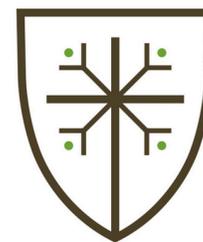


# SERMON NOTES



## A Whisper in the Wind

A STUDY OF THE BOOK OF ECCLESIASTES | LENT 2026 SERMON SERIES

March 29, 2026

### SERMON INFO

#### TITLE

“Jerusalem, The Home of  
Mourning”

#### PREACHER

Rev. Tim Frickenschmidt

#### TEXTS

Ecclesiastes 7:1-6

Philippians 2:5-11

Matthew 21:1-11

### DISCUSSION QUESTIONS

1. How has God used your time in the “house of mourning” to teach you to look beyond life under the sun?
2. What comfort do we find in having a savior who made himself a “best of burden” for us?

### SERMON IN SUMMARY

Palm Sunday marks the beginning of Holy Week and the days leading up to Easter. It is the day we recall Jesus’ entry into Jerusalem on a donkey, accompanied by an enthusiastic crowd. But as Tim explained in his sermon this week, the people’s assumptions about Jesus are entirely wrong. They do not understand who Jesus really is or why he came.

#### The Need

Our gospel passage begins with a need - a strange thing for a Lord or a King. We are used to kings and lords having desires or demands but not needs. The title “Lord” is the same one used for Caesar. It communicates power and authority, not neediness. This isn’t the first time the gospel presents Jesus in this way. In fact, the season of Lent begins with Jesus’ temptation in which he needs food. He needed food because he was truly human. God in the flesh needs. Nothing in the history of human thought comes anywhere close to saying that.

God becomes needy because that’s what we are. We live in an overwhelmingly broken and spiritually needy world. We are conditioned to think and see our world as a secular world in which life under the sun is all there is. We don’t see things as they really are. The crowds of Palm Sunday are no different. As our passage from Ecclesiastes says, they live in the house of feasting. They don’t truly see and understand Jesus because he is in the house of mourning, in a place that sees what lies beyond life under the sun. The house of mourning is a far better teacher than the house of celebrating to guide our thoughts to those things beyond life under the sun. In Matthew 21, Jesus alone is the one looking to his death and it shapes everything he does.

#### The Choice

Matthew is the only Gospel that includes two donkeys in the story. Jesus rides on the previously unriden, unbroken, low-to-the-ground colt. In his choice of animal, Jesus both imitates and critiques the previously conquering kings who have ridden into Jerusalem. The crowds would have been familiar with emperors and kings like Alexander the Great riding in on a giant white war horse. But Jesus comes to conquer in a very different way from these kings. He comes to conquer sin and death and evil, not worldly and political leaders. He doesn’t come with a sword and violence. He comes to bear a much deeper burden.

A donkey is a working class animal. They carry their owner’s burdens, and usually do so begrudgingly. We dismiss them and overlook them but they bear our burdens. Jesus has come to be the ultimate beast of burden, fulfilling the words of the prophet Isaiah by becoming the man of sorrows. Whatever grief you have, Jesus knows it. He not only knows it but he takes it and bears it away. Jesus became what he rode in order that we might become what he alone is - the beloved of God.

Jesus’ entry into Jerusalem caused an uproar in the city. The Gospel writer uses the word from which we get our word seismic. Where Jesus goes, everything begins to quake. When you see him for who he is and what he has done, he will make your life quake. But God has come into the world not just to set everything right again but to gently nourish and sustain everyone he causes to quake. We are invited through Christ to enter into God’s self-emptying love and to offer that which we receive to others. So lay down before him all that you carry and know the true life that he offers.