

# All glory, laud & honour [Son of David]

'Sing and Study' Bible Study Series | compiled by Rev. Irene Bom

**PALM SUNDAY B | Study 6 of 6**

## SING

### ALL GLORY, LAUD AND HONOUR / CH4 364

by St Theodulph of Orleans (d. 821)

translated by John Mason Neale (1818-1866)

*All glory, laud, and honour to you, Redeemer, King,  
to whom the lips of children made sweet hosannas ring.*

1 You are the King of Israel and David's royal Son,  
now in the Lord's name coming, the King and Blessèd One.

2 The company of angels is praising you on high;  
while we and all creation together make reply.

3 The people of the Hebrews with palms before you went;  
our praise and prayer and anthems before you we present.

4 To you before your Passion they sang their hymns of praise;  
to you, now high exalted, our melody we raise.

5 Their praises you accepted; accept the prayers we bring,  
in every good delighting, our great and gracious King!

**ICE BREAKER** (allow 20 minutes)

**Prep:** Sing the song (or listen to a recording) and have someone read out the DID YOU KNOW? column.

**Song:** What connections, memories or feelings does the song evoke for you? Is there a verse, phrase or image that is particularly meaningful?

**Theme:** Have someone read out the quotation below. Note how 'Son of David' features in the song.

## SON OF DAVID

source: <https://whoisheblog.com/son-of-david/>

At the time of Christ, every Jewish person clearly understood that "the Son of David" was a messianic title. This is why the chief priests and scribes were so indignant that the crowd chanted the title at Christ's triumphal entry (Matt 21:15).

During the ministry of the Lord Jesus, people wondered if the prophesy of the Lord's anointed was being fulfilled in their eyes, so they asked one another, "Could this be the Son of David?"

### DID YOU KNOW?

St. Theodulph of Orleans wrote "All glory, laud and honour" while he was in prison, suspected of plotting against the emperor, Louis the First. According to legend, Theodulph sang the hymn from his prison cell as the Palm Sunday procession passed by his window in 820 and the emperor was so moved that he had Theodulph released immediately.

Whatever Theodulph's fate, the song he wrote continues to serve the church, both in the original Latin and in translation.

John Mason Neale's first English translation was in unrhymed prose. He later reworked it into the hymn text we have today.

[The gospel of] Matthew presents Christ as the legitimate king of Israel and so used the title 'Son of David' ten times (more than all the other gospels put together).

*Note: Both Jerusalem and Bethlehem qualify as the 'City of David'.*

### In summary the context is:

1. Jerusalem is getting ready for yet another Passover festival and pilgrims are streaming in.
2. Blind Bartimaeus twice called Jesus 'Son of David' (Mark 10:47, 48) in the preceding verses.

Read Mark 11:1-11

### DISCUSSION

#### Listening & Learning Questions

1. What verse jumps out at you? Why?
2. What do we see and hear?
3. The amount of detail in v.2-7 implies an eyewitness report. Discuss.
4. Read Psalm 118:25-27 and Zech 9:9. How do these verses explain people's reactions to Jesus riding into Jerusalem on a donkey?
5. Judging from v.11, what initial impact did this event have on the status quo (i.e. the Roman rulers and the Jewish leaders)?

#### Heart & Healing Questions

1. This was the only time Jesus permitted a public demonstration on His behalf. Why now? Why in this way?
2. *Hosanna* is really a cry for help, meaning, 'Save us, we pray'. How does that fact change your relationship to the word?
3. What does it mean for you that Jesus is the 'Son of David', ushering in 'the coming kingdom of our father David' (v. 10)?
4. The people drew from Psalm 118 to give Jesus praise. What Psalm would you turn to as inspiration for your praise?
5. What word or phrase from the passage (or the song) will you carry with you this week?

### COMMENTARY

**v.1** *Bethany* is about 2 miles southeast of Jerusalem. Mary, Martha and Lazarus lived there and Jesus often stayed with them when he was in Judea. **v.1** *the Mount of Olives* is a hill just east of the city, mentioned in Zech 14:4 as the place where God would appear in the final days. **v.2** the *colt* probably points to the messianic prophecy in Zech 9:9. **v.2** *which no-one has ridden* means it has never been used for non-religious purposes. **v.3** this is the only time Jesus refers to himself as *Lord*, and signifies the start of a new phase in his ministry. **v.8** placing *cloaks* and *branches* on the road connects Jesus' entry into Jerusalem with the processions of kings (2 Kings 9:13). **v.9** *Hosanna* is a Hebrew word and means 'save us'. Surprisingly Mark opted for a version of the Hebrew word instead of translating it literally into Greek. **v.10** the promised Messiah would be a descendant of King *David*. **v.10** *Psalm 118* was one of the 'ascent' psalms (Psalm 113 to 118), chanted by pilgrims on their way to religious festivals in Jerusalem. **v.11** the *temple* refers to the second Temple built on the site of Solomon's temple after the exile and completely remodelled by Herod the Great shortly before Jesus' birth. **v.12** *already late*, i.e. the city gates were about to be closed. **v.12** *the Twelve* refers to Jesus' closest disciples.

### CLOSING (allow 5-10 minutes)

Sing the first verse of *All glory, laud and honour* (or listen to a recording) and end with the closing prayer.

## MARK 11:1-11

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<sup>1</sup> As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, <sup>2</sup> saying to them, 'Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. <sup>3</sup> If anyone asks you, "Why are you doing this?" say, "The Lord needs it and will send it back here shortly."

<sup>4</sup> They went and found a colt outside in the street, tied at a doorway. As they untied it, <sup>5</sup> some people standing there asked, 'What are you doing, untying that colt?' <sup>6</sup> They answered as Jesus had told them to, and the people let them go. <sup>7</sup> When they brought the colt to Jesus and threw their cloaks over it, he sat on it. <sup>8</sup> Many people spread their cloaks on the road, while others spread branches they had cut in the fields. <sup>9</sup> Those who went ahead and those who followed shouted,

'Hosanna!

'Blessed is he who comes in the name of the Lord!'

<sup>10</sup> 'Blessed is the coming kingdom of our father David!'

'Hosanna in the highest heaven!' (Psalm 118:25-26)

<sup>11</sup> Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

## CLOSING PRAYER

by John Paarlberg, posted on <https://www.rca.org/resources/>

O Lord, who on that first Palm Sunday  
entered the rebellious city that later rejected you:  
we confess that our wills are as rebellious as Jerusalem's,  
our faith is often more show than substance,  
our hearts are in need of cleansing.  
Have mercy on us, Son of David, Saviour of our lives.  
Help us to lay at your feet all that we have and all that we are,  
trusting you to forgive what is sinful,  
to heal what is broken,  
to welcome our praises  
and to receive us as your own.  
Amen.