

For the notes on Matthew 21:1-11, scroll to below or see any Palm Sunday notes.

Introductory

There are parallel readings to this text in Mark (13:32-37) and Luke (21:34-36). The main reading for this Sunday is from Matthew 21, the Triumphal Entry, and we get a lot of that throughout the year. This reading is given as the alternative reading, and it breaks into Jesus' words on the End Times about half-way through that homily.

In the TLH one-year lectionary, Luke 21: 25 – 36 is appointed to be read on Advent 2. In LW, this reading (24) is the main reading and the main reading for this Sunday (21) is given as the alternative. In LSB, Mark 13: 24 – 37 is appointed to be read o Proper 29B. Luke 21: 5 – 28 (29 – 36) is appointed for Proper 28C.

One of the main teachings in this pericope is the idea that nobody, save the Father, knows when the last day will come. He doesn't say you don't know once, and the He says the same thing at least two more times and that idea permeates and runs through this entire pericope. As if this was going to be a problem, and it has been from the beginning.

The sermon Jesus is in the process of preaching occurs in Jerusalem, and it is in direct response to the question about the timing of the coming of His Kingdom (3). He has been talking about "that day" since then, describing the what will happen before then, including "signs" that will be seen. Then the Parable of the Fig Tree, now this.

In preaching this text, I will place in juxtaposition the concepts of "ready" and "asleep." You can't be both, and Jesus would have us to be the former and not the latter. What kinds of things encourage unwanted sleep? Sitting in the recliner, for one thing. If you are active and doing things, like preaching a sermon, sleep is not quite as likely to come.

Somebody broke into our car when we were staying in Pittsburgh. We came out of the hotel in the morning and made the discovery. It happened while we were sleeping. If I would have known when the thief was coming beforehand, I would not have been sleeping. If I told you a thief was going to break into your house at a particular time...

Textual Notes

36. Having spoken of “that day,” and the signs that will accompany the advent of it, Jesus almost seems to anticipate those who will attempt to put a finger on the exact time of the day. If that’s what He’s anticipating, then He is right; people always want to know that. Google “date end of world,” and all kinds of stuff comes up. For a summary, see,

https://en.wikipedia.org/wiki/List_of_dates_predicted_for_apocalyptic_events

Surprisingly, perhaps, a lot of Christians have predicted the date of the end of the world. Christopher Columbus and Pat Robertson did that twice each. So did the Millerites, perhaps the most famous re-predictors, who sold all their possessions and made their way to a hill to await the Second Coming, and then became the Seventh Day Adventists.

Lately, people other than Christians have taken to predicting the date of the end of the world, including astrologists – most notably Jean Dixon – and scientists who put forth allegedly scientific evidence to predict the end of the world. I have talked here about the young Christian man who, in the seventies, predicted the end would come in the eighties.

I used to invite you to go into the bookstore or the Christian book store and look on the shelves to behold the plethora of opinions on the subject, but you don’t have to journey out of the house anymore to have that point made; Go to Amazon and google “end times” or something like that, and see it. Or watch Christian TV or listen to the radio.

You have to seriously wonder how Christians who are reading their Bibles can even attempt such an exercise in futility. Perhaps they are reading other places and not this place? Perhaps they are being allegedly led by the Spirit? Perhaps they don’t take the rest of The Book seriously, so why should they take this part like that?

Moving now from con to pro, we may begin with the exegetical principle that we learned in seminary; less clear passages are to be understood in light of more clear passages. The words of Jesus here are very clear, and ought to be the starting point for any talk about the End Times and the date of such in the Bible. WIK is the starting point for all else.

He begins this section with a slew of negators, “οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ Υἱός, - nobody knows, not the angels in heaven, not the son,” and that is the kicker! We would remind all predictors that not even Jesus knows the date, so just whom do you think you are that you know it?

Nobody knows, save one, “εἰ μὴ ὁ Πατὴρ μόνος – except the Father only.” The “εἰ μὴ” is the famous “exception clause,” best known from the words of Jesus about divorce as recorded by Matthew. It serves to emphasize just what an exception it is to the rule that somebody knows the time, as does the adjective “μόνος – only.”

37. He then references the very familiar account of the flood and compares “ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου – the coming of the Son of Man” to that cataclysmic event. The

word translated “coming” is a noun, not a verb; this is an event – a thing – more than an act or action. So also the coming of the Son of Man. It will be an event, and a big event!

This Sunday may be a good Sunday for an excursion into the Genesis account of the Flood. It does not come up in either the three-year or the one-year lectionary, and so it becomes something you learn in Sunday School and then you don’t hear about it from the pulpit for the rest of your life. Make sure to remind them what the rainbow symbolizes.

And how it came to be. When teaching Adult Instruction (Membership) Class, I spend about twenty minutes on the Flood. Much of what I reference in that time is taken from *The Flood* by Alfred Rehwinkel, available at CPH and Amazon in several different formats. His book is the beginning point for a scientific apologia for a universal flood.

The Internet doesn’t seem to know much about Prof. R – but I didn’t look very hard – but I recall that he had an advanced degree in Geology, then ended up at Concordia Seminary as a Professor of Theology. The book is copyrighted 1951, and those were the days when the seminaries main focus was to get teachers who would teach useful things to students.

The book is a really good read, besides being very thorough, and the man has a clear and obvious grasp of the subject matter. He’s like that one guy who has a Bible in one hand and a shovel in the other, and who is more famous than Rehwinkel. He also wrote other books, including *Doctor Bessie*, about a woman doctor in Wyoming, also a good read.

The rainbow reminder from God is particularly relevant in a world that keeps trying to tell us that the end is at hand. It’s hard to keep track of all the “sky is falling” ideas, but one of them is that water levels will rise and flood – maybe everything! When we go to the ocean, I’m not seeing it. This will all end in God’s timing, at God’s doing, with fire.

38. What He articulates next is just how ordinary and normal were the days leading up to the flood. What could be more normal than people taking food and drink and getting married. That was the state of things “ἄχρι ἣς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν – until the day Noah entered into the ark.” And then things suddenly got kind of crazy.

The point of comparison is the suddenness and unexpectedness of the coming of the flood. There is nothing in the Genesis account to make us think that the coming of a flood was generally known, except to Noah. The Second Coming will come suddenly and unexpectedly, and except for the Christians, it is not an event that is generally known.

39. But until then “καὶ οὐκ ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἤρην ἅπαντας – and they did not know until the flood came and took all things away.” They are aorist verbs, and the word translated here “flood” is the etymological ancestor of “cataclysm” – by way of the French language – and words like it; “cataclysmic,” for example.

Like it was before the Flood, “οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου – so will be also the coming of the Son of Man.” Again, the term “the coming” is a noun, and the verb of being is in the future tense. You are at liberty to use the term “point of comparison,” and to explain what it means, and I would encourage you to do just that.

40 – 41. At the Second Coming of Christ, He tells us that there will be a separation; some will be taken up, and others will be left behind, a great title for a book! It seems to me that the Lutherans don’t like the word “rapture,” and perhaps with good reason. Given the popularity of those books, it would probably be best if we were to address the word.

I think there is also a movie, maybe more. I started reading the first book in the series, and saw where this thing was going, and if I’m going to read fiction... The first book is called Left Behind, and the series is commonly known as *The Left Behind Series*, they are works of fiction, they are actually pretty well written, and a lot of people have read them.

From The Web Site;

Does the LCMS believe in the rapture?

Q: *Does The Lutheran Church—Missouri Synod believe in the rapture?*

A: The answer to your question depends on what you mean by "the rapture." The English word "rapture" is derived from the Latin translation of the verb "caught up" in 1 Thess. 4:17 (rapiemur).

Lutherans certainly believe what Paul teaches in this passage, namely, that those who are still living on earth when Christ returns visibly on the last day "will be caught up" ("raptured") together with "the dead in Christ" to "meet the Lord in the air."

Some Christians teach, however, that the "rapture" will take place not on the last day but in connection with an "invisible" coming of Christ occurring before a seven-year period of "tribulation" on earth, allowing Christians to "escape" this tribulation and then later return to earth for a literal "1,000 year reign of Christ."

Lutherans do not believe that these teachings are based on a proper understanding of Scripture. Scripture teaches that all Christians will endure varying degrees of tribulation" until the last day, that Christ will return only once (visibly) to "catch up" ("rapture") all believers, living and dead, into heaven, and that all believers will reign forever with him in heaven. Lutherans understand the "1000 years" of Rev. 20:11-15 to be a figurative reference to Christ's reign here and now in the hearts and lives of believers, which will culminate in our reigning with Christ forever in heaven following his return on the last day.

For more information, you may want to read the Synod's theological commission report titled *The End Times: A Study of Eschatology and Millennialism*.

That piece came up first on a Google search of “Lutheran rapture,” and a lot of the hits on the first page reveal that the Lutherans seem to be conflicted on the matter of the rapture. In preaching this text, and in explaining The Rapture, you might ask whether or not we believe in it and then say “that depends on what you mean by ‘Rapture.’”

It’s a very common thing for a word to have more than one meaning, depending on the context, which often determines which meaning is the correct meaning. In theology, the word “gospel” can mean a lot of things, and is used in a lot of ways, and some of those ways completely distort the meaning of “good news.”

Gospel Music, for example, tends to be self-centered and dwelling on bad news. The word from which that word comes “evangelical” has come to mean exactly the opposite of “good news.” So the word “rapture” has come to mean different things to different people, and as such I avoid using it, and explain that to your hearers just like that.

42. Based on that, the Present Imperative to “γρηγορεῖτε οὖν – stay awake, therefore,” and further articulates why; “ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται – because you do not know on what day your Lord comes.” He told them (36) in a general way that nobody knows when, and now specifically tells them that they don’t know, so be ready.

43. Continuing with the theme of you don’t know, and because you don’t know, you should be ready at any and all times, He talks about a man who owned a house. Unsaid is that the house was broken into by a thief. Of course, if the man had known when the thief was going to break in, he would have been there to thwart the break-in.

Also unsaid, the man in the story would not have even known that a break-in was going to occur. He would have found that out when he got home. At least we know that Jesus will come like a thief in the night, i.e. we know that a break-in will be taking place. We just don’t know when. Perhaps it would behoove us to stay home all the time.

44. That being the case with the man who owned a house, “ὑμεῖς γίνεσθε ἑτοιμοὶ – you also be ready.” The “you” is plural, as it is throughout – He’s talking to the group – and the verb of being is a present imperative. The admonition to be ready stands in apposition to the “stay awake” command, and is more emphatic, using the verb of being.

That adjective “ready” has in Matthew already been used by Jesus twice (22:4, 8) in the telling of the Marriage Feast, to speak of timing; to declare that the feast is ready. Later on, He uses it (25:10), in the telling of the Ten Virgins, to declare that not all of them were ready for the coming of the bridegroom, and with disastrous effects for them.

Be ready “ὅτι ἢ οὐ δοκεῖτε ὥρα ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται – because in the you don’t expect time The Son of Man comes.” The verbs are both present tense, and when would that unexpected time be exactly? Things happen to all of us all the time that we didn’t see that coming. Add this to the list.

45. He rhetorically asks who is “πιστὸς δοῦλος καὶ φρόνιμος – a faithful servant and wise,” and then identifies that person as “ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ – whom the master has set over His household.” We would probably apply this to the Office of Pastor and the Flock.

Johann Albrecht Bengel (1687 – 1752) was a German Lutheran clergyman and scholar whose greatest work is *Exegetical Annotations of the New Testament*, available to read online at Google books and often quoted at biblehub.com. He also sees here the pastor as servant and the flock as the household, noting the definite article “The Pastor.”

I would not rule out here the application of this to the father and his family. In fact, the Pietist among us might make that the primary application. I wonder if all the pastors I know who whine incessantly about how the parents – the father – should be teaching this stuff – especially memory work – know from whence comes that thinking?

Go ahead and tell me about what Moses said about fathers 3500 years ago; that fathers should be doing catechesis with their children at Passover, and I’ll show you a very slippery slope. It’s not that I’m against fathers and mothers teaching their children at home. I’m just against pastors whining so much about so many different things.

I’m in the process of putting together a program that will direct parents how to teach Theology to their children, including materials to use, teaching methodology, and the like. I’m going to give the program to all of my parents, and to each and every pastor who whines to me about how the parents just don’t do what they should be doing.

46. Oh, and I like this; “μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησκει οὕτως ποιοῦντα – Blessed is that servant whom the master of him having come will find him doing.” The first word is the first word in each of the Beatitudes, and like there, here it’s about what God thinks of you. It is not recorded here what God thinks of whiners.

The Pastor who faithfully feeds the flock on the pure Word of God is called a lot of things by a lot of people, and many of those things are not very nice; things worse than “whiner.” Not to worry about them; What’s important is what God thinks of us and what God calls us, and God calls all of us “blessed.”

Sermon Titles

All About the Timing

Knowing, or Not

Like The Flood

Knowing and Not Knowing

When the Thief Comes

The Rapture

Hymns

Songs from the *Advent*, *End Times*, *Church*, *Church Militant*, and *Church Triumphant* sections of the hymnal. Nothing from the *Christmas* section of the hymnal.

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The First Sunday in Advent – November 28, 2010

Entrance into Jerusalem – Matthew 21: 1-11 www.focusonthegospel.com

Introductory

We begin the A series of the lectionary, and the synoptic gospel readings will be mostly taken from Matthew. Besides William Barclay's commentaries, which I find helpful for all the gospels, I have found Gundry to be a helpful Matthew commentary. Both are higher critics, so there are going to be some things that they just don't get – like the virgin birth and the resurrection, for example – so much should be ignored. Gundry especially gets bogged down going into great detail comparing Matthew to the other synoptics, and it's not really helpful, but much good information can still be gleaned.

The account of the entrance of Jesus into Jerusalem is included in all four gospels, an indication of how integral it is to the life and work of Jesus. The matthean account is the appointed text for Advent 1 and Palmarum, the Sixth Sunday in Lent (Palm Sunday) in TLH. LW has this text as the gospel reading for Advent 1, series A, and its parallel from Mark (11: 1-10) for Advent 1, series B, but in Advent 1, series C the lukan parallel is the alternative reading, with Luke 21: 25-36 as the primary.

LW has readings other than this for Palm Sunday, which has always been just a little bit awkward. In LSB series A, B, and C, the johanine account of the entry is appointed for the Palm Sunday Procession. In LSB series B, the markan account and in series C the lukcan account are appointed for Advent 1.

This is not the first time that Jesus has been to Jerusalem. Joseph and Mary were religious people, and we may rightly assume that the Holy Family participated in religious activities, including those at Temple. We have the well-known account of the twelve-year-old Jesus at Temple, for example, and there is no reason to think that visits like that did not continue throughout his childhood and beyond.

While the bulk of Jesus' three year public ministry took place far away from Jerusalem, John has Jesus in Jerusalem and at Temple several times, in 2:13ff. for the cleansing of Temple, then off He goes to hesitantly return for the Feast of Tabernacles in chapter 7, there for the Feast of Dedication (10: 22ff.), just outside of Jerusalem for the raising of Lazarus, and then the account of the entry that we're talking about in chapter 12, and He remains in and around Jerusalem until the end.

There is a school of thought that thinks that John is actually not intended to be a chronological narrative of those three years, but that it all takes place during Holy Week.

If you are going to talk much about Temple, compare and contrast for your hearers Temple and synagogue. There was one Temple in one place, on Mt. Zion in Jerusalem, sort of like the International Center in St. Louis, and there were synagogues in a lot of different places outside Jerusalem, sort of like churches. We see Jesus in synagogues, but except for those instances recorded by John, we do not see Him in Temple until after the entry described here. The difference between those visits and this visit is that there the purpose of this visit is well-known to and articulated by Jesus; He has come to be crucified and to rise again from the dead.

It is necessary that you mention the liturgy every time that this text comes up. Explain that we sing Sanctus before we go to the Sacrament because Jesus is there in the Sacrament, just like He was there on Palm Sunday. You may also want to explain that we sing Nunc Dimittis after the Sacrament because we have beheld Jesus in the Sacrament, just like Simeon has beheld the infant Jesus so long ago. Talk about how we talk to God with His own words, and that's a good thing, and that we should avoid making words up, except for hymns, which are sort of like the sacrificial equivalent of the sermon. If the hymns or the sermon are not God's Word, then you need to change them.

Any time is a good time to review the chronology and the events of Holy Week.

Textual Notes

The exact location of Bethphage, which means “houses of figs,” is somewhat uncertain, but we see that it was near the Mount of Olives, outside the city walls east and north of Jerusalem, about half-way to Bethany. WIK and others think it was “the limit of a Sabbath’s-day journey from Jerusalem...,” about 4,000 feet. WIK links us to another article that tells us about the Church of Bethphage, located on the Mount of Olives and run by the Franciscans.

It is from here that Jesus sent two disciples into “the village opposite you,” to fetch a donkey. The village is almost certainly Bethany, a short distance away and a place where Jesus had friends. The instructions are quite straightforward and well-known to us.

Barclay thinks that the narrative reads like this had been planned in advance, and he may be right. That Jesus brings up the possibility of the two disciples being questioned lends credence to that argument. If you play the thing out, what you really have here is two strangers going into town and taking a donkey and its foal. If this were a western movie and a stranger just sort of took a horse and colt, there would be hell to pay.. Similar payment would have been required in the time of Jesus should one get caught donkey-stealing, and so the disciples are to respond with, “yo dude, we’re cool. Jesus sent us,” to which the owner would have responded, “yo, I knew you were coming, but had to make sure. If it’s Jesus then we’re good.” Probably the donkey-fetching went off without a hitch, because surely Matthew would have let us in on the action had there been any.

Why a donkey? Matthew tells us that there is an OT prophecy that is being fulfilled in Jesus’ riding the donkey into Jerusalem. The words that he quotes here are taken from Zechariah 9:9, which speaks of the coming Messianic King.

Why a donkey? As one of my seminary professors put it, “the main thing about Jesus riding a donkey into Jerusalem was that it wasn’t a white horse.” He then went on to explain that one of the big problems that Jesus had was that people thought He had come to drive out the Roman occupiers. The NT concurs with that idea. We see people almost constantly misunderstanding for what the Christ came. In a day when the war horse would be akin to the modern-day tank, Jesus enters Jerusalem armed only with a BB gun. The word translated “humble” is *πρᾶυς*, a word used three times in Matthew, and the referent each time is Jesus. It appears in 1 Peter in a description of what a Christian woman should be.

The disciples did as they were told, put some of their own clothing on the animal to serve as a saddle, and Jesus did as He had been directed, and He and His entourage made their way up the road to Jerusalem proper.

Where was Jesus sitting exactly? Look at the Greek text and note that the noun “donkey” is feminine, the noun “colt” is masculine, and the noun “clothes” is neuter. The “them” (plural) that Jesus sat on at the end of the sentence is masculine, but there is only one colt. Gundry notes that we are not to see this procession as some sort of circus act, with Jesus straddling the adult donkey and the colt. He thinks that the clothing was stretched

between the two animals, forming a sort of throne for Jesus between them. He says that such a thing is still done in the Middle East. (GUN)

All along the way, in a scene well-known to Christians, Jesus was given a rousing welcome by the people. We are told by Matthew that people were taking off clothing and laying it on the road, and others were cutting off branches of trees and doing the same. We are also told that people were in front of Him, and people were in back of Him, a veritable parade with Jesus in the middle. It is generally thought, and tradition thinks, that the tree branches were from palm trees.

WIK has a nice article on the palm branch. “The palm branch was a symbol of triumph and victory in pre-Christian times. The Romans rewarded champions of the games and celebrated military successes with palm branches. Early Christians used the palm branch to symbolize the victory of the faithful over enemies of the soul, as in the Palm Sunday festival celebrating the triumphal entry of Jesus into Jerusalem. In Judaism, the palm represents peace and plenty, and is one of the Four Species of Sukkot.”

The crowds were “crying out” (κραζον - imperfect active indicative) at Jesus, “saying” (λέγοντες,- present active participle), “Hosanna to the Son of David! Blesses is He who comes in the name of the Lord! Hosanna in the highest.” Did I mention that you should mention the Sanctus in your sermon? Hosanna is a Hebrew compound of the words for “save” and “we pray.” The use of it by the crowd is a request by them to Jesus for Him to give help and salvation to them. “It was the cry for help which a people in distress addressed to their king or their god.” (BCLY) Robertson thinks that “they were now proclaiming Jesus as the Messiah and He let them do it.” He further notes the “song of the angelic host when Jesus was born (Luke 2:14). ‘Hosanna in the highest’ (heaven) as well as here on earth.” (WP)

What happened between this Sunday, when Jesus is being hailed in this manner, and Friday of the same week, when this same crowd was clamoring “crucify” and choosing Barabbas over Him? There is a school of thought that teaches that it was not the same crowd, that it was a different crowd made up of different people. Since we aren’t given any numbers, and since there were several hundreds of thousands of people in Jerusalem for Passover, that is certainly plausible. It is also quite plausible that the two crowds were essentially the same crowd made up of essentially the same people.

Look at what Jesus says and does in the time from Sunday to Friday. He butts heads in a very present and personal manner with the religious establishment. If there was any doubt on Sunday that they were going to make Him go away by any means possible, by Thursday they were more incensed than ever against Him. We note that it was the religious leaders who sent the contingent to Gethsemane to arrest Jesus, they who put Him on trial, they who delivered Him to Pilate, and most importantly for this discussion, they who persuaded the crowds to ask for Barabbas and shout for Jesus’ crucifixion. People change their minds, and sometimes they *do* listen to their religious leaders, and it is entirely possible that the happy Sunday crowd switched sides during the week.

Matthew tells us that Jerusalem is “shaken” by the coming of Jesus. The verb is σείω. BAG and MM cite examples where the word is used figuratively or metaphorically, but in the Bible it is not used in that way, except maybe here, but maybe not. It occurs five times in the NT, three of which are in Matthew, the first of which is here. At the death of Jesus in 27:51, the curtain in Temple split, and the earth was “shaken.” The guards “shook” with fear at the appearance of the angel in 28:4. The writer to the Hebrews uses it in 12:27 in an apocalyptic manner, as does John in Revelation 6:3.

I think that most people take Jerusalem’s being “shaken” figuratively, as in the city is “all shook up” over Jesus’ coming, but is it really beyond the realm of possibility to think that God would literally shake the city in an earthquake-like manner at this very important time in the life of Jesus? He does that kind of stuff, you know, and the construction of the sentence certainly leaves it open to that reading. And we note that Matthew could have told us that God made the city shake, but he doesn’t. But neither does he tell us that God made the earth shake in 27:51, but we don’t question that He did.

The city dwellers ask about the identity of Jesus. Who is this person who attracts so much fanfare and over whose entrance the city is shaken? The crowds who have been in front of Him and behind Him answer that He is a “prophet,” one who proclaims the Word of God, but not referring to Him in messianic terms as they had along the way. And then Jesus goes in and clears the merchants out of Temple, and it’s on.

Law/Gospel

Humble/Exalted – Jesus the Son rides into Jerusalem not as a conquering warrior, but as a humble lamb who will be sacrificed for the people. He will be raised up and exalted by The Father to His right hand, from whence He will come again in glory. The walk with Jesus is a walk that has us humble here and now and exalted there and later.

Salvation Needed/Salvation Gotten – The people here, much like those on Pentecost, understand that they need salvation. That’s what they are asking for from Jesus. By the end of the week He will have accomplished that for them and for all people. Whether or not the Palm Sunday people who made the request for salvation would have recognized that it was gotten is questionable.

Prophecy Made/Prophecy Fulfilled – This is a pretty straightforward approach that can be used when preaching on any number of texts. When promises are made by God there is waiting and doubt and perhaps uncertainty on the part of the people to whom those promises have been made. The OT promise of the coming Christ, for example. Is that promise going to be fulfilled, and when? When the promise is kept the waiting and doubt and uncertainty are over. God has made a lot of promises to us that have not yet been fulfilled, and we wait for their fulfillment. The NT promise of the Second Coming of Christ, for example.

David/Son of David – David is a good example of an OT sinner/saint. He was a Christian, but he did some pretty wicked stuff. We are like David. Jesus is the only perfect example of a saint (holy person). We are accounted to be like Jesus.

Cursed/Blessed – Because of our sin, we are cursed. Because of our sin, Jesus becomes cursed. As the OT says, “cursed is he who hangs on a tree.” On account of His perfect life and death to pay for our sins, we are accounted blessed.

Sermon Titles

A Donkey, a Colt, and a Man

Hosanna to the Son of David!

Entrance Into Jerusalem

Triumphal Entrance

Jesus Goes to Jerusalem

Jesus Enters Jerusalem – Finally

Hymns

The Son of God Goes Forth to War – LSB 661

Crown Him with Many Crowns – LSB 525

Hail, O Source of Every Blessing – LSB 409

Hosanna, Loud Hosanna – LSB 443

All Glory, Laud, and Honor – LSB 442

The Advent of Our King – LSB 331

Lift Up Your Heads, Ye Mighty Gates – LSB 341 (more singable than 340)

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BAG – Walter Bauer, *A Greek-English Lexicon of the New Testament*. Translated by William F. Arndt and F. Wilbur Gingrich, University of Chicago Press, 1979

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FGG – James W. Voelz, *Fundamental Greek Grammar*. Concordia Publishing House, 1993

GUN – Robert H. Gundry, *Matthew – A Commentary on His Literary and Theological Art*, Eerdmans, 1982

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ODCC – F.L. Cross, Editor, *Oxford Dictionary of the Christian Church*. Oxford University Press, 1978

RSV – Revised Standard Version of the Bible. Zondervan Publishing House, 1965

UBD – Merrill F. Unger, *Unger's Bible Dictionary*, Moody Press, 1977.

WP – Word Pictures in the New Testament, A.T. Robertson

VINE – W.E.Vine, Merrill F. Unger, William White, Jr., *An Expository Dictionary of Biblical Words*, Thomas Nelson Publishers, 1984

WIK – www.wikipedia.com

BIB – www.biblos.com

GBO – www.greekbible.com

Digital Classics Library - www.perseus.tufts.edu

Internet Classics Library – www.classics.mit.edu

Christian Classics Ethereal Library - www.ccel.org

Project Wittenberg - www.iclnet.org/pub/resources/text/wittenberg/wittenberg-home.html