 167, and the chorus of the hymn is one where we say, Sing Hosanna to the King of Kings.

[ 23 : 18 ] So we'll stand to sing in just a minute. Give me oil in my love, keep me burning.

Give me oil in my love, I pray. Give me oil in my love, keep me burning.

Keep me burning, keep me burning, till the break of day. Sing Hosanna, sing Hosanna, sing Hosanna to the King of Kings.

Sing Hosanna, sing Hosanna, sing Hosanna to the King.  
 Make me a pleasure of men, keep me singing. Make me a pleasure of men, I pray.  
 [ 24 : 26 ] Make me a pleasure of men, keep me singing. Keep me singing to the break of day.

Sing Hosanna, sing Hosanna, sing Hosanna to the King of Kings.  
 Sing Hosanna, sing Hosanna, sing Hosanna to the King.  
 Give me joy in my heart, keep me singing. Give me joy in my heart, I pray.  
 Give me joy in my heart, keep me singing. sing Hosanna, sing Hosanna to the King of Kings. Sing Hosanna, sing Hosanna, sing Hosanna to the King of Kings.  
 [ 25 : 30 ] Sing Hosanna, sing Hosanna, sing Hosanna, sing Hosanna to the King.

Sing Hosanna to the King. Give me joy in my heart, keep me singing. Give me joy in my heart, I pray.  
 Give me joy in my heart, I pray. Give me joy in my heart, keep me singing. Keep me singing. Give me singing to the great of day.  
 Sing Hosanna, sing Hosanna, sing Hosanna to the King of Kings.  
 Sing Hosanna, sing Hosanna, sing Hosanna to the King. Okay boys and girls, have you had this on this school?  
 [ 26 : 38 ] Okay. And remember to pray for them as they go.

And if we could turn to Matthew chapter 21, please. So we've been going through Matthew's gospel over the last while.  
 And I know as a congregation over the last couple of weeks, you were looking at the Easter story, the death, the resurrection, the road to Emmaus.  
 And what we're doing now is we're rewinding a little. And we're looking at the events that are leading up to the death of Jesus. This is the passage that is entitled the triumphal entry, Matthew chapter 21.  
 And we'll read from verses one to verse 11. This is God's word. Now, when they drew near to Jerusalem and came to Bethphage to the Mount of Olives, then Jesus sent two disciples saying to them, go into the village in front of you.  
 [ 28 : 14 ] And immediately you will find a donkey tied in a colt with her. And tie them and bring them to me. If anyone says anything to you, you shall say the Lord needs them and he will send them at once.

This took place to fulfill what was spoken by the prophet saying, say to the daughter of Zion, behold, your king is coming to you humble and mounted on a donkey, on a colt, the foal of a beast of burden.  
 The disciples went and did as Jesus had directed them. They brought the donkey and the colt and put them on their cloaks and he sat on them. Most of the crowd spread their cloaks in the road and others cut branches from the trees and spread them on the road.  
 And the crowds that went before him and that followed him were shouting, Hosanna to the son of David. Blessed is he who comes in the name of the Lord.  
 Hosanna in the highest. And when he entered Jerusalem, the whole city was stirred up saying, who is this? And the crowd said, this is the prophet Jesus from Nazareth of Galilee.  
 [ 29 : 25 ] Amen. And may God bless that reading of his word to us. We're going to sing now from Psalm 118.

Psalm 118, which is referenced in the passage that we were reading just there. And we're going to sing two stanzas, two verses from verses 24 to verse 26 of the Psalm in Gaelic.  
 I'll read the verses in English. This is the day God made and it will 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. These two verses of Psalm 118, we sing in Gaelic and we remain seated to sing in Gaelic.  
 Psalm 119, Thank you.  
 [ 30 : 49 ] Thank you.

Thank you.  
 Thank you.  
 Thank you.  
 Thank you.

[ 33 : 19 ] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. word would work within us. For some, perhaps, leading us to salvation in Christ. For others, leading us closer to the Lord Jesus. And we pray that as we take time to be still, that we would know that you are God and we know that you are with us. We pray for the children, we thank you for them. We ask, Lord, that as they go to Sunday school and as they listen to the message of the gospel in a simple way, that you would open their hearts and that they would believe and that they would walk with Jesus. We pray for other congregations around us where Christ crucified is preached. And regardless of the denomination, we ask, Lord, that you would be at work, building your church, Lord Jesus, and calling people to salvation.

We pray for the congregations that we are connected to this morning. We are thankful for visitors with us and for those who attend fellowships in different parts of the country. We think of them just now as they gather around your word. And we ask, Lord, that they would know your blessing as we pray that we would know your blessing. So speak, Lord, we pray. Give us ears to hear. And we ask all this in Jesus' name. Amen.

I want to begin this morning with a question. It's not my question. It's a question that I've just lifted from the text. It's a question that was on the lips of the crowd. And it's the question, just three words.

Who is this? Who is this? Who is this? Who is this? Who is Jesus? Now, when we think about a question, the question of identity, the question of who is this?

[ 36 : 16 ] It's a question that we often ask. We might be in school or at work and are walking through the village and we see a face that we haven't seen before. We see a face that isn't familiar and we turn to the person next to us and we say, who is this?

Or we might be watching Harris playing football with the new season starting and every new season brings new players. And as you're watching the game and seeing somebody running down the wing, you'll often hear people pointing and asking, who is this? Who is number 11?

Even when we're watching a TV program, sometimes we'll see a face and we'll kind of half recognize this face and we'll turn to the people in the room with us and we'll say, who is this?

Who is this guy? I recognize his face from somewhere. What else has he been in? So it's a question that we frequently ask. But most of the time, it's not that important that we get an accurate answer to the question. But on this day in Matthew 21, the crowd were asking this question about Jesus.

And it was for them and it is for us. Eternally important that we are clear on the identity of Jesus.

[ 37 : 54 ] Jesus. We need to know. We need to be clear on who Jesus is. So who is this Jesus that Matthew is telling us about in this passage?

Well, we're just going to step through the verse, the verses, and we'll make some observations that the crowd could have made initially as they were looking in on this scene. The first thing we'll see is that Jesus is a man who was on a journey.

He's the God-man and he's a man who is on a journey. It's the first thing that we'll see. The second thing we'll see is that Jesus is a man who knew what was ahead of him.

He knows what's up ahead as he progresses on this journey. The third thing we'll see is that Jesus is a man. He's the God-man. He's fulfilling prophecy.

He is the answer to the promises of God that we can trace back some 550 years, I think it was. And the last thing we will see is that Jesus was and Jesus is king.

[ 39 : 07 ] He is the humble. He is the gentle. He is the saviour. Okay. So first of all, as we step through the verses, we see that Jesus is a man who was on a journey.

Verse 21. Sorry, verse 1 of chapter 21. It begins with a sense of movement. Now, when they drew near, that's Jesus and the disciples, when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives.

Then Jesus sent two disciples on. But immediately, as the chapter begins, there is this sense of movement. Jesus and the disciples who were with them, they're not stationary.

They're on the move. They're in transit. They came to Bethphage, to the Mount of Olives, but they were drawing near to Jerusalem.

And Jesus had already made clear to his disciples that Jerusalem was the place that he had to go to. That was the destination. That was where he was heading.

[ 40 : 20 ] Matthew chapter 16 and verse 21. Jesus said to his disciples, from that time on, Jesus began to show his disciples that he must go to Jerusalem. So from some time back, the disciples, they knew because Jesus shared with them that they had to head to Jerusalem.

That was the journey that they were on. Matthew chapter 20. We just go back to the last chapter, verses 17 and 18. It says, And Jesus was going up to Jerusalem. As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, See, we are going up to Jerusalem.

So Jesus is not wandering aimlessly. He's not wondering where will we head next.

He's on a journey to Jerusalem. Now sometimes, especially in Harris, we often meet people who have come here for a holiday.

They've come and they're on a journey. They tell us where they're going. Well, we've arrived in Harris. We're going to go and see this beach, and that beach, and this place, and have and see a castle, and all these things.

[ 41 : 38 ] And you'll say, Well, it's good that you're here. It's good that you're going to these places. They're beautiful places. Tell me, where have you come from? Have you come far to get to Harris?

Now, if we think about this, where had Jesus come from? He's on a journey. He's told us where he's going. But where had he come from?

Well, he'd come from heaven. He was a man, but he was the God man. He had come from heaven. We often sing from the carol, I can't remember which carol it is, at Christmas time. He came down to earth from heaven, who was God and Lord of all.

And that, in the big sense, was the journey that Jesus was on. He was heading for Jerusalem, but he had come from heaven to make this journey.

[ 42 : 51 ] This was a journey that Jesus had made. It was a journey that no one had ever made before him. It was a journey that no one else could make. Only God the Son could be on this journey.

And this journey was for our sake. It's what we can note in terms of application before we move on to the next point.

Jesus was a man on a journey from heaven to earth so that we could go from earth to heaven if we are following him.

And only if we're following him. There's no other way to get to heaven. There's no other way to be saved. We, like the disciples, we must follow Jesus.

So the first thing we see here, by way of observation, is that Jesus was a man who was on a journey. He's on the move. We can see that.

[ 44 : 07 ] The second thing we can see is that Jesus is a man who knew what was ahead of him. Now, staying on the theme of journey, we never quite know what's ahead of us when we're on a journey.

And living in Harris again, we're all too aware of that. We might book tickets. We might have a place reserved on a flight.

We might have tickets for a ferry. We might make plans to sail or fly over the minch. But journeys don't always go according to plan.

Because we don't know, we can't see what's up ahead. We can't see what boats are going to break down. We can't see what technical difficulties are going to be encountered by Logan Air.

We can't see what the weather is going to do. We don't have that knowledge. We can't see what's ahead of us. But Jesus could.

[ 45 : 09 ] Jesus knew what was ahead of him. He knew what was ahead of him on this journey, even down to the fine details.

The transport. Verse 1. Jesus sent two disciples, saying to them, Go into the village in front of you, and immediately you will find a donkey tied and a colt with her.

Untie them and bring them to me. If anyone says anything to you, you shall say, The Lord needs them. And he will send them at once. Now some commentators, some scholars think that Jesus had made prior arrangements here.

He'd sent a message on ahead and he had a contract agreement. He had hired a donkey for half a day. That's possible.

But it seems more likely that Jesus, in his omniscience, he just knew. It's more likely that Jesus, he just knew that there would be a donkey and colt just ahead of him that he could make use of in his

entry into Jerusalem.

[ 46 : 29 ] And this would be quite an entry. There would be cheering. There would be excitement. There would be jubilation.

Shouts of praise and shouts of blessing. Jesus knew all that. But Jesus also knew that the praise would very quickly turn to persecution.

And the cheers would very quickly turn to jeers. And he told the disciples that much in the previous chapter.

In chapter 20, verse 17, he shares with his disciples what they can expect to find when they go into Jerusalem. Verse 17 of chapter 20, And as Jesus was going up to Jerusalem, he took the twelve aside and on the way he said to them, See, we are going up to Jerusalem and the Son of Man, which is the phrase that Jesus used to describe himself, the Son of Man will be delivered over to the chief priests and scribes and they will condemn him to death and deliver him over to the Gentiles to be mocked and flogged and crucified and he will be raised on the third day.

And Jesus knew that. This was the journey that Jesus was on, heading for Jerusalem. And he knew exactly what was up ahead of him.

[ 48 : 14 ] And when we think about this, we have the obvious question that comes to mind. And the question is, why if Jesus knew of all the suffering and trauma and pain that was ahead of him, why did he not change course?

And today, if we're on a car journey, if there's trouble up ahead, you're on the sat-nav, you get an alert and you get immediately a suggested alternative route that takes you out of the way of the trouble.

Why did Jesus not take an alternative route? Why did he not go on the Jerusalem bypass? Why did he not determine that he would avoid the pain, the suffering, the crucifixion, the humiliation, the flogging?

If he knew all that was there, why did he not select a different course? Why did he not take a detour that would take him away from that? When he knew all that.

And the answer to that question is because all that awaited Jesus in Jerusalem was part of the plan of God for our salvation.

[ 49 : 52 ] Jesus had to suffer for our sin. Jesus had to die to pay the wages of our sin.

We often sing the words in the hymn, it was my sin that held him there until it was accomplished. His dying breath has brought me life. I know that it is finished. And Jesus, knowing all that was ahead of him, progressed to Jerusalem knowing that all that he would do was for the sake of our salvation.

and that should move us as we think about the extent of the love of God for us.

That he would do all this knowing all that was ahead. moved by love he continued, he persevered into Jerusalem.

[ 51 : 27 ] Jesus is a man who was on a journey. Jesus is a man who knew exactly what was ahead of him. We can just imagine the focus on the face of Jesus.

The crowds are looking in on him. You can just imagine the focus as he sets his face toward Jerusalem as he progresses in the direction of the cross.

Third point, Jesus is a man who was fulfilling prophecy. And Matthew tells us that.

That's not speculation. Matthew takes a break from the narrative to tell us what was going on as Jesus entered Jerusalem. In verse 4, Matthew says, this took place to fulfill what was spoken by the prophet, saying, say to the daughter of Zion, behold, your king is coming to you humble and mounted on a donkey and on a colt, the foal of a beast of burden.

And Matthew takes these words and he lifts them from Zechariah chapter 9. If you want the reference, you can go back and look at Zechariah chapter 9.

[ 52 : 46 ] Who was Zechariah? Scott was preaching on Zechariah a few weeks ago. Zechariah was a prophet of God. He was a messenger of God. And at the time that Zechariah wrote, God's people were discouraged, their temple had been ruined.

They had no king. They're in a state of depression. And so God gave Zechariah this message, this promise of a king who was coming into the world, who would be their king.

And now, over 550 years after the time that that promise was made, Jesus had come.

And prophecy was being fulfilled in real time. So Matthew tells us of the promise in verses 4 and 5.

Then he tells us what's actually happening in verses 6 to 9.

The disciples went and did as Jesus had directed them. They brought the donkey and the colt and put on them their cloaks and he sat on them.

[ 53 : 54 ] Most of the crowd spread their cloaks on the road and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him were shouting, Hosanna to the son of David.

Blessed is he who comes in the name of the Lord. Hosanna in the highest. J.C. Ryle said, As Zechariah said, so it came to pass.

As he foretold, so it was done. Five hundred and fifty years had passed away since the prediction was made. And then when the appointed time arrived, the long-promised Messiah did literally ride into Zion on a donkey.

So we see as Jesus makes his entry into Jerusalem that he is right down to the details fulfilling a prophecy that can be dated back five hundred and fifty plus years.

And if we just take a moment to think about the impact of that for us here today, one of the things that that should cause us to do is rejoice in the fact that God always keeps his promises.

[ 55 : 23 ] We see that. We see that as we see the details of the donkey and the colt as Jesus rides into Jerusalem, we see the promise fulfilled.

And we see that even more clearly, not just as Jesus makes his entry into Jerusalem, but we see that even more clearly as Jesus in Jerusalem, just outside the city wall, hangs on a cross, suffers for our sin, dies for our salvation, and rises just as he said.

As we think about all that Jesus was already doing and would continue to do as a fulfillment of prophecy, we should rejoice in the fact that everything that is in this book is true.

You can pick up a political manifesto and scan through it. There's promise after promise after promise, and they may be well-intentioned and they may have aspirations to keep them.

Fast forward three or four years, you can cast them aside. open up a brochure for a sales pitch for this, that, and the next thing, and there's promises, and there's warranties, and there's clauses, and there's assurances, and they all fall.

[ 57 : 17 ] But every promise that is made by God and His Word is true, is dependable, and it's trustworthy, and you can build your life.

You can rest assured that there is eternal salvation if we believe in the Word of God and if we believe in God the Word.

He came to this world, just as was promised, to live and die and rise for all those who trust Him. Jesus was fulfilling prophecy.

That's the third thing. Last point, we see here that Jesus is King. That was the promise from Zechariah.

Behold, your King is coming, and Jesus was the fulfillment of that promise. He was the promised one. He was the Messiah. He was the King that the people needed.

[ 58 : 30 ] But Jesus wasn't actually the King that they would expect. And for many, for most actually, Jesus wasn't the King that the people actually wanted.

They had in their mind's eye a picture of a big, burly, warrior king, a political mastermind. He would outsmart, and force the Romans out of power.

But that's not the kind of king that God was promising. That's not the kind of king that Jesus came to be. So what kind of king was and what kind of king is Jesus?

Who is this? Ask the crowds. But we see firstly here that he is a humble king.

And we see that in the entrance that Jesus makes. Say this to the children. Jesus doesn't gallop into Jerusalem on a war horse. He rides in to Jerusalem on a donkey.

[ 59 : 42 ] One commentator, Hannah, says a donkey was a lowly beast, a symbol of humility and peace. Tim Keller says to ride in on a donkey is to take the position of a servant.

So in this moment as Jesus enters Jerusalem, we see the humility of Jesus. He's the king, but he's the humble king. We see that in the moment, but if we were to rewind back through the gospels, we continually see the humility of Jesus.

Jesus is king, but he doesn't have servants attending him, running after him, saying, what can we do for you next? No, Jesus, like a servant, he washes the dirty feet of his disciples.

You see that in John 13, this king did not come to be served, but to serve. he takes the lowest place.

He does what the disciples would not do for themselves, as he washes their stinking feet. Kenneth King is this, he's the humble king, he's a king, and yet he has no palace, he has no royal quarters that he can go to, and relax in.

[ 61 : 11 ] He says in Matthew chapter 8 and verse 20 that he has no place to lay his head. That's the kind of king that Jesus is. Jesus is king, but he has no vast, worldly, regal riches.

The apostle Paul tells us in 2 Corinthians chapter 8, for your sake, he became poor. and Jesus is king, but he has no ornate crown on his head.

The only crown that Jesus would wear was the crown of thorns that would be pressed into his skull before he's crucified.

king. Jesus is king, but he is the humble king. The apostle Paul emphasizes that in Philippians 2, where he says, Christ Jesus, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself by taking the form of a servant, being born in the likeness of men, and being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

when we think today about some of the leaders that we would consider to be the most powerful men in the world, there is such an unattractive pride that consumes them.

[ 63 : 14 ] And yet, when we see Jesus here, the King of Kings, there is such an otherworldly, heavenly, attractive, winsome humility.

He's the humble king. He's the gentle king. And that's one of the very few things that Jesus actually says about himself.

You can go through the gospels. Very, very rarely will Jesus speak about his own nature, the way he is. But he tells us that he's gentle. Matthew chapter 11 verses 28 and 29, Jesus says, come to me all who are weary and burdened, and I will give you rest.

Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.

Jesus is the gentle king. It's not that he has no power. It's not that he is weak, but he's gentle.

[ 64 : 26 ] And yet, he's not always gentle, because if you scan to the next passage, which we'll not look at today, at all, we have this almost shocking scene where Jesus causes a huge disturbance in the temple.

He drives all the religious loan sharks out of the temple by force. There's a huge disturbance. The gentleness of Jesus is not seen in that moment.

But as we watch Jesus with his disciples, who so often get things wrong, he is so gentle and so patient with them and with us.

And as we watch how Jesus ministers to the poor, the needy, the marginalized, the shunned, those who were trampled by every other authority, Jesus, he treats them with such gentleness and love. And even here in this passage, it's a small detail, but the small details are there for a reason. Do you notice that when Jesus makes his entry into Jerusalem, he uses a donkey and a colt?

[ 65 : 48 ] Why would that be? He can't sit on both animals. well, the scholars believe that Jesus uses the donkey and the colt because the young colt would be stressed out in a big crowd.

So he makes sure that the mother is there along with this young animal. And that speaks to us, even in that, that speaks to us of the gentleness of Jesus, even with what other people would say, it's just a beast.

No, it's not a beast. It's my creation. Jesus is the humble, he is the gentle, and finally he is the saviour king.

Verse 9 and the crowds that went before him and that followed him were shouting, Hosanna to the son of David. Blessed is he who comes in the name of the Lord.

Hosanna in the highest. So Jesus makes his entry into Jerusalem. The crowds shout out, son of David. Verse 9. And that was code for Messiah.

[ 67 : 08 ] That was the title that was reserved for the saviour. That was the one who could bring blessing, the son of David. The crowds in that moment as the spirit of God is at work, they're moving.

The crowds to shout out and proclaim that this is the son of David, this is the saviour. He's the saviour king. And Hosanna, as we discovered a few minutes ago, it means save now.

So the crowds are moved to speak and they are saying in their speech that Jesus is the saviour king. And it's only actually as we see that Jesus is the saviour king that everything else that

precedes this makes sense.

Think through it as we finish. Jesus is a man who is on a journey. What kind of journey was he on? He was on a journey to save. He entered Jerusalem resolved to be our saviour. He came from heaven to earth to be our saviour, the saviour king.

[ 68 : 29 ] Jesus is a man who knew what was up ahead of him, suffering, death. So why go on ahead? Because only through his suffering and his death can we be saved.

He's the saviour king. Jesus is a man fulfilling prophecy. What was the prophecy? The prophecy was that God would send a king, the only king who would ever lay aside his majesty, the only king who would ever lay down his life.

Why? To save his people. Jesus is the saviour king.

And Jesus will save all who come to him, all who trust him. God So how did the scene end?

What happened on that day? Did the crowd ask Jesus to be their king? Did the crowd trust Jesus as their saviour?

[ 69 : 43 ] well sadly know that they don't. It's a anticlimactic, tragic ending.

Verse 10 says, and when he entered Jerusalem, the whole city was stirred up saying, who is this? It's the right question. They're stirred up, they're full of emotion, they're excited, they're asking the right question, who is this?

But the answer they gave to their own question was the wrong answer. Verse 11, and the crowd said, this is the prophet, Jesus, from Nazareth of Galilee.

He's just a prophet. He's just a prophet, they said. A good prophet, a prophet we'll cheer for, a prophet that they got excited about in that moment, but once the scene was over, the excitement just waned.

Nothing changed. They just went back to work, went back home and had the roast chicken and watched match of the day.

[ 71 : 19 ] That was what the crowd did, nothing. But the question we finish with is not about that crowd, it's about this crowd.

The question is, what are we saying about Jesus? Do we see that he is more than just a prophet from Nazareth?

Do we see that Jesus God the Son? He came from heaven to be the Savior of all who will trust in him?

And will we trust him? Will we ask him to be our Savior? will we bow before him and follow him as the only king who is worth following?

Let's pray. Lord God, we pray that as we go from here we would not be like the crowd that dispersed and was so distracted by every other thing in life that they missed the whole point of who Jesus was and what Jesus came to do.

[ 73 : 09 ] Help us, we pray, to see that Jesus is the Savior king and give us faith, we pray, that we may ask for that salvation and that we may follow the Lord Jesus as our king.

We pray this in his name and for his sake. Amen. We sing to conclude from Mission Praise 1000 and the Lord's my shepherd and we'll sing in the chorus that response and I will trust in you alone. sing in the Lord's The Lord's my shepherd I'll not harm He makes me lie in pastures free He leads me by the still still waters His goodness restores my soul and I will trust in you alone and I will trust in you alone He guides my ways in righteousness and he anoints my heaven Lord and I love is over closed with joy I feast on his pure delight and I will trust in you alone and I trust in you alone for your endless mercy follows me your goodness will lead me home and though I walk the darkest round I will fear me alone we are with the end rod and sky have comfort need to know and I will trust in you alone and

I will trust in you alone for your endless mercy follows me your goodness will lead me home and now grace of Jesus the love the Father and the fellowship the Holy Spirit be with us all now and forever Amen Amen