

✓ 12/11/91
Sermon Notes for Mt. 21:1-9, Advent I

1. The feeding of the 5000, one year before Jesus' death (Mt. 14:15-21; Mk. 6:35-44; Lk. 9:12-17; Jn. 6:4-13) is the first instance in which the four Gospels parallel each other. Jesus' triumphal entry into Jerusalem, only five days before His death, is the second instance of paralleling (Mt. 21:1-11; Mk. 11:1-11; Lk. 19:29-44; Jn. 12:12-19). The preacher should read all four accounts to prepare his sermon.
2. Mt. (vs. 5), Lk. (vs. 38) and Jn. (vss. 13 and 15) call Jesus the King here. Mk. (vs. 10) speaks of "the coming kingdom."
3. Bethphage (east of Bethany) is mentioned only in this account.
4. Jesus' divinity shines through His humanity here. He told his disciples that they would find a donkey and her colt. He foretold that the owner would send the animals. His divinity caused the disciples to obey. Also the owners of the animals. His divinity caused the disciples to lay their garments on the animals. It caused the people to lay their garments on the road and others to cut branches and lay them on the road. Jesus' divinity caused the two groups (one with Him, one coming from Jerusalem) to cry out what is recorded by all four Gospels. The Lord caused Zechariah (9:9) to record this about 500 B.C. and Isaiah (62:11) about 800 B.C. and then the Lord caused the people on this occasion to recognize Jesus as King. "Hosanna to the Son of David" means "God has sent His Son, the Son of David, to save." "Blessed is He Who comes in the name of the Lord" means "The Father has blessed the One Whom He sent to save." "Hosanna in the highest" is like "Glory to God in the highest and on earth peace, good will to men." Lk. 2:14.
5. Natural sinful man does not find God or worship Him or believe in Him. Only God Himself, through the Spirit, moves sinners to confess and acknowledge Jesus. See Lk. 19:39-40. Luther wrote on this text: "Jesus is a King like none other. You do not seek Him. He seeks you. You do not find Him. He finds you. Preachers come from Him, not from you. Their preaching comes from Him, not from you. Your faith comes from Him, not from you. The works which your faith does come from Him, not from you."
6. Today is Advent I. Advent means "coming." Jesus comes to you. He is the King of the Church. He is meek, riding on a donkey. He is lowly and invites all. See Mt. 11:29; Php. 2:5-8; II Cor. 8:9. Even though He has all power in heaven and on earth (Mt. 28:18), even in heaven He will serve us (Lk. 12:37). The kings of this world, ordained by God (Rom. 13:1), use force and the law. Jesus who is King of kings (Rev. 17:14; 19:16) does not force anyone. The Word of God is the instrument which He uses. When the governor asked Jesus: "Are you the King of the Jews?" He said: "Yes, I am." Mt. 27:11. But read the conversation between Jesus and Pilate, Jn. 18:35-37. His Kingdom is not of this world. He was born to be a King, the King of Truth.
7. In the four Gospels the principle of Jesus, the King, and His Kingdom looms large. Read Mt. 27:11, 29, 37, 42; Mk. 15:2, 9, 12, 18, 26, 32. Lk. 23:2, 3, 37, 38. Jn. 18:33, 37 (twice), 39; 19:3, 12, 14, 15 (twice), 19, 21. All this happened at Jesus' trial and crucifixion. In all of these references people make fun of Jesus, the King of the Jews, that means "the King of true believers." Pilate wrote what he did to irritate the Jews not because he believed in Jesus. On Palm Sunday, the day of our text, the people hailed Jesus as the King Who came in the name of the Lord. Five days later the Jews made fun of this King. Did some of the acclaimers become blasphemers? We know not. But Jn. 3:10 warns us: "From the same mouth comes blessing and cursing. My brothers, these things should not be." Even Christians are fickle, holy one minute, cursing the next minute.
8. It is today as it was in Jesus' day. True Christians acknowledge Jesus as the meek and lowly King Who invites sinners to Himself. But the world makes fun of both the King and His Kingdom. The Jews wanted only a bread-King (Jn. 6:15), but He is the saving King Whom the wise men sought when He was born. (Mt. 2:2).

Sermon Outline for Mt. 21:1-9, Advent I

Theme: OUR KING AND HIS KINGDOM

Introduction: Jesus is our King. At Gen. 14:17-20 we read of Melchizedek, an O.T. type of Jesus our King. Read Heb. 7:1-28. Jesus is called King of Righteousness and King of Peace. Ps. 45 is a Messianic portrayal of Jesus the King. It is quoted at Heb. 1:8. Zech. 9:9 is a prophecy of Jesus, the coming King. In the N.T. the wisemen asked about the King of the Jews. Mt. 2:2. The Holy Week account (Palm Sunday to Easter) is full of Jesus, the King. Twice in the book of Revelation He is called King of kings and Lord of lords (Rev. 17:14; 19:16). The O.T. and the N.T. are full of Jesus, our King and His Kingdom.

I- OUR KING. The Bible very carefully describes our King.

A-He proved that He was and is true God and true man.

1. He proved that He was a true man. He was born, King of the Jews. Mt. 2:2. He rode on a donkey. Our text. His enemies put a crown of thorns on His head, and a robe on His body. They crucified Him.
2. He proved that He was true God. He proved His omniscience by telling the disciples that they would find two donkeys tied in the village. He proved His almighty power by causing the owners of the donkeys to do His will. He proved His providential power by causing the disciples to lay their garments on the donkeys. He caused one crowd to lay their garments on the road and one crowd to cut branches from the trees. He caused the two crowds to acknowledge Him as the Savior and the One Who was acceptable to the Father. This is plainly what vs. 9 means. Jesus once said "Without Me you can do nothing." Jn. 15:5. Jesus caused these people to regard Him as King and to believe in Him.

B-He proved that, although He was all-powerful, He was meek and lowly.

1. He gently showed His great power by causing the disciples and the crowds in our text to do His will gladly. Only the all-powerful God can do that. No mere human king could ever do that. Not even David or Solomon had such great power.
2. He proved that He was meek and gentle. Is. 42:1-4 foretold His gentleness and meekness toward the weak and erring. This is quoted of Jesus at Mt. 12:18. Read what Jesus said of Himself at Mt. 11:28-29. He is meek and lowly in heart and life. He gladly receives repentant sinners. He came to seek and save the lost. Zechariah foretold that our King is meek and riding on a donkey, not ostentatious and riding on a white horse. He came to serve, to give His life as a ransom to save all people. Mk. 10:45.

II-HIS KINGDOM. The Bible very carefully describes Jesus' Kingdom.

A-It is a Kingdom which is not of this world. Jesus told Pilate at Jn. 18:35-36: "My Kingdom is not of this world. If My Kingdom were of this world my Servants would fight so that I would not be turned over to the Jews. But as it is my Kingdom is not of this kind." It is a Kingdom of the Gospel, of forgiveness of sins, of the Holy Spirit, of good works which are a gift of God. That Kingdom is reflected in our text. The Lord caused His disciples to do His will. The Lord caused His disciples and the two crowds to acknowledge Him as the King Who had been prophesied. The Lord caused the people to regard Him as the Savior and Who is blessed by God Himself.

B-It is a Kingdom which is everlasting. Before Jesus was conceived in Mary's womb the angel told her: "He (Jesus) will rule over the house of Jacob (the church) and of His Kingdom there shall be no end." Lk. 1:33. Php. 3:20 tells us: "Our citizenship is in heaven, from where we look for the Lord Jesus Christ Who will change our mortal body to be made like His glorious body." The holy Christian Church on earth is Christ's earthly Kingdom which will live forever.

Conclusion: Christ came to earth as a human being. He comes to us daily in His Word and Sacraments. And He will come again to take us to His eternal Kingdom. Hallelujah!