

[OPENING PRAYER]

Introduction. It's July 4th weekend, a national celebration of political independence, a freedom that was won nearly 250 years ago. So, it's fitting that we land on an explicitly political passage in Mark's Gospel. The reason I say it's political is because of what politics is – politics is a domain of human action where we specify two things: who's in charge and what the rules are. In that sense, the Bible is a fundamentally political document. And in that sense, this morning, we're going to talk politics. Welcome to church.

Our passage in the first 11 verses of Mark 11 is usually described as the Triumphal entry of Jesus Christ into Jerusalem in the days just prior to his sham trial, death by crucifixion and resurrection from the dead just 3 days later. We often hear sermons from this passage on Palm Sunday, the Sunday just before Easter. For that reason, it's very familiar to many of you.

It's called the Triumphal Entry? But how triumphal was it? What did Jesus triumph over, anyhow? That's one of the questions we will answer in our time this morning. We will also consider Jesus' *purpose* in making an entry into Jerusalem the way He did. It looks like Jesus may have laid claim to an earthly throne. Did he?

Finally, we will attempt to address the issue of what relevance this passage has for us today. Are there any timeless principals to accept and do any of those apply to where we are at today.

What we will think through this morning, then, is Jesus as a King, with some focus on both how he was received as King and how he behaved as King.

Jesus' intentions were expressed in part in how he rode into town. He chose a donkey. But there was a horse in the background story of that donkey, just like there's a horse in the story of Jesus' future. So, we will explore the background story of the donkey and horse to help us understand Jesus as King. That horse / donkey / King framework is what we'll use to answer some questions and meditate on King Jesus this morning.

Since this is a familiar passage, let's recall the context quickly and then step through our text verse by verse.

[Mar 11:1-33 ESV]

~~1 Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples 2 and said to them,~~

~~"Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. 3 If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'"~~

~~4 And they went away and found a colt tied at a door outside in the street, and they untied it. 5 And some of those standing there said to them, "What are you doing, untying the colt?" 6 And they told them what Jesus had said, and they let them go. 7 And they brought the colt to Jesus and threw their cloaks on it, and he sat on it.~~

~~8 And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. 9 And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!"~~

~~11 And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.~~

Consider where we've been in Mark's Gospel. Mark has just finished describing Jesus' journey from Galilee to the foothills approaching Jerusalem – after leaving Jericho behind.

Jesus has been traveling with his disciples and other followers for quite a few days. We don't know how many there were, but it's quite likely there were dozens, perhaps more than 100 that made the journey start to finish, given the upcoming holiday. And when villages were nearby, the number would naturally swell to many hundreds as word spread of Jesus' approach.

The core group of travelers was from Galilee. Galileans were not city dwellers and would show up, stereotypically, as relatively unsophisticated to the people in Jerusalem. To the Galileans, Jerusalem may have been where the taxes got sent to feed and clothe the bureaucrats. It is, in part, a story here of the meeting of two political constituencies, but the important thing about the distinction is that Jesus was not traveling with the same crowd that would shout to crucify him later in the week. He was, by and large, traveling with friends and supporters. It's also important to keep in mind that there were many people around the world making their way to Jerusalem to participate in a high holy day as part of their annual pilgrimage. So the road to Jerusalem may have been quite busy.

[SLIDE]

THE HORSE (vv. 1,2; Zech. 9:1-17)

1 Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples...

In verse 1, the important thing to notice is the word, “they”. The Greek for this word unambiguously points to the crowd that’s been with him all along, the Galileans, not the residents of Jerusalem. It doesn’t mean there weren’t any Jerusalem folk there, but in the main, it’s the people who know Jesus as their rabbi and as one of the locals from Galilee.

The action continues as Jesus begins to reveal his intentions:

Jesus sent two of his disciples 2 and said to them,

"Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it.

Jesus has been walking on foot, just like everyone else. This is the normal way of making a pilgrimage to Jerusalem – you walk, as an expression of humility and preparedness. But now that Jerusalem is on the horizon, he requests a donkey. The text here describes it as a colt, which could be interpreted as either a donkey or a horse. We know from the account of Matthew and John that it’s a donkey and not only that, but a donkey that’s not been ridden.

Jesus’ disciples would know from their studies that Jesus just requested the kind of mount that a king would want for a special event, usually having elements of the sacred. How did they know that?

Mark does not make it explicit for us, but Matthew connects Jesus’ action to a well-known passage in Zechariah [see slide on screen]:

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[Zec 9:9 ESV] 9 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, on a colt, the foal of a donkey.

[Mat 21:5 ESV] 5 "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.'"

Why was this well-known? It was well-known because it was one of those scripture passages that was preached on Shabbat because it was such a source of encouragement to God's people when times were tough, and their familiar political subjugation was producing discouragement. Zechariah's prophecy is a story of hope and future freedom, of the triumph of Israel's Messiah over enemies and the reign of peace he would bring to the land.

It was also well-known because it made predictions that were proven true several centuries after Zechariah predicted them. Zechariah was a hopeful, proven, and trusted prophet. Many who'd been devout as a Jew would be familiar with it. And since Jesus' core followers were from a region in Galilee known for its good teaching and especially its teaching of discipleship, we can be confident that Jesus' entourage knew Zechariah well.

Consequently, Jesus' followers would suddenly be carrying a background story of what comes next. You might say that Jesus' request generated a lot of buzz in the crowd as word spread about what he just asked for. Let's look at Zechariah 9 to load in for ourselves this background thinking.

[Zec 9:1-17 ESV]

1 The oracle of the word of the LORD is against the land of Hadrach and Damascus is its resting place. For the LORD has an eye on mankind and on all the tribes of Israel, 2 and on Hamath also, which borders on it, Tyre and Sidon, though they are very wise. 3 Tyre has built herself a rampart and heaped up silver like dust, and fine gold like the mud of the streets.

4 But behold, the Lord will strip her of her possessions and strike down her power on the sea, and she shall be devoured by fire. 5 Ashkelon shall see it, and be afraid; Gaza too, and shall writhe in anguish; Ekron also, because its hopes are confounded. The king shall perish from Gaza; Ashkelon shall be uninhabited; 6 a mixed people shall dwell in Ashdod, and I will cut off the pride of Philistia. 7 I will take away its blood from its mouth, and its abominations from between its teeth; it too shall be a remnant for our God; it shall be like a clan in Judah, and Ekron shall be like the Jebusites.

Let's stop for a moment. In these first seven verses Zechariah says a lot. The gist of it is that the economic and military powerhouses near Israel, Tyre and Sidon, are going to be defeated and God is going to cause it. In Zechariah's day, about 520 BC, that was a huge boast – skeptics would find it incredible and silly. These two cities were two of the oldest and richest cities in the world.

Tyre, for instance had an excellent harbor and had a monopoly on the carrying trade of the Mediterranean. This produced enormous wealth, including the merchandise ecosystem, the capital assets and all the compounding force of network effects. Tyre had it all.

Now, in case you're wondering, the Tyre of Zechariah is what would be called "New Tyre", which was basically an island they built offshore from "Old Tyre" which, as Isaiah predicted, Nebuchadnezzar would destroy. Old Tyre was indeed destroyed, but New Tyre was even more prosperous.

The reason this is interesting to our disciples 550 years after Zechariah prophesied is that about 350 years earlier a fellow named Alexander the Great marched to Tyre and fulfilled Zechariah's prophecy – 200 years after Zechariah wrote. The fulfillment was uncannily complete and accurate. For example, the exact path Zechariah predicted was the path took: first Ashkelon, then Gaza and then Ekron was the precise route of conquest according to the Greek general, Alexander the Great.

But there's one more thing about Alex's path that Jesus disciples would notice, in verse 8:

8 Then I will encamp at my house as a guard, so that none shall march to and fro; no oppressor shall again march over them, for now I see with my own eyes.

This says that, although Tyre and Sidon will be conquered by the conqueror, Jerusalem would be left alone. Given Alexander's path, that would be silly – of course he would conquer Israel while he's at it! But that's not what happened.

By Alexander's own accounting, when he turned to march on Jerusalem, God met him in a dream and told him to leave Jerusalem alone. Alex, being a smart fellow, did just that – he turned around and headed straight for Tyre. It was just as Zechariah predicted, which would make this a highly respected and trusted prophecy.

Now we know Alexander was brilliant because, even as the obvious underdog compared to Tyre, they could not match his strategic mind and effective leadership. Tyre was an island city with a natural ocean mote and a 150-foot-high wall that was 25 feet thick. So, Alex built a man-made peninsula out to the island and constructed a siege works on it that he used to assault the island castle.

Alex's military genius and bravado came out in a flourish at the very end, as in addition to the peninsular siege ramp, he also built special ships with tower-launches he invented to land a bridge from ship mast to castle wall so that troops could stream from the ship to atop the wall. In a scene right out of Pirates of the Caribbean, on the final assault Alexander personally road one such ship-launched drawbridge down onto the wall and led his troops ashore, his sword leading the way.

One more thing about Alexander. He was famously a formidable horseman and even his horse was famous. Do you know the name? Bucephalus. Alexander was said to have tamed this horse himself, a black horse with a white star on its nose. Alexander styled himself to have god-like attributes like Achilles, who in Greek Mythology rode horses having the spirit of the gods in them.

[SLIDE]

Big Alex on the Horse

So, this conqueror-on-horse is brought to mind for Zechariah's readers in the context of an amazing story of David beats Goliath that inspired the Jewish faithful for centuries before Jesus appeared in Bethlehem. It was a testimony to the reliability of God's Word and God's power to make and break kings.

It's also a reminder of what it means when great men ride horses in battle. Alexander was indeed great in terms of historical impact. But make no mistake, he was just as much a tyrant as any other man who has attempted to rule the world as a god over men.

And that would be why Jesus was most interested in connecting with verse 9, which we read earlier:

9 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, on a colt, the foal of a donkey.

It's a dramatic contrast to the horseman King and a joyous conclusion to the first part of the prophecy – God is the ultimate King maker and Israel's king is coming. He will save them, and you'll know it's the savior because he's on a donkey, not on a horse.

That is the background story that got loaded in when Jesus asked his disciples to go get the foal of a donkey. Themes of the underdog beating the powerhouse, God's sovereignty over all kings, the reliability of scripture and prophecy and the brilliance that great leaders bring to their rule. It's also a story about Alexander on his triumphal horse and Israel's Messiah on a donkey.

But before we move on, listen to how chapter 9 finishes [250 words]:

10 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, and from the River to the ends of the earth. 11 As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. 12 Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double. 13 For I have bent Judah as my bow; I have made Ephraim its arrow. I will stir up your sons, O Zion, against your sons, O Greece, and wield you like a warrior's sword.

14 Then the LORD will appear over them, and his arrow will go forth like lightning; the Lord GOD will sound the trumpet and will march forth in the whirlwinds of the south. 15 The LORD of hosts will protect them, and they shall devour, and tread down the sling stones, and they shall drink and roar as if drunk with wine, and be full like a bowl, drenched like the corners of the altar. 16 On that day the LORD their God will save them, as the flock of his people; for like the jewels of a crown they shall shine on his land. ~~17 For how great is his goodness, and how great his beauty! Grain shall make the young men flourish, and new wine the young women.~~

Zechariah rolls right into Messianic conquest, of swords and arrows and treading on enemies. About defeating those clever Greeks with the sons of Israel.

No doubt, Jesus' followers would be accepting the King on the Donkey; that's how Messiah rolls, according to Zechariah. But there's a side of Israel's King that is a military conqueror and this eventual role of the Messiah would have been very much in mind as part of that historical background. We know from Revelation that there really is a Messiah that rides a conquering horse, and we can't help but hope he shows up to rescue us. We expect the Donkey but hope for the Horse.

Isn't that what we're after most of the time? We all really do want the peaceful rule of the King on a Donkey, but we nonetheless long for the conqueror on the horse to show up and show our enemies who's the boss man now.

With that background on Kings on horses in mind, let's return to Mark and consider the King on a Donkey.

[SLIDE]

THE DONKEY (vv. 3-7)

3 If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'"

4 And they went away and found a colt tied at a door outside in the street, and they untied it. 5 And some of those standing there said to them, "What are you doing, untying the colt?" 6 And they told them what Jesus had said, and they let them go. 7 And they brought the colt to Jesus and threw their cloaks on it, and he sat on it.

Jesus gets a donkey, prepares it for riding and then sat on it as he completes the journey to Jerusalem. If there was any doubt amongst his followers about what he had in mind, it's gone now. Jesus is claiming political authority.

It was traditional, biblically, and in other ancient traditions, for a King to ride a donkey as he made the rounds visiting his people. It was also how he rode to a coronation or other sacred ceremony; and especially in the case of a sacred event, it would be a donkey that no one else had ridden.

From the perspective of human history, the king on a donkey is a bit odd, because a king would normally want to ride a battle-worthy mount, if only for security reasons. A donkey is a horrible choice for battle; it is smaller, slower and less powerful than a horse. It is also more timid – horses have that unique persona of ambition and adventure – they have a bit of the battle lust in them. Not so the donkey. In Horse vs Donkey, the Horse wins.

Why, then, a donkey? The donkey is what you ride if you want to convey trust and Inter-dependence. It's what you'd find the servant-king riding, the one Eric spoke of 2 weeks ago. A ruler riding a horse is separate from his people; a ruler riding a donkey is *among* his people. God with us. Immanuel.

So, we see Jesus behaving in accord with his mission. He doesn't confiscate the donkey; he borrows it and promises to return it when the mission is complete.

Jesus shows his reliance on his followers in the fact that they provided, from their own back, the saddle material he needed for his short journey. He could have commandeered that too, but he relies on his people to help.

Jesus relies on us, too, entrusting us with the very core of his mission, the spread of the Gospel through His Church. He is the King who rightly rides the Donkey, the symbol of peaceful power.

Now that we've seen some of the contrast between a King on a Horse and a King on a Donkey, let's look a bit closer at the King himself.

[SLIDE]

THE KING (vv. 8-11)

Verse 8 and following.

8 And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. 9 And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!"

11 And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Jesus' followers know that Jesus must show up as the King on a Donkey, who is the Prince of Peace. But like us they also want to see the Warrior on the Charger who sets them free from injustice. .

Hosanna means "save". As Jesus ascends toward Jerusalem, the crowd is excitedly shouting 'Save us Jesus! Take David's throne!' They recognized that Jesus was making a public statement of his identity as Messiah *and* King. And they had good reason to accept Jesus' claims. Remember, these are people who'd been watching him for years.

I say they had good reason, because the Jesus that crowd knew was a more complete Jesus than we have *direct* access to in the Gospels, since the writers would likely have regarded the background as obvious and not needing explanation. Doesn't everyone know this about him?

Many in the crowd would know the workaday Jesus and the family of Jesus. Scholars like David Mitchell have explored this in recent times and, while some pieces of his reconstruction are speculative, much of the assessment of Jesus is well grounded in historical documents of that time.

Using those sources we know that one reason the crowd would readily accept Jesus claim to David's throne is because Jesus was Joseph's son, and there's good historical reason, from rabbinical documents, to believe Joseph was one of the few remaining legitimate heirs to the Davidic throne.

Consider the beginning of Jesus' life. There was more than one reason for Herod to want to kill Jesus in the crib; Jesus was born at a prophetic time but he also had an auspicious lineage. Herod had wiped out many of the other candidates for the Davidic throne already, so when Joseph was told by an angel that Herod was on the hunt, he would know that it's a real threat.

Matthew's gospel tells us that Joseph left the very next morning for Egypt. Of course, Herod could have found out about Jesus' Davidic line on Mary's side as well and perhaps did so, but there's historical record of Herod tracking the male lineage and wiping out heirs when he could.

If Herod knew of Jesus' rights to the throne, the Jewish officials also knew it. In fact, there's some speculation that one of the reasons that the Pharisees let Jesus progress as far as he did was that they knew he was the heir to David's throne. Anyway, if the officials knew it, you can be sure many others also did. That means the crowd was full of anticipation; a legitimate heir to the throne was heading to the capital city, riding a donkey.

The crowd also knew him as Jesus Bar Joseph, whose family owned a bit of farmland and was a builder. Based on evidence from a court hearing involving Jesus' nephews, sons of his brother Jude, there was something like 24 acres of land in the family, enough to support the family and maybe provide a little extra for tools to work the farm and build homes and furniture. That means Jesus was somebody that could build stuff. If you shook his hands, you encountered calluses and strength. He could swing a hammer, hoist a beam, manhandle a piece of masonry, sketch a perfect mitre for a roof truss or design a piece of furniture that you needed for your family.

Like Alexander, Jesus was very smart. Like Alexander, he was an innovator with his hands and with his speech and leadership. But Alexander was no match for Jesus. Jesus was the young man who, at age 12, stunned the brightest legal minds in the world, schooling them for several days straight when he visited Jerusalem with Joseph and Mary.

Don't miss what that means. The law experts visiting the temple at that time would have been the best and brightest Jewish lawyers in the world at the time – it's a national festival remember, a homecoming kind of event where people from the diaspora travel to Jerusalem. Then as now, Jewish minds were among the best of mankind. For example, today we know that Jews are over-represented in Nobel Prize awards by a factor of 15 to 1. They are that exceptional. It's what a blessing from God and a culture shaped by Torah will produce over time.

So, the temple scholars knew what smart looked like. You can be sure the legal scholars had seen a prodigy before – of course they had. Jewish smarts is not a 20th century phenomena and like today, a smart Jewish prodigy would be off the charts. Well, *Jesus was off the prodigy charts*. He could craft a speech and he could design a home and he

could make stuff with his hands, and he could communicate and speak directly into people's hearts in a way that floored them ... every single time. And he could heal you with a word or a touch or a thought. He was scary powerful and not only that; he was irresistible. Even his enemies could not stay away.

That's the Jesus that they saw ascending the hill into Jerusalem. If you have that background about Jesus loaded in, you can now *begin* to appreciate what the crowd was thinking and feeling as they shouted with moist eyes: 'Save us Jesus, Take the Throne of David; You | are | the | One!'

~~[150 words] To put it in a familiar context, imagine if someone like Jesus were running for president; you and I and every other person at the campaign rally would be weeping with tears of joy as he preached another amazing stump sermon. Just imagine if Jesus won the presidency and delivered yet another stunning State of the Union Sermon ... the whole chamber spellbound for 3 hours and none of the idiot journalists complain about the length. Putin and Zelensky are called to a peace summit with Jesus, but they somehow forget why they wanted to be at war ... and with tears streaming down their face, ask forgiveness and pledge to make peace. Jesus meets with Premier Xi to make a trade agreement and they end up attending a prayer meeting together with 10 million Chinese Christians. Jesus declares the end of the pandemic and it actually ends.~~

We can sympathize with those followers longing for the Jesus on the Horse, even while he's riding the donkey. Jesus is obviously the right man for the time. The thought of being so close to a possible coronation of the King of Kings is amazing to consider. We would be no different from the crowd. Bring it, Jesus.

But Jesus' strategy does not include the Horse just yet. He does not grab the sword and use his strong arms to put down the Roman garrison. He could have. Jesus could have taken Rome, and he knew it. It was right there. But Jesus stays on the donkey.

This doesn't mean there was no conquest. I think the spiritual battle Jesus fought every step of the way up to Jerusalem was on a par with the battle he would wage in Gethsemane a few days later. Jesus fought and won the battle of Human Ambition, literally an uphill battle. In Gethsemane he would fight and win the battle of the fear of pain, suffering, humiliation, and death. But this day he defeats Human Ambition.

He ascends into the city and then does what a conquering King normally does: He enters the conquered territory and surveys the political and religious power structures, reviewing them for use according to his purposes before calling it a day. But the sword stays hidden so the sacrifice can happen. He accepts his title as Messiah and Davidic King and leaves the sword for his eventual return as Judge of Mankind.

Another way of saying this is that Jesus is confirming the Donkey and Denying the Horse. He knows how we're thinking, and he has compassion. But in God's economy, the Donkey comes before the Horse. Sacrifice precedes victory. It's how God designed our world to be.

And that's the point of the story of the Donkey and Horse. Jesus is leading us to the cross so that we can escape the inevitable judgment our sinful lives deserve. We need rebirth; he leads us through death so we can truly start anew.

So, his victory that day is truly cosmic – he is fulfilling his role in history and staying true to his purpose to be the lamb of God on our behalf. But his victory is also exemplary – he rides the Donkey to show us what good kings look like. And to affirm what we know from history – that sinful men don't do well on the war horse, since we don't have the selflessness required to ride the horse with righteousness. Only Jesus can ride the white horse in righteousness, and he doesn't ride it until the end of time.

And that brings us back to where we started. It's the 4th of July weekend. We celebrate our independence from the British Crown and our agency to choose whom we will be dependent on for leadership. With that in mind and in lieu of the passage on King Jesus, here are 3 quick practical ways to apply this passage today.

First, Vote For Jesus. We get to select a leader every 4 years. Mark and Zechariah are both telling us we need to vote for Jesus. That doesn't mean we have to wait for Jesus to return in his glory before we vote. What that means is we need to vote for candidates that ride the donkey. Men on the high horse don't cut it. We, as Jesus' followers, must publicly request the donkey. Vulnerable, capable, selfless men and women who trust and obey. And we do not get perfection in candidates – it will always be a difficult decision in some sense. But we do get principles directly from Jesus and an example to use. We know what a good king looks like. We need to speak this standard publicly.

Second, each of us must **Stay off the Horse.** Stay off the horse and choose the donkey. Only Jesus is man enough to get on the horse without turning into a tyrant. Live a life of rigorous authenticity and humility and surrender the outcomes to God. To borrow a little from the King James, you might say that jumping on our Horse runs the risk of getting kicked back on our donkey.

Be Thankful. We don't select a King, but rather a President who is modeled on the British Monarch. We have a rich heritage. Our constitutional government is derived from British common law. It extends back into the 14th century when it was seeded from the biblical tradition. Our prosperity and flourishing for the past 250 years are in no small part due to the biblical principles we've inherited and often take for granted. We have much to be thankful for on this July 4th.

May God grant that we *live* as a people oriented toward the King of Peace, riding on a donkey, even as we look forward to his conquering return on the righteous white horse.

Let's pray.

We are going to take a few minutes now for communion. In this standard practice of the Church, we commune, or come together with Christ Jesus in an act of remembrance. Jesus prescribes in **1 Cor 11:23-26** how we are to remember Him: we are to take the bread and wine together in His Presence. These are the bread and wine of commitment because it is in commitment to Jesus that we find life. The wine and bread of Life.

We practice open communion at CCC, so if you live in commitment to Jesus, you are welcome to join in. There is only one rule: don't pretend. You don't want to lie to Jesus' face about your commitments. He knows you. And He is, just as you've seen today, very powerful. It's not wise to play games with the King of Kings.

The ushers can now come forward and serve us. We will take the communion together, so hold the elements until we have all been served and use the intervening time to reflect on who Jesus is and how He would have you live out your commitment to him in the days ahead.

Bread 1st; wine second. Serve Musicians 1st service.

Benediction

Deut 32:3b-4

Oh, praise the greatness of our God!

He is the Rock, his works are perfect, and all his ways are just.

A faithful God who does no wrong, upright and just is He.

Rev 19:11,16; 22:20

I saw heaven standing open and there before me was a white horse, whose rider is call Faithful and True. With justice he judges and wages war.

On His robe and on his thigh he has this name written:
KING OF KINGS AND LORD OF LORDS.

He who testifies to these things says, "Yes, I am coming soon."
Amen. Come, Lord Jesus.