

YMDAITH I MEWN I JERWSALEM.

Emyn: 391 'Pwy all beidio canu.'

Darlleniad: Luc 19:28-40 (Mathew 21:1-11).

'Pan ddaeth ef i mewn i Jerwsalem cynhyrfwyd y ddinas drwyddi. Yr oedd pobl yn gofyn, "Pwy yw hwn?" Math 21:10.

A. BRENIN GOSTYNGEDIG.

Ar ddechrau'r darlleniad ceir yr hanes am Iesu yn danfon dau o'i ddisgyblion i nôl asyn o bentref cyfagos. Mae'r cyfan yn digwydd yn union fel roedd Iesu wedi datgan. Pan ofynwyd i'r ddau, "**Pam yr ydych yn gollwng yr ebol?**" Eu hateb oedd, "**Y mae ar y Meistr ei angen,**" 34. "**Pwy yw hwn?**" **Meistr!** Yn fwy nag athro da, mae ganddo'r awdurdod i reoli pob sefyllfa – **mae'n Dduw!** Dim ond Duw all wybod yr hyn nad yw dyn yn gallu gweld a throï calon dyn i gydsynio â'i ewyllys ef. **A fuasai asyn yno? A fuasai'n gyfleus i'w berchennog ei ryddhau?** Roedd Iesu'n rheoli.

Pam aeth Iesu i Jerwsalem ar gefn asyn? Gallai fod wedi cerdded. i) Cyflawnodd broffwydoliaeth: '*Llawenha'n fawr ferch Seion; bloeddia'n uchel, ferch Jerwsalem. Wele dy frenin yn dod atat â buddugoliaeth a gwardigaeth, yn ostyngedig ac yn marchogaeth ar asyn,*' *Sechareia 9:9.*

ii) Mae Iesu'n Frenin: Nid brenin milwrol yn marchogaeth ar geffyl gwyn, crand oedd Iesu, ond brenin addfwyn a gostyngedig. Roedd ebol yn anifail cymwys i Iesu oherwydd: a) Nid oedd neb wedi bod ar ei gefn – dyna'r gofyn i frenin; b) Hawliodd yr anifail fel un oedd ag awdurdod brenin – "*Ewch ... dewch ag ef yma.*"

iii) Iesu yw'r Meseia: Ni wnaeth Iesu ddod i'r byd er mwyn dwyn buddugoliaeth dros ymerodraeth ond dros pechod dyn. Nid dwyn gwardigaeth o law ymerawdwr a wnaeth ond o afael Satan a'i lu. Y Meseia ydyw, yr un a danfonwyd gan Dduw i ddwyn gwardigaeth i bechdauriaid. '*Pwy yw hwn?*' Mae'n Frenin, y Meseia.

B. BRENIN BENDIGEDIG.

Marchogaeth i mewn i Jerwsalem ar gefn asyn a wnaeth Iesu. Nid oedd dillad brenhinol ganddo ac ni wnaeth dderbyn croeso gan swyddogion y ddinas. Ond roedd y bobl wedi cyffroi a '*taenu eu mentyll ar y ffordd*' a wnaethant. Dyma sut oeddent yn cyfarch un oedd yn frenin; dyma arwydd o barodrydd i ymostwng i rywun. Credai'r bobl bod Iesu yn frenin.

Gwnaethant alw allan, "*Bendigedig yw'r un sy'n dod yn frenin yn enw'r Arglwydd,*" 38. Dyma eiriau o **Salm 118**

adnod 26, Salm a genir adeg y Pasg, Salm oedd yn cyfeirio at y Meseia. Mi all yr un, yn *'bendigedig yw'r un'* fod yn gyfeiriad at bererin yn mynd i'r deml ac yn derbyn y cyfarchiad, *'Boed iti gael dy fendithio yn enw Duw.'* Ond nid pererin oedd Iesu. Mae yn fendigedig, yr Un sy'n bendithio pererinion, gan mae Ef yw Mab Duw, y Meseia.

Gwnaethant hefyd ei gydnabod fel un oedd yn dod fel brenin *'yn enw'r Arglwydd.'* Mae'n dyfod gydag awdurdod Duw ei hun. Ond y gwir oedd, roeddent wedi camddeall yr Ysgrythurau ac nid oeddent yn wir adnabod Iesu. Mae Marc yn cofnodi eu bloedd, *'Bendigedig yw'r deyrnas sy'n dod, teyrnas ein tad Dafydd,'* Marc 11:9. Nid 'teyrnas Dafydd' oedd ar ddod, h.y. adferiad o gyfnod grymus yn hanes y genedl Israel pan oedd Dafydd yn frenin, ond teyrnas Dduw, a Iesu yn frenin arno. **Beth oedd eu dryswch?** Roeddent yn disgwyl brenin gwleidyddol neu filwrol, un a fuasai'n dwyn rhyddid i Israel o Rufain, gan ddychwelyd y genedl i ysblennydd fel yn adeg y brenin Dafydd. Nid brenin na Meseia tebyg oedd Iesu.

Mae Mathew a Marc yn ychwanegu *"Hosanna!"* sef 'achub yn awr!' fel rhan o gri y dyrfa. Nid galwad am achubiaeth o bechod oedd cais y bobl ond achubiaeth o Rufain. Brenin gostyngedig a thangnefeddus oedd Iesu,

wedi dod i ddwyn 'buddugoliaeth a gwaredigaeth' o bechod ydoedd! Ond nid oedd y bobl yn y dorf yn gweld hyn! Nid yw'n syndod felly i ni ddarllen am Iesu yn wylo dros ddinas Jerwsalem (ad. 41), am iddynt wrthod ei dangnefedd ef. Yr heddwch roedd y bobl yn y dorf yn ei geisio oedd heddwch gwleidyddol; daeth Iesu i gyflwyno gwir heddwch, tangnefedd rhwng dyn a Duw. **Sut?** Trwy ei adnabod ef yn Frenin ac yn Waredwr.

'Pwy yw hwn?' Pwy yw Iesu? Mae'n fwy nag athro da a phroffwyd ac nid brenin gwleidyddol ydyw. Mae'n Feistr, yn Dduw ag awdurdod dros pob dim. Mae'n Frenin gostyngedig a bendigedig, y Meseia, yr Un a ddaeth yn Waredwr i ddelio â phechodau pobl. Pwy ydyw i ni?

Gweddi: O Dduw Dad, diolch am ddyddiau braf yn y Gwanwyn, am arwyddion bywyd newydd o'n cwmpas ym myd natur. Ein gweddi yw, y gwelwn adferiad yn ein gwlad a'n byd unwaith eto, yn dilyn y pandemig ofnadwy yma. Gobeithio y gallwn ddychwelyd i fywyd llawn o weithgareddau yn ein capeli cyn hir, fel y medrwn dy wasanaethu yn llwyrach a dy addoli yn well.

Diolch am bob cynnal a chadw yn ystod yr wythnos, ein bwyd bob dydd, dŵr glân a chartrefi clud. Diolch am Iesu, yn Feistr, yn Frenin ac yn Waredwr, **Amen.**

THE TRIUMPHAL ENTRY.

Hymn: 903 *'Ride on!'* or 912 *'Meekness and majesty.'*

Reading: Luke 19:28-40 (Matthew 21:1-11).

'And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" (Matthew 21:10).

A. THE GENTLE KING.

At the beginning of the passage we read of Jesus sending two of his disciples to fetch a colt from a nearby village. Everything happened just as Jesus said. When the two disciples were asked, *"Why are you untying the colt?"* They replied, *"The Lord has need of it,"* 34. **"Who is this?"** He is the Lord (or Master). He is more than an ordinary man since he has authority over all situations – he is God. Would there be a colt there ready for him to ride into Jerusalem? Would the owner respond favourably to his request? Jesus was in control of the situation!

Why did Jesus enter Jerusalem on a colt? Jerusalem was nearby and he could have walked. i) Fulfilling a Prophecy: *'See your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey,'* Zechariah 9:9.

ii) Jesus is King: He was not a military king who marched on a grand white horse, but a gentle and righteous king. A colt was a fitting animal for Jesus because: a) No one had ridden the animal before – a requirement for a king of that time. b) He commanded the animal as one who had the authority of a king – *"Go ... bring it here,"* 30.

iii) Jesus is the Messiah: Jesus did not come to earth to bring salvation to the people from an earthly ruler or king, but he came to bring salvation from people's sin and to free them from Satan's hold. Jesus is truly the Messiah, the One sent by God the Father. **"Who is this?"** Jesus is the fulfillment of prophecy, He is King and the Messiah.

B. THE BLESSED KING.

Jesus rode into Jerusalem on a colt. He did not have any royal clothes and he was not welcomed royally by the city officials. But the people were excited to see him, and *'they spread their cloaks on the road,'* 36. This was how they greeted one who was a king; it was a sign of their readiness to submit to someone. The people believed him to be a king.

They called out, *"Blessed is the King who comes in the name of the Lord!"* 38. Here are words from Psalm 118

verse 26, a Psalm that speaks of the Messiah. They declared him to be a king, one who had come from the Lord, with the authority of God himself. Yet the truth was, they had misunderstood the Scriptures and they did not truly know Jesus. Mark's gospel records, *'Blessed is the coming kingdom of our father David!'* 11:10. Jesus had not come to restore Israel to its previous glory during the reign of King David, but to establish the kingdom of God. **Why were the people in error?** They expected a military or political king, one that would bring freedom to Israel from Rome and restore the 'kingdom of David.' Jesus was not such a king and not the Messiah they expected!

Matthew and Mark in their gospels record, *"Hosanna!"* which means, *'Save us now!'* **Who needed to be saved?** Their cry was to be saved and freed from the Roman authorities. Jesus had come to save them from their sins and the consequences of their sin. But the crowd did not understand this. It is no wonder therefore that Jesus wept over the city of Jerusalem (vs. 41), because the people had rejected Him and the peace that he offered. The peace that the crowd wanted was a political peace, to be free from Roman oppression. Jesus came to offer true peace, peace between man and God! **How?** By acknowledging Jesus as Lord and Saviour.

"Who is this?" "Who is Jesus?" He is more than a good teacher and a prophet, he is a king but not a military king. He is Lord, Son of God, one who has authority over all things. He is a King, both gentle and humble, the Messiah, he is the Saviour of the world, who came to save people from their sins. **Who is Jesus to us?**

Prayer: Heavenly Father, thank you for the recent Spring weather, with signs of new life all around in nature. Our prayer is that we will be renewed in our land and in the world, with the terrible pandemic that we have experienced in recent months coming to an end. We hope that we can re-start the meetings and the activities that we have in the chapel, so that we may serve you better and reach out to people in our community in your name.

Father God, we give thanks for your continued blessings to us during trying days, for food, clean water and the comforts of our homes. We give thanks for today's reading, and we give thanks for Jesus, who is Lord Almighty, everlasting King and the Saviour of the world. Amen.

