Lutheran Confessions

Large Catechism, Lord's Prayer, 2nd Petition

51] But what is the kingdom of God? Answer: Nothing else than what we learned in the Creed, that **God sent His Son Jesus Christ, our Lord, into the world to redeem and deliver us from the power of the devil, and to bring us to Himself, and to govern us as a King of righteousness, life, and salvation against sin, death, and an evil conscience**, for which end He has also bestowed His Holy Ghost, who is to bring these things home to us by His holy Word, and to illumine and strengthen us in the faith by His power.

52] Therefore we pray here in the first place that this may become effective with us, and that His name be so praised through the holy Word of God and a Christian life that both we who have accepted it may abide and daily grow therein, and that it may gain approbation and adherence among other people and proceed with power throughout the world, that many may find entrance into the Kingdom of Grace, be made partakers of redemption, being led thereto by the Holy Ghost, in order that thus we may all together remain forever in the one kingdom now begun.

53] For *the coming of God's Kingdom to us* occurs in two ways; first, here in time through the Word and faith; and secondly, in eternity forever through revelation. Now we pray for both these things, that it may come to those who are not yet in it, and, by daily increase, to us who have received the same, and hereafter in eternal life. **54]** All this is nothing else than saying: Dear Father, we pray, give us first Thy Word, that the Gospel be preached properly throughout the world; and secondly, that it be received in faith, and work and live in us, so that through the Word and the power of the Holy Ghost Thy kingdom may prevail among us….

Formula of Concord, Solid Declaration, Article VII, 76

76] As Chrysostom says (in Serm. de Pass.) in his Sermon concerning the Passion: Christ Himself prepared this table and blesses it; for no man makes the bread and wine set before us the body and blood of Christ, but Christ Himself who was crucified for us. The words are spoken by the mouth of the priest, but by God's power and grace, by the word, where He speaks: "This is My body," the elements presented are consecrated in the Supper. And just as the declaration, Gen. 1, 28: "Be fruitful, and multiply, and replenish the earth," was spoken only once, but is ever efficacious in nature, so that it is fruitful and multiplies, so also this declaration ["This is My body; this is My blood"] was spoken once, but even to this day and to His advent it is efficacious, and works so that in the Supper of the Church His true body and blood are present.

(Bente, F., *Concordia Triglotta*, Milwaukee, Wisconsin: Northwestern Publishing House, 1997).

Put it into Practice

These questions have been put together to help you as you extend and apply tonight's Scripture to your life.

Prayer

Stir up, we beseech Thee, Thy power, O Lord, and come, that by Thy protection we may be rescued from the threatening perils of our sins, and saved by Thy mighty deliverance; who livest and reignest with the Father and the Holy Ghost, one God, world without end. **AMEN** *(Collect for First Sunday in Advent)*

Word of God: Matthew 21:1-9 (on back)

Questions to Ponder in Prayer

1. What is in Jerusalem? How is that significant for Malachi 3:1?
2. Why did the disciples think they were going to Jerusalem? (Jn 12:12)
3. Why is Jesus going to Jerusalem? (Mt 20:17-19)
4. What does Jesus direct his disciples to do in Bethphage?
5. Why does Jesus ride a colt (young donkey) and not a white stallion?
6. Luke 19:30 tells us that the colt has never been ridden. Compare 1 Samuel 6:1f.
7. Verse 5 cites Zechariah 9:9 "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. Note how…
   (A) This event was foretold in the Old Testament. (B) Jesus is the king. (C) Jesus comes to you. (D) Jesus is righteous. (E) Jesus has salvation.
8. What did they do with their coats? Why?
9. What did they wave? Why?
10. Psalms 113-118 are called the Jewish Hallel. They were sung at during the festive Passover procession and verses during the meal. The acclamations in verse 9 are taken from Psalm 118:25-26. Though they didn't fully understand(Jn 12:16), what they proclaimed was true.
    A)What does "Hosanna" mean? (B) Who is the Son of David? (C) Jesus' coming is sent by God (in the name).
11. In Matthew 21:15-16, the religious authorities didn't like this. Why? See Luke 19:41-44 and John 12:19.
12. The Scriptures speak of three comings(advents) of Jesus. Distinguish them. Which do we celebrate in the season of Advent?
    A. In the flesh.-- John 1:14
    B. In Grace.--John 3:5, Mark 1:15, Romans 14:17, Colossians 1:13-14
    C. In Glory.--Revelation 22:20

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest…

Hymn "**God, in Human Flesh Appearing"** ASBH insert
Lord's Prayer, 6th Petition and Meaning
Zechariah 9:9

7:00 PM "Catechesis"

+ Opening Verses
"O Lord, open Thou(†) my lips..."
from the Psalter, p. 29-30
Hallelujah omitted in Advent

Reading
St. Matthew 21:1-9 *(back)*

Hymn
ASBH: "**God, in Human Flesh Appearing"** (insert)

Catechesis on… *(back)*
St. Matthew 21:1-9
Liturgy
Catechism

+ The Canticle
The Magnificat…… p.33-34

+ The Prayers..... p.36
Kyrie ("Lord, have mercy…")
Lord's Prayer
Salutation p.37
Collect for Sunday
--prayer based on reading
Special Prayers
Collect for Peace p.37
+ Benedicamus & Blessing p.38-39

Catechesis on St. Matthew 21:1-9

Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, [2] saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me. [3] "And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." [4] All this was done that it might be fulfilled which was spoken by the prophet, saying:

[5] "Tell the daughter of Zion,
'Behold, your King is coming to you,
Lowly, and sitting on a donkey,
A colt, the foal of a donkey.' "

[6] So the disciples went and did as Jesus commanded them. [7] They brought the donkey and the colt, laid their clothes on them, and set *Him* on them. [8] And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread *them* on the road. [9] Then the multitudes who went before and those who followed cried out, saying:

"Hosanna to the Son of David!
'Blessed *is* He who comes in the name of the LORD!'
Hosanna in the highest!" (NKJV)

Bound Will

"Namely, that in spiritual and divine things the intellect, heart, and will of the unregenerate man are utterly unable, by their own natural powers, to understand, believe, accept, think, will, begin, effect, do, work, or concur in working anything, but they are entirely dead to what is good, and corrupt, so that in man's nature since the Fall, before regeneration, there is not the least spark of spiritual power remaining, nor present, by which, of himself, he can prepare himself for God's grace, or accept the offered grace, nor be capable of it for and of himself, or apply or accommodate himself thereto, or by his own powers be able of himself, as of himself, to aid, do, work, or concur in working anything towards his conversion, either wholly, or half, or in any, even the least or most inconsiderable part; but that he is the servant [and slave] of sin, John 8, 34, and a captive of the devil, by whom he is moved, Eph. 2, 2; 2 Tim. 2, 26. Hence the natural free will according to its perverted disposition and nature is strong and active only with respect to what is displeasing and contrary to God. (FC SD II 7).

God's Working

"And although God, according to His just, strict sentence, has utterly cast away the fallen evil spirits forever, He has nevertheless, out of special, pure mercy, willed that poor fallen human nature might again become and be capable and participant of conversion, the grace of God and eternal life; not from its own natural, active [or effective] skill, aptness, or capacity (for the nature of man is obstinate enmity against God), but from pure grace, through the gracious efficacious working of the Holy Ghost" (FC SD II 22)

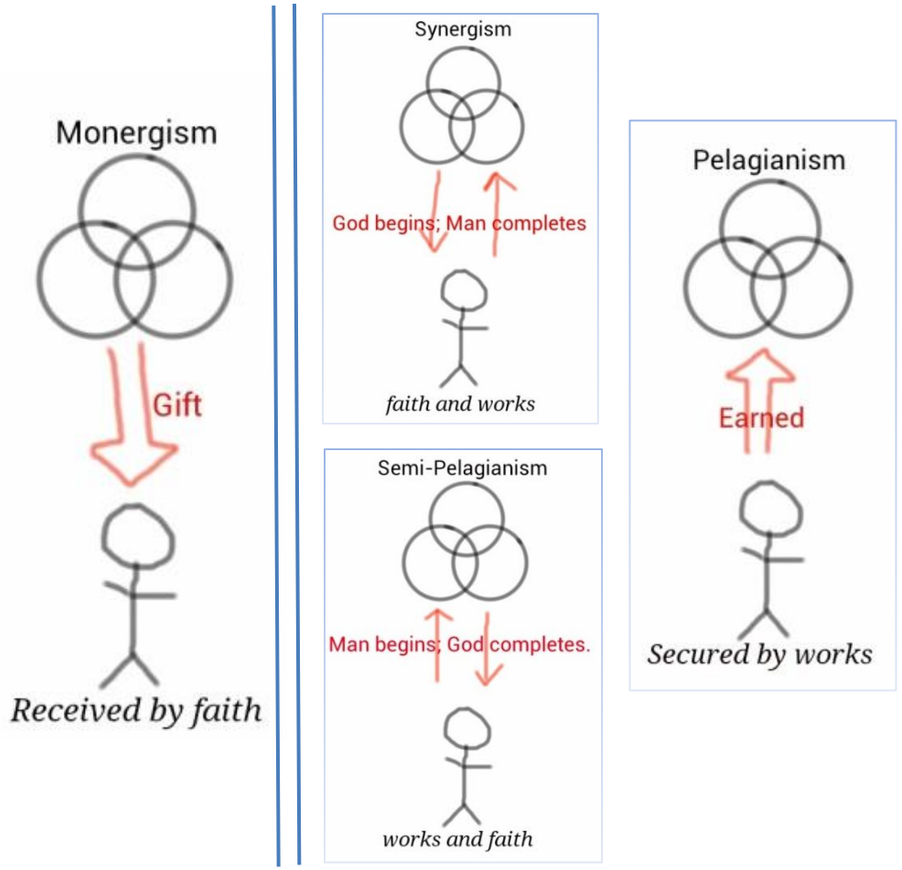
"Thirdly, in this manner, too, the Holy Scriptures ascribe conversion, faith in Christ, regeneration, renewal, and all that belongs to their efficacious beginning and completion, not to the human powers of the natural free will, neither entirely nor half, nor in any, even the least or most inconsiderable part, but in solidum, that is, entirely, solely, to the divine working and the Holy Ghost, as also the Apology teaches" (FC SD II 25).

A New Will

"And although the regenerate even in this life advance so far that they will what is good, and love it, and even do good and grow in it, nevertheless this (as above stated) is not of our will and ability, but the Holy Ghost, as Paul himself speaks concerning this, works such *willing and doing*, Phil. 2, 13. As also in Eph. 2, 10 he ascribes this work to God alone, when he says: *For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein"* (FC SD II 39).

November 29, 2026

Catechesis on St. Matthew 21:1-9



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