

1 S. in Advent 11/28/21  
Luke 19:28-40 C

**BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD!  
PEACE IN HEAVEN AND GLORY IN THE HIGHEST!**

Here comes Jesus ... right on time. Here comes Jesus riding on a colt, on which no one has ever sat, riding into Jerusalem. Here comes Jesus and as He rides in, His disciples spread their cloaks on the road before Him and “the whole multitude of His disciples began to rejoice and praise God with a loud voice for the all the mighty works that they had seen, saying ‘Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest’ (vv. 37-38)!”

And the Pharisees in the crowd cry out, “Teacher, rebuke your disciples (v. 39).” Rebuke your disciples? Why? For what reason? Why say such a thing? Is it because the disciples took the colt? It can’t be that because Jesus had that all pre-arranged. Jesus even had the right password. When they disciples were asked, “Why are you untying the colt?” the password was, “The Lord has need of it’ (v. 34).” So, they took the colt and all was fine and dandy.

Maybe they had to be rebuked because they were littering the streets with their cloaks. No, as soon as Jesus rode over them, they picked them up and put them back on. So, it can’t be that. So, if it they were not to be rebuked because of colts or cloaks, it only leaves the words that they spoke, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest (v. 38)!” That’s the thing they were to be rebuked for. And yet, when you stop to consider it, that call for a rebuke seems a little out of place, doesn’t it?

Consider this: When the angel Gabriel visited the Virgin Mary and told her she would be the mother of God, the angel Gabriel said this,

“And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to Him the throne of His father David, and He will reign over the house of Jacob forever, and of His kingdom there will be no end (1:31-33).”

How about this: On the night when Jesus was born, the whole heavenly host cried out, “Glory to God in the highest, and on earth peace among those with whom He is pleased (2:14)!”

And when Jesus went to John the Baptist to be baptized, John said this about Jesus,

“I baptize you with water, but He who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. His winnowing fork is in His hand, to clear His threshing floor and to gather the wheat into His barn, but the chaff He will burn with unquenchable fire (3:16-17).”

Do you see the pattern here in the Bible? The angel Gabriel, the heavenly chorus, John the Baptist all in so many words look at Jesus and say, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest (vv. 37-38)!” Gabriel, heavenly chorus, John all said that about Jesus because He was coming to do mighty works.

When the disciples cried out those words, when Jesus was riding into Jerusalem on a colt, they had seen His mighty works. And they had seen a lot. They had seen Jesus cast out demons. They had seen Jesus cleanse lepers, made the deaf hear, and the blind see; they had seen Jesus raise the son of the widow at Nain who was dead; and they had seen Jesus do the same for Jairus’ daughter. They had seen Jesus feed 5,000 men with a few loaves of bread and a couple of fish. They had seen Jesus

do mighty things. So, when they raised their voices to cry out, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest,” they were just following in the pattern set by the angel Gabriel, the heavenly chorus, and John the Baptist (vv. 37-38).

And yet, the Pharisees demand, “Teacher, rebuke your disciples (v. 39).” They didn’t demand that God rebuke the angel Gabriel; nor the heavenly chorus; nor John the Baptist. What’s the deal? What’s going on with these Pharisees? It’s really not that difficult to understand. You see, the Pharisees knew the Messiah was going to come. And they had mighty expectations of what He would do when He came. Their expectation was that He would drive the hated Roman invaders out of their homeland, restore the glory days of King David, and re-establish Israel as a super-power. That was their expectation. That’s what they expected Jesus to do. But, Jesus didn’t do that. Instead, He proclaimed the forgiveness of sins, bringing peace with God. They didn’t expect that, so they told Jesus to rebuke His disciples when they cried out, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest” (v. 38).

That’s not so difficult to understand, you see, because you are the multitude of Israel, the followers of Jesus, and as such you are to cry out “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest” (v. 38). But, so often, you don’t. So often, you are just like the Pharisees. You have your own expectations. You want Jesus to come and do for you the mighty works you want Him to do for you; the works that suit your fancy. You want Him to come and bring your health, wealth, happiness, ease, popularity with the world. But He comes to give you forgiveness of sins and peace with God and you look at that and say, “No, I think earthly wealth is better than the crown of life. I want earthly

stuff because that would make me happy, and earthly happiness is better than the eternal joy of heaven. I want to be liked by people, because I fear them more than I fear God.” And you find yourself not crying out as you should. You find yourself not praising God and giving Him thanks, but whining about what you don’t have.

Take an honest look. Whether it’s Israel being a super-power for the Pharisees, or more money and material stuff, ease, for you – ok, they’re all great things. But, they are great things that you can die without. But, forgiveness of sins and peace with God are things that you cannot die without. So, Jesus comes to bring that to you.

Your sins have made you God’s enemy. Those sins have put you under the wrath of God and destined you for the fires of hell forever. But to save you from all of that, Christ Jesus comes from on high as a baby lying in a manger in Bethlehem. He comes riding on a colt into Jerusalem so that He can go to the cross of Calvary and there offer Himself as the once-for-all atoning sacrifice for the sin of all the world.

And that’s exactly what He did. He rode into town to go to the cross. There, the nails pierced His hands and feet; the spear His side; the thorns His brow, and there, He bled and died for you, giving Himself into death as the wages of your sin. He was buried in the tomb and rose to life the 3<sup>rd</sup> day. By doing those mighty works, He won for you the forgiveness of sins and peace with God.

And the Lord Jesus continues to come to you right now, today, in His Word and Baptism and His Holy Supper, to give into your heart that forgiveness and peace that He won for you, so that you can depart this earthly life in peace.

So, on this 1<sup>st</sup> Sunday in Advent, as we see Jesus riding into town right on time, we remember that Jesus comes to us to give us exactly what we need – forgiveness and peace. And that makes us cry out, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest (vv. 37-38)!”