**Notes for Next Sunday**

First Sunday in Advent

OLD TESTAMENT – Isaiah 64:1-9

**Oh, that you would rend the heavens and come down, that the mountains would tremble before you! ﻿2﻿ As when fire sets twigs ablaze and causes water to boil, come down to make your name known to your enemies and cause the nations to quake before you! ﻿3﻿ For when you did awesome things that we did not expect, you came down, and the mountains trembled before you. ﻿4﻿ Since ancient times no one has heard, no ear has perceived, no eye has seen any God besides you, who acts on behalf of those who wait for him. ﻿5﻿ You come to the help of those who gladly do right, who remember your ways. But when we continued to sin against them, you were angry. How then can we be saved? ﻿6﻿ All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away. and like the wind our sins sweep us away. ﻿7﻿ No one calls on your name or strives to lay hold of you; for you have hidden your face from us and made us waste away because of our sins. ﻿8﻿ Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand. ﻿9﻿ Do not be angry beyond measure, O LORD; do not remember our sins forever. Oh, look upon us, we pray, for we are all your people.**

V. 1 *Oh that*. Faith turns to the Lord in prayer. Even when God appears barricaded in heaven, ignoring the suffering of His people, faith prays.

V. 1 *rend the heavens.* The sky is compared to a tent curtain. It appears in the time set for this prayer as though the Lord had withdrawn Himself from men, had spread out an impenetrable garment across the heavens and hidden Himself from His children. This prayer makes bold to beseech God to tear this covering wide open and appear in the rift of the clouds. (Leupold)

V. 1 *come down.* The prophet’s chief petition is that God would come down and act to save Judah in some dramatic and powerful way.

VV. 2-3 When God shows Himself and His brilliant light and fire, mountains will quake and nations will tremble. When the Law was given at Mount Sinai, both the mountain and the people trembled (Ex 19:16, 18). (TLSB)

V. 4 *no … God besides you.* Following Isaiah’s lament that Yahweh could have and should have acted like he did in the days of old (63:19b–64:2), in this verse he offers an interlude that celebrates a prominent theme in his book: no other god acts like Yahweh. (CC)

V. 5 *you were angry.* God’s anger culminated in the exile. (CSB)

V. 6 *all of us.* In those words God’s prophet proclaimed a principle that extends to all humanity of all time. He included us as well. (PBC)

V. 6 *filthy rags.* The cloths a woman uses during her period, a time when she is “unclean.”

V. 7 *No one calls on your name.* The note of hopelessness becomes stronger. No encouraging sings may be detected. No one recalls that God is a God who forgives.

V. 8. *clay … potter.* We are as God shapes us to be. God created and shaped the destiny of the chosen people as an artisan fashions clay into a vase. (TLSB)

V. *do not remember our sins.* Our disgusting sins separate us from God, yet faith turns to God and depends on His gracious promises.

GOSPEL – Mark 11:1-10

**As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, ﻿2﻿ saying to them, “Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ﻿3﻿ If anyone asks you, ‘Why are you doing this?’ tell him, ‘The Lord needs it and will send it back here shortly.’” ﻿4﻿ They went and found a colt outside in the street, tied at a doorway. As they untied it, ﻿5﻿ some people standing there asked, “What are you doing, untying that colt?” ﻿6﻿ They answered as Jesus had told them to, and the people let them go. ﻿7﻿ When they brought the colt to Jesus and threw their cloaks over it, he sat on it. ﻿8﻿ Many people spread their cloaks on the road, while others spread branches they had cut in the fields. ﻿9﻿ Those who went ahead and those who followed shouted, “Hosanna!” “Blessed is he who comes in the name of the Lord!”﻿10﻿ “Blessed is the coming kingdom of our father David!” “Hosanna in the highest!” ﻿11﻿ Jesus entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.**

At this point a new section in the Gospel of Mark begins. Jesus arrives in Jerusalem, and the rest of his ministry takes place within the confines of the Holy City. The Triumphal Entry, which inaugurates Passion Week, is a deliberate Messianic action, and the clue to its understanding is found in Zec 9:9 (quoted in Mt 21:5; Jn 12:15). Jesus purposefully offers himself as the Messiah, knowing that this will provoke Jewish leaders to take action against him. (CSB)

The occasion for this text is the culmination of Jesus’ final journey to Jerusalem. Mk 10:32–34 sets the stage as the evangelist reports that Jesus with his disciples are on the road to Jerusalem. As they go, the Lord predicts his Passion and resurrection a third time. After James and John, the sons of Zebedee, make their petitions for places of prominence in the coming glory of the Lord (10:35–45), Jesus tells of his Baptism into death and the cup of his suffering, climaxing the discourse with the statement of the purpose of his coming: “For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (10:45). This is followed by the healing of blind Bartimaeus (10:46–52). The blind beggar acclaims the coming King as “Jesus, Son of David” (v 47) and petitions him for mercy. The blind man receives the gift of sight and follows Jesus on the way to Jerusalem. (Concordia Pulpit Resources - Volume 19, Part 1)