

10 April 2022

## Hymn TIS 333 All Glory praise and honour

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.  
**And also with you.**

### Sentence of the Day

“Blessed is the king who comes in the name of the Lord!  
Peace in heaven, and glory in the highest heaven!” <sup>Luke 19: 38</sup>

**Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden:  
cleans the thoughts of our hearts by the inspiration of your Holy Spirit,  
that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.**

### Prayer of the Day

Everlasting God, in your tender love for the human race you sent your Son to take our nature,  
and to suffer death upon the cross: in your mercy enable us to share in his obedience to your will  
and in the glorious victory of his resurrection; through Jesus Christ our Lord, who lives and reigns with you  
and the Holy Spirit, one God, for ever and ever. Amen.

### Zechariah 9: 9-13

Rejoice greatly, O daughter Zion!

Shout aloud, O daughter Jerusalem!

Lo, your king comes to you; triumphant and victorious is he,  
humble and riding on a donkey, on a colt, the foal of a donkey.

<sup>10</sup> He<sup>[c]</sup> will cut off the chariot from Ephraim and the war-horse from Jerusalem;  
and the battle bow shall be cut off,

and he shall command peace to the nations; his dominion shall be from sea to sea,  
and from the River to the ends of the earth.

<sup>11</sup> As for you also, because of the blood of my covenant with you, I will set your prisoners free from the  
waterless pit.

<sup>12</sup> Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

<sup>13</sup> For I have bent Judah as my bow; I have made Ephraim its arrow.

I will arouse your sons, O Zion, against your sons, O Greece, and wield you like a warrior's sword.

### Psalm 118: 19-29

Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD.

<sup>20</sup> This is the gate of the LORD; the righteous shall enter through it.

<sup>21</sup> I thank you that you have answered me and have become my salvation.

<sup>22</sup> The stone that the builders rejected has become the chief cornerstone.

<sup>23</sup> This is the LORD's doing; it is marvellous in our eyes.

<sup>24</sup> This is the day that the LORD has made; let us rejoice and be glad in it.<sup>[c]</sup>

<sup>25</sup> Save us, we beseech you, O LORD! O LORD, we beseech you, give us success!

<sup>26</sup> Blessed is the one who comes in the name of the LORD. We bless you from the house of the LORD.

<sup>27</sup> The LORD is God, and he has given us light.

Bind the festal procession with branches, up to the horns of the altar.<sup>[c]</sup>

<sup>28</sup> You are my God, and I will give thanks to you;

you are my God, I will extol you.

<sup>29</sup> O give thanks to the LORD, for he is good,  
for his steadfast love endures forever.

## Philippians 2:5-11

<sup>5</sup> Let the same mind be in you that was in Christ Jesus,

<sup>6</sup> who, though he was in the form of God, did not regard equality with God as something to be exploited,

<sup>7</sup> but emptied himself, taking the form of a slave, being born in human likeness.

And being found in human form, <sup>8</sup> he humbled himself and became obedient to the point of death— even death on a cross.

<sup>9</sup> Therefore God also highly exalted him and gave him the name that is above every name,

<sup>10</sup> so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, <sup>11</sup> and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

## Luke 19:29-40

<sup>29</sup> When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, <sup>30</sup> saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here.

<sup>31</sup> If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’” <sup>32</sup> So those who were sent departed and found it as he had told them. <sup>33</sup> As they were untying the colt, its owners asked them, “Why are you untying the colt?” <sup>34</sup> They said, “The Lord needs it.”

<sup>35</sup> Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. <sup>36</sup> As he rode along, people kept spreading their cloaks on the road. <sup>37</sup> As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, <sup>38</sup> saying,

“Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!”

<sup>39</sup> Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” <sup>40</sup> He answered, “I tell you, if these were silent, the stones would shout out.”

## Sermon

### Nicene Creed

We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.

For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Let us pray for the world and for the church.

Accept our prayers through Jesus Christ our Lord, who taught us to pray,

**Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as in heaven.**

**Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us.**

**Save us from the time of trial and deliver us from evil.**

**For the kingdom, the power, and the glory are yours now and forever. Amen.**

God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. John 3:16

### Prayer of Approach

We do not presume to come to your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies.

We are not worthy so much as to gather up the crumbs under your table.

But you are the same Lord whose nature is always to have mercy.

Grant us, therefore, gracious Lord, so, to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

### Invitation to Confession

God shows great love for us in that while we were still sinners Christ died for us.

Let us then confess our sins in penitence and faith.

Merciful God, our maker, and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves; we repent and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life, through Jesus Christ our Lord. Amen.

Almighty God, who has promised forgiveness to all who turn to him in faith: pardon you and set you free from all your sins, strengthen you in all goodness and keep you in eternal life, through Jesus Christ our Lord. Amen.

We are the body of Christ. **His Spirit is with us.**

The peace of the Lord be always with you. **And also with you.**

### Hymn 348 Ride on in Majesty

#### Offering

Blessed are you, Lord, God of all creation. Through your goodness we have these gifts to share  
Accept and use our offerings for your glory and for the service of your kingdom

**Blessed be God for ever**

#### Thanksgiving

The Lord be with you. **And also with you.**

Lift up your hearts. **We lift them to the Lord.**

All glory and honour be yours always and everywhere, mighty Creator, everliving God.

We give you thanks and praise for your Son, our Saviour Jesus Christ, who became obedient unto death, even death on a cross.

He offered the one true sacrifice for sin, and obtained an eternal deliverance for his people.

The tree of defeat became the tree of victory; where life was lost, there life has been restored.

Therefore with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying:

**Blessing and honour and glory and power are yours for ever and ever. Amen.**

Holy God, we thank you for these gifts of your creation, this bread and wine, and we pray that we who eat and drink them in obedience to our Savior Christ, by the power of the Holy Spirit, may be partakers of his body and blood, and be made one with him and with each other in peace and love.

On the night he was betrayed Jesus took bread; and when he had given you thanks, he broke it, and gave it to his disciples, saying, 'Take, eat. This is my body given for you. Do this in remembrance of me.'

After supper, he took the cup, and again giving you thanks he gave it to his disciples, saying, 'Drink from this, all of you. This is my blood of the new covenant shed for you and for many for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.'

When we eat this bread and drink this cup, we proclaim your death, **Lord Jesus**, until you come in glory.

Therefore, we do as our Saviour has commanded: proclaiming his offering of himself made once for all upon the cross, his mighty resurrection and glorious ascension, and looking for his coming again, we celebrate, with this bread and this cup, his one perfect and sufficient sacrifice for the sins of the whole world.

As we eat and drink this holy sacrament, renew us by your Spirit that we may be united in the body of your Son and serve you as a royal priesthood in the joy of your eternal kingdom.

Receive our praises, Father, through Jesus Christ our Lord, with whom and in whom, by the power of the Holy Spirit, we worship you in songs of never-ending praise:

**Blessing and honour and glory and power are yours for ever and ever. Amen.**

*We who are many are one body, for we all share in the one bread.*

*The gifts of God for the people of God.*

*Come let us take this holy sacrament*

*of the body and blood of Christ in remembrance that he died for us, and feed on him in our hearts with thanksgiving.*

*The body of Christ keep you in eternal life. Amen*

*The blood of Christ keep you in eternal life. Amen*

### **Prayer after Communion**

God our help and strength, through these holy mysteries confirm our faith that by the death and resurrection of your Son we may walk in the way of salvation.

God our help and strength, through these holy mysteries confirm our faith that by the death and resurrection of your Son we may walk in the way of salvation.

*Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory.*

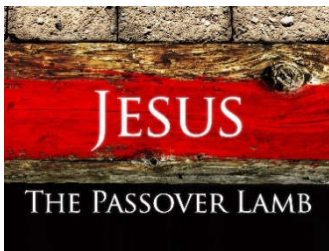
### **Hymn The king of Glory Comes**

#### **Blessing**

Grant, merciful Lord, to your faithful people pardon and peace, that they may be cleansed from all their sins and serve you with a quiet mind; through Christ our Lord. [and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.]Amen.

Today, in the lectionary, can be Palm Sunday or Passion Sunday but I decided that this year we will have Palm Sunday. It is also, of course, the beginning of Holy Week and we will hear Passion readings at the various services through the week.

In our reading today, Jesus is coming with quite a large crowd of disciples, coming up the pilgrim road, and like all pilgrims, through the little villages on the Mount of Olives then down into the valley to Jerusalem. Jesus knew exactly what lay ahead and had set his face to go and meet it head on. It is a long and dusty climb up from Jericho but as you reach the top the surroundings go from desert to lush green and then you crest the hill, and you can see the Holy city glistening in the sun.



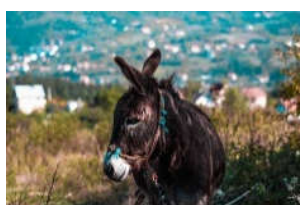
There was no way Jesus was going to stop announcing the Kingdom of God, but that kingdom will only come into being if he now embodies in himself the things he had been talking about. This was about to be God's new Exodus, the great Passover, the one that all the previous ones had been pointing to and there was nothing that could stop Jesus, the true Passover Lamb, from celebrating it.

This entry into Jerusalem, the Holy City is a culmination of everything Jesus has been working towards his whole ministry. He is going to show exactly who he is: both King and Servant, - it will be royal occasion, and everything is planned and staged so as to make exactly the right declaration. The triumphal entry, staged on a donkey is a prophetic sign, an acted-out parable.



Entrance processions were a familiar ceremony in the first century. Pilgrims were constantly coming to Jerusalem especially for the big celebrations, like Passover, plus numerous kings and conquering generals had entered Jerusalem over the years.

In significant aspects Jesus' entry into Jerusalem conforms to the usual pattern: Jesus is escorted into Jerusalem by people who spread their cloaks on the road; the procession is accompanied by hymns of acclamation; Jesus' authority is acknowledged by his divine knowledge in commanding the disciples to bring the colt and the praise of God for his deeds of power and later Jesus command of the city will be seen in his grief for it, the oracle of destruction and his authority in driving out the merchants from the temple.



The young colt implies the prophecy that we read from Zechariah.

Lo, your king comes to you; triumphant and victorious is he,  
humble and riding on a donkey, on a colt, the foal of a donkey.

Like the tomb in which Jesus would lie in a week later, it had never been used before. The choice of a donkey colt rather than

a horse signals Jesus' humility, he is a king but a king of peace. In contrast to a typical Kings processional entrance, Jesus rides a donkey rather than a war horse. He will also be hailed as the bringer of peace.

The carefully arranged securing of the donkey conveys Jesus' knowledge of these events. The events are unfolding according to God's redemptive purposes - as will all that follows. They fulfil the scriptures, and they point to Jesus' messianic identity.



The disciples pick up the theme, and in a kind of instant royal celebration they spread cloaks along the road for him and the crowds starts to sing the great hymn of praise which we read part of this morning:

<sup>24</sup> This is the day that the Lord has made; let us rejoice and be glad in it.

<sup>25</sup> Save us, we beseech you, O Lord! --

<sup>26</sup> Blessed is the one who comes in the name of the Lord.

We bless you from the house of the Lord. <sup>27</sup> The Lord is God, and he has given us light.

This is one of the Psalms that Pilgrims always sang on the way to Jerusalem: a song of victory, a hymn of praise to the God who defeats all his foes and establishes his kingdom. It is entirely appropriate: that is exactly what Jesus is coming to fulfil. He comes, himself, as the fulfilment of the nation's hopes, answering their longings for a king who would bring peace to earth from heaven itself.



And yet. The grumblers are ever present, some pharisees who were going along with the crowd, become anxious about what will happen if the authorities think that there is a messianic demonstration going on and ask Jesus to damp it down. Jesus responds with a reference to Habakkuk: "Woe to him who builds his house by unjust gain, setting his nest on high to escape the clutches of ruin! <sup>10</sup> You have plotted the ruin of many peoples, shaming your own house and forfeiting your life. <sup>11</sup> The stones of the wall will cry out, and the beams of the woodwork will echo it.

John the Baptist also said: 'God is able from these stones to raise up children to Abraham (Luke 3:8).

The pharisees do not appear again in Luke's gospel.



Jesus knows, and we know, what awaits him when he gets to the city. From Jesus' point of view this is why there is a celebration now; it is precisely because he is coming to bring God's salvation through the cross. Joy and praise of God often accompany the great events of God's salvation in Luke. Praise is the natural and correct response of gratitude and awe in those who



witness God's redeeming power at work. It is our correct response to everything God has done for us.



Jesus' entrance to Jerusalem followed the pattern of the ceremony for welcoming a conquering king, but the allusions to scripture confirm that Jesus comes to bring peace. That was the moment when Jesus could have been the Messiah that many people at that time people wanted, he could have

stirred up the crowd and defeated the Romans. However, God was about to do something powerful and wonderful. That day the disciples wanted a very limited kind of kingdom, but God had a different way, a much better way.

Sometimes when life doesn't go the way we want it to it can be so hard to go on believing in God but perhaps he has a bigger plan.



Jesus was a king, but no ordinary one- the king of fishermen, tax collectors, Samaritans, disabled, the rejected and the inadequate. The cloaks thrown on the road were not expensive garments but tattered shawls and dusty, sweat stained rags.

Jesus was the king of the oppressed and suffering, he shared their hardship, relieved their suffering, accepted them when other deemed them unacceptable and gave them hope, and embodied God's love for them. Now they came to march with him into the holy city.

These are not the ones who would in a few days' time yell 'crucify him', (that was very early in the morning when these people are asleep), no these are the ones who would later say "but we had hoped that he was the one to redeem Israel'.

We know what happens next, but we also know what happened after that and we know that God's purposes were fulfilled: that Jesus, the Son of God, died and rose to save us. So let us live our lives in the joy that he gives, knowing that he loves us and works all things for our good so let us say with the people of Psalm Sunday:



'Blessed is the King who comes in the name of the Lord'