

Palmarum
St. Matthew 21:1-9
March 28th, 2021
Sts. Peter and Paul Evangelical Lutheran Church, UAC
Simpsonville, SC
St. Michael and All Angels Evangelical Lutheran Mission, UAC
Augusta, GA
Pastor Jerald Dulas

Hosanna to the Son of David!

In Nomine Iesu!

In the Name of the Father and of the + Son and of the Holy Ghost. Amen.

Prayer in Pulpit before Sermon:

Almighty and Everlasting God, Who hast caused Thy beloved Son to take our nature upon Himself, that He might give all mankind the example of humility and suffer death upon the cross for our sins: Mercifully grant us a believing knowledge of this, and that, following the example of His patience, we may be made partakers of the benefits of His sacred passion and death, through the same, Thy beloved Son, Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end. Amen.

Grace, mercy, and peace be to you from God our Father and from our Lord and Savior + Jesus Christ. Amen.

Today we see our Lord + Jesus entering triumphantly into the city of King David, Jerusalem, to the shouts of praise and acclamation of the crowds: “Hosanna to the Son of David!”; “Blessed is He Who comes in the Name of the Lord!”; “Hosanna in the highest!”

These are words that we sing every Sunday in the *Sanctus*. The *Sanctus* that we sing before the *Verba Domini*—the Words of Institution—is taken from two places in holy Scripture; from the Old Testament and the New Testament. The Old Testament text is from the Prophet Isaiah, the sixth chapter, where he saw the beatific vision of the Lord God in Heaven. In other words, the *Sanctus* prepares us to receive the Lord’s Body and Blood in bread and wine by first opening up the gates of Heaven, so that we see the Triune Lord God in all of His glory. We sing, “Holy, holy, holy, Lord God of Sabaoth” as a confession that the Triune Lord God has opened the gates of Heaven for us, and that He has come to be with us.

The New Testament passage of the *Sanctus* is taken from today’s Gospel reading from the Apostle and Evangelist St. Matthew: “Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.” Every Sunday we join our voices to the voices of the men of Jerusalem who shout their praise at the arrival of the Son of David. For us, our singing these words is our confession that our Lord + Jesus is triumphantly entering into our midst. The words of the Prophet Isaiah opened the gates of Heaven to reveal our Triune Lord God, and the words of the crowds recorded by the Apostle and Evangelist St. Matthew reveals that our Lord + Jesus is coming down to be in our midst. This is what we sing every Sunday. It is why these words are accompanied with the ringing of bells on the high feast days, as a celebration that our Savior is coming to be with us.

Every Sunday we are connected by the *Sanctus* to the events of today, *Dominica Palmarum*—the Sunday of the Palms. We are connected each Sunday in the *Sanctus* to the crowds waving their palm branches and rejoicing that their King has come to the city of kings. We rejoice in the *Sanctus*

that our Lord + Jesus has come to offer us the Body and Blood that He gave as a perfect once and for all time sacrifice on the tree of the holy cross in bread and wine. We are united to the crowds from today's Scripture, and to all the saints and angels who dwell in Heaven. When we sing the *Sanctus*, we are making a confession that we are now entering into the heavenly, spiritual realm where our Lord God sits upon His throne, and all the saints and angels around Him wave their palm and olive branches in praise and thanksgiving to all that He has done for them. We give Him thanks and praise for the salvation that He has won for us by His suffering and death on our behalf.

Because we have opened to us the gates of Heaven and can see our Lord + Jesus coming to us triumphantly, we certainly have a reason to rejoice and give praise; we have a reason to wave our palm branches, as did the crowds in today's Gospel reading during the Procession. But as much as this Sunday is filled with songs of praise and rejoicing, there is just as much sober reminder of what the cost of our redemption was. Our atonement for sins did not happen without the shedding of blood. The Lamb of God—our Lord + Jesus—must shed His Blood for us on the tree of the holy cross. Therefore, our eyes are taken quickly by the Propers from the crowds rejoicing with palm branches at the arrival of the Lord + Jesus entering triumphantly into Jerusalem, to the Passion of our Lord + Jesus. We are taken quickly to the cross of our Lord and Savior + Jesus, the Christ.

This is why this crucifix rests above our altar. For as the gates of Heaven are opened to us in the words of the *Sanctus*, and our Lord comes down to be with us, we are shown the instrument of our salvation. Our Lord + Jesus comes down to us on His throne of the holy cross. He comes to us from His mercy seat—His throne of grace—where He hands out to all those who believe on Him and His works and merits forgiveness, life and salvation. All those who cling to Him and His works and merits are justified before the throne of the heavenly Father, for the Blood of our Lord + Jesus speaks of our atonement. Our sins have been atoned for by the Blood of our Lord + Jesus.

This Body that He offered as an atonement for us, and His Blood that He shed for us gives to all of us who cling to Him in faith remission of our sins. Therefore, there is cause for rejoicing that our sins have been forgiven. There is certainly cause to come to this altar waving a palm branch and rejoicing that our Lord and Savior has triumphantly entered into our midst riding upon bread and wine to give to us His Body and Blood. Let cast before Him our sins and trespasses as He comes to us. Let us lay all of our transgressions before Him, for He comes to bring us life and salvation. This is certainly a cause for rejoicing.

In the Tenth Sunday after Trinity Sunday, however, we see a different emotion expressed by our Lord + Jesus as He enters Jerusalem to the shouts of praise of the crowds. In that Gospel from the Evangelist St. Luke, the nineteenth chapter, we see our Lord + Jesus weeping as He enters into Jerusalem. Why is He weeping? It is not because He is about to suffer and die. No, He does that willingly. It is because this city that He enters has rejected the Lord God, and will continue to reject the Lord God to its utter destruction. Even many in this crowd cheering Him as He enters will by the end of the week be seeking His crucifixion and death. They will all reject Him and the salvation that He brings.

Our Lord + Jesus continues to weep today for all those who continue to reject Him and the salvation found in His works and merits alone. We should weep for them, too. For as long as they continue to cling to their works, or cling to their unbelief in the Lord + Jesus, they are doomed to be utterly destroyed eternally in Hell. This is why we continue to preach the pure Word of God here in this place, and administer the Sacraments of our Lord + Jesus rightly according to His institution, for through these means the Holy Ghost creates and sustains faith in life to all those who receive these words and promises of the Lord + Jesus. This is the place where rejoicing in the works and the merits of the Lord + Jesus take place, so that all those who join us here in this place also have cause for rejoicing. They no longer need to trust in their false gods and self-imposed works that merit nothing. Here in this place the gates of Heaven are opened to them, as they are to us. We get to see our Triune Lord God reigning

over us when we sing the *Sanctus*. We get to see our Lord + Jesus coming down from Heaven to us when we sing the *Sanctus*. We get to see our Lord's sacrifice for us on the tree of the holy cross, and get to receive from our Lord the gifts He won by His death; forgiveness, life and salvation given to us in bread and wine as we receive His Body and Blood.

Let us therefore, my dear friends, cast off our self-imposed works, our sins, and our false gods. Let us lay them before our Lord + Jesus in confession. For we no longer need them now that we have Him and the salvation found in Him. Let us also come before Him with praise and thanksgiving, for He is the Son of David; the Blessed One Who comes in the Name of the Lord. Hosannas in the highest let us sing today, and for all eternity with all the saints and angels of Heaven. In the Name of our Lord + Jesus Christ. Amen.

Prayer in Pulpit after Sermon:

Almighty and Everlasting God, Who hast led Thy dear Son Jesus Christ through sufferings and death to Thine eternal glory, and hast exalted Him at Thy right hand to be Lord of lords and King of kings: we beseech Thee, grant us Thy good Spirit, that with willing hearts we may receive Him as our King, and follow His example of true humility, that, being made perfect through sufferings, we may enter into eternal glory; through Thy Son, Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

The Votum:

The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus. Amen.

Soli Deo Gloria!