

Advent 1 2018

Luke 19: The Lord our Righteousness

²⁸ And when he had said these things, he went on ahead, going up to Jerusalem. ²⁹ When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, ³⁰ saying, “Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. ³¹ If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’ ” ³² So those who were sent went away and found it just as he had told them. ³³ And as they were untying the colt, its owners said to them, “Why are you untying the colt?” ³⁴ And they said, “The Lord has need of it.” ³⁵ And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. ³⁶ And as he rode along, they spread their cloaks on the road. ³⁷ As he was drawing near—already on the way down the Mount of Olives—**the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen,** ³⁸ saying, “**Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!**” ³⁹ **And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”** ⁴⁰ **He answered, “I tell you, if these were silent, the very stones would cry out.”** ¹

In the Name of Jesus.

There is NO ONE who is good; ‘cep fer God!

No one! Says the Good Teacher.

And your poor minister was taken captive this week by that one word: ‘no one.’

Saint Luke records that Elizabeth had a child though a seasoned citizen. Husband Zechariah was on MUTE until he could be helpful instead of annoying. His day came. The boy was born and there was much rejoicing!

⁵⁹ And on the eighth day they came to circumcise the child. And they would have called him Zechariah after his father, ⁶⁰ but his

¹ [The Holy Bible: English Standard Version](#). (2016). (Lk 19:28–40). Wheaton, IL: Crossway Bibles.

mother answered, “No; he shall be called John.” ⁶¹ And they said to her, “NO ONE of your relatives is called by this name.” ⁶² And they made signs to his father, inquiring what he wanted him to be called. ⁶³ And he asked for a writing tablet and wrote, “His name is John.” And they all wondered. ⁶⁴ And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God.²

No doubt he was named ‘John’ to draw everyone’s mind to King David’s friend, son of Saul, who died young. Jonathan died and made way for the king that was NEW.

So when UTTERLY NEW DAVID arrived, Mary’s Boy, HIS pathblazer was unlike all that was old. Dressed as Elijah, but so much more; prophet for the New King—but whose ONLY miracle happened when the water of the sinful Jordan was poured on Jesus; and the first, maybe only child the old couple would have—and his name is one NO ONE of the family ever had!

Today we hear of another: NO ONE:

“Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. ³

Then, six days of work later, before His Day of rest:

⁵⁰ Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, ⁵¹ who had not consented to their decision and action; and he was looking for the kingdom of God. ⁵² This man went to Pilate and asked for the body of Jesus. ⁵³ Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had ever yet been laid.⁴

No one. Who HE is and what HE has done—does now!—is like NO ONE ever, NO ONE else!

² [The Holy Bible: English Standard Version](#). (2016). (Lk 1:59–64). Wheaton, IL: Crossway Bibles.

³ [The Holy Bible: English Standard Version](#). (2016). (Lk 19:30). Wheaton, IL: Crossway Bibles.

⁴ [The Holy Bible: English Standard Version](#). (2016). (Lk 23:50–53). Wheaton, IL: Crossway Bibles.

The Advent of our King is our theme for prayer, my dear ones!
And what a King! What an Arrival! What an Advent!

A NEW John, whose throat was silenced quickly.

An animal on which to enter the capitol; but has JESUS chosen an animal SPECIFICALLY to undercut the disciples' ideal of regal authority? And a BORROWED animal as well!

Then, a tomb, lent, 'til then used by no one.

Part of what the word 'holy' means is something 'set apart.' Sacrifices of the Old Covenant were supposed to be like that: firstfruits, not leftovers; the first, strongest and best, not the afterthoughts. And so, the Lord Jesus is clearly being set forth here as a holy sacrifice, acceptable to God.

And yet, NO ONE 'gets' what Jesus is doing; at least the way He is doing it. (This is where OUR hope and pardon and peace will emerge!)

For the disciples still have the puny power of men on their minds, with their noise, their strewn clothes; the Pharisees too, with one eye on the Romans, surely on the lookout for any rebellion THEY might fear; WE might fear...

'The STONES would cry out!'

E...V...E...R...Y element in these accounts is dripping with irony—the Gospel, what the Lord is doing, can be grasped or understood by....NO ONE!

So, do the stones have more sense? Perhaps; as God's good creation, not troubled by our puny brains and hearts and mouths.

But is not the Creation troubled? With the whole burden of the sin of Adam, and all of Adam's sons?

My FIRST THINKING on this passage—meaning, before prayer and agony and lots of begging and complaining and ordering God about—first thinking was that SOMEONE or SOME...THING, like the STONES, would bear TRUE witness to what was going on with the Lord that day, as He approached Jerusalem!

After the story just prior being a parable about those who do not want their rightful King!

And right following this story, Jesus weeping over a Jerusalem that WILL...NOT.....

THAT is why, as an old carol says about the celebration of Christmas: 'Christmas is come in and NO FOLK SHOULD BE SAD!'

If HE is what NO ONE is and does what NO ONE does and NO ONE grasps or gets or properly gets behind and supportive of Who He is and what He does...

Then going through with the whole thing anyway is the Happy News we may trust: that E...V...E...R...Y second of our time, each step of our travel—the whole thing—Creation, US, seen and unseen, down to the rocks!—the whole thing has been taken over and washed and cleansed and made holy and set apart by the One Saint Luke speaks of, when people went to the tomb on the first day of the New Creation, the New Time: 'but they did not find the body of the LORD—the Lord Jesus!' He is my Lord, Who has redeemed me; purchased and won me from all sins, from death, and from the power of the devil. Not with gold or silver, but with His holy precious blood, and with His innocent suffering and death. That I may be His own. That I may be HIS!

That Lord for you, for me, for all: peace in heaven and glory in the highest! THAT they got right, even if they were thinking wrong about it.

HE would straighten out and make holy what NO ONE else of us could, can, ever will: when the hail 'King of the Jews' was nailed over Him as an accusation; when the NO ONE—FIRST ONE to be PLEDGED a King's Paradise, was the one man perhaps as bad off as Himself that day, next cross over from the lowly King.

My dear ones: as with those cheering Jesus on that day—and their sad record to follow: you and I are going to do it ALL WRONG. And that is ALL RIGHT!

All right for us to confess and admit and pray for and live with all boldness and confidence: that we ARE the NO ONES we've made of ourselves, as Granpa Adam did; but that we are, nevertheless, what NO ONE will ever be evidence-wise satisfied to conclude: dear sons and daughters of the Holy God!

Someone or something fools your poor preacher regularly to conclude that it's my job to EXHAUST what Jesus does and says in the Gospels; instead of what I'm really baptized for; you too:

To point to Him; to adore Him, as He is, just Jesus. To correct others AS we are corrected all along. To boast of being His disciples, as we boast of being those who can never seem to graduate His school!

After the last of our brood graduated from the Lutheran school, my sweetheart and I told the principal that when we add up all those children and years, the Anderson flock spent 50 years going to school there! To which the dear principal added to me and the kindergarten teacher mom: there's just one Anderson left; but I can't get her out of kindergarten!

Now, she has been promoted to PRE-Kindergarten!

Likewise, my dear ones: your Lord gives you no good reason to DEMOTE yourself from ‘disciple,’ ‘cheerleader off quite a bit,’ ‘fully sinful and utterly forgiven!’ No need to despair when your efforts to be good ain’t all that good. BOTH attempts.

LAW-holiness, righteousness: is it self-serving, posturing, preening? Do you act good FOR God--ALONE? Do we pursue purity FOR the sake of others? If not, it still ain’t good! But your King dispels despair! Why else is HE the Lord, OUR Righteousness?! HE claimed me at my Baptism Day! Maybe today I’ll draw inside the lines a little better!

And more important: Gospel-firstfruits and goodness. Do you and I stand OUT as disciples of Jesus, because of the numbers of people pestering us endlessly to hear that comfort and peace bursting from heaven they have heard so sweetly? Or do we do our religion, and speak of it, so others despair of how OUTSTANDING they are, we are, compared to....?

NO FOLK SHOULD BE SAD!

No one, that is, who eats and drinks His Body and His Blood: for heavenly peace NO ONE can cancel, any more than NO ONE can cancel God’s deal with the day to follow night and night to follow day.

Get good while the gettin’s good, my Christians! Looking forward to His Advent to bring us to That Home where Righteousness is at home, for good, for all, in the Name of the Lord, our Righteousness: Jesus. Amen.