

# Palm Sunday/Sunday of the Passion April 14, 2019

Year C – the Gospel of Luke

**Lutheran**

## **Living the ^ Lectionary**

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.  
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

### Available on line at:

- ✦ [www.bethlehemlutheranchurchparma.com/biblestudies](http://www.bethlehemlutheranchurchparma.com/biblestudies)
- ✦ Through [www.Facebook.com](http://www.Facebook.com) at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

### Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at [puritaspastor@hotmail.com](mailto:puritaspastor@hotmail.com)
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **Tuesdays at Noon (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<https://whataboutjesus.com/palm-sunday-4/>

### Hymn of the Day

Lutheran Service Book (LSB) 442 The Lutheran Hymnal (TLH) 160

“All glory, laud, and honor” (Processional)

- <https://www.youtube.com/watch?v=fhbYS31TYbs> “First Plymouth Church, Lincoln Nebraska, March 20, 2016. Arrangement: Richard Webster”
- <https://www.youtube.com/watch?v=zHLZJBq-cE8> “Yes, it is "Contemporary", but I think it is well done. I like it. Certainly NOT OVER the TOP. (and I'm 70+)” [Mike Rogers](#)

## Lutheran Service Book (LSB) 438 The Lutheran Hymnal (TLH) 142 “A Lamb goes uncomplaining forth”

- <https://www.youtube.com/watch?v=756FTRuX-Nw> [Lutheran Quartet](#)  
“Acapella version ... from the 1941 Lutheran Hymnal, with onscreen lyrics”
- <https://www.youtube.com/watch?v=TdzUeMS8EGc> “A Lenten Cantata composed by David von Kampen (b. 1986) sung by the Lincoln Lutheran Choir November 20th, 2016 First Plymouth Church, Lincoln NE”

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001  
by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

OT – “For the LORD will vindicate<sup>[a]</sup> his people...”

Psalm – “Oh give thanks to the LORD...”

Epistle – “...at the name of Jesus every knee should bow...”

Gospel – The Plot to Kill Jesus... ***“Father, into your hands I commit my spirit!”***

**Deuteronomy 32:36-39; Revised Common Lectionary (RCL), Isaiah 50:4-9a (Next week: The Resurrection of our Lord, Sunrise; Job:19:23-27; Easter, Isaiah 65:17-25; RCL, Acts 10:34-43)**

### [Deuteronomy](#) Chapter 32

“The prophetic and historical song of Moses, showing forth the nature of God's doctrine, [Deu 32:1-3](#). The character of God, [Deu 32:4](#). The corruption of the people, [Deu 32:5](#), [Deu 32:6](#). They are called to remember God's kindness, [Deu 32:7](#), and his dealings with them during their travels in the wilderness, [Deu 32:8-14](#). Their ingratitude and iniquity, [Deu 32:15-18](#). They are threatened with his judgments, [Deu 32:19-28](#). A pathetic lamentation over them because of their sins, [Deu 32:29-35](#). Gracious purposes in their behalf, mixed with reproaches for their manifold idolatries, and threatenings against his enemies, [Deu 32:36-42](#). A promise of salvation to the Gentiles, [Deu 32:43](#). Moses, having finished the song, warmly exhorts the people to obedience, [Deu 32:44-47](#). God calls him up to the mount, that he may see the good land and then die, [Deu 32:48-52](#)...

On the inimitable excellence of this ode much has been written by commentators, critics, and poets - and it is allowed by the best judges to contain a specimen of almost every species of excellence in composition. It is so thoroughly poetic that even the dull Jews

themselves found they could not write it in the prose form; and hence it is distinguished as poetry in every Hebrew Bible by being written in its own hemistichs or short half lines, which is the general form of the Hebrew poetry; and were it translated in the same way it would be more easily understood. The song itself has suffered both by transcribers and translators, the former having mistaken some letters in different places, and made wrong combinations of them in others. As to the translators, most of them have followed their own fancy, from good Mr. Ainsworth, who ruined it by the most inanimate rhyming version, to certain latter poets, who have cast it unhallowedly into a European mould..." (continued after the reading)

<sup>36</sup> For the LORD will vindicate<sup>[a]</sup> his people  
and have compassion on his servants,  
when he sees that their power is gone  
and there is none remaining, bond or free.

<sup>37</sup> Then he will say, 'Where are their gods,  
the rock in which they took refuge,

<sup>38</sup> who ate the fat of their sacrifices  
and drank the wine of their drink offering?

Let them rise up and help you;  
let them be your protection!

<sup>39</sup> "See now that I, even I, am he,  
and there is no god beside me;  
I kill and I make alive;  
I wound and I heal;  
and there is none that can deliver out of my hand.

a. [Deuteronomy 32:36](#) Septuagint *judge*

"...The Lord shall judge his people - He has an absolute right over them as their Creator, and authority to punish them for their rebellions as their Sovereign; yet he will repent himself - he will change his manner of conduct towards them, when he seeth that their power is gone - when they are entirely subjugated by their adversaries, so that their political power is entirely destroyed; and there is none shut up or left - not one strong place untaken, and not one family left, all being carried into captivity, or scattered into strange lands. Or, he will do justice to his people, and avenge them of their adversaries..."

➤ <https://www.sacred-texts.com/bib/cmt/clarke/deu032.htm> Commentary on the Bible, by Adam Clarke, [1831], at sacred-texts.com

**Psalm 118:19-29 or Psalm 31:9-16; RCL, Psalm 118:1-2, 19-29 or Psalm 31:9-16 (Psalm 118:15-29, Psalm 16; RCL, Psalm 118:1-2, 14-24)**

*"Psalm 118 is the last psalm in a group of six psalms in Book Five known as the "the Egyptian Hallel" (Psalms 113-118), psalms that are used in present-day Jewish life at the Passover meal on the eighth day of that annual spring celebration.*

*Psalms 113 and 114 are recited before the meal. Psalms 115-118 are recited at the conclusion of the meal while drinking the fourth cup of celebratory wine. Many scholars maintain that in ancient Jewish life Psalm 118 was used in liturgical processions, perhaps an entrance liturgy into the temple in Jerusalem. According to the Mishnah, a document that interprets the Torah, the procession around the altar that took place on seven successive days during the Feast of Tabernacles was accompanied by the recitation of Psalm 118:27.*

*In present-day Christian lectionary use, Psalm 118:1-2 and 14-24 is the psalm reading for Easter Sunday in all three years; Psalm 118:1-2 and 19-29 is the reading for Palm Sunday in all three years; and Psalm 118:14-29 is the psalm reading for the second Sunday of Easter in Year C. All four of the New Testament gospel writers use the words of Psalm 118:26 -- "Blessed is the one who comes in the name of the Lord" -- in their Palm Sunday narratives (Matthew 21:9; Mark 11:9-10; Luke 19:38; and John 12:13). In Mark 12, Jesus quotes Psalm 118:22 -- "The stone the builders rejects has become a cornerstone" -- as the explanation for the so-called Parable of the Vineyard. Peter quotes the same verse in Acts 4:11 in reference to Jesus; Paul alludes to it in Ephesians 2:20-21; and the words of Psalm 118:6 -- "The Lord is for me; I will not fear" -- echo in Romans 8:3 and Hebrews 13:6. Thus, Psalm 118 has a rich and varied history of transmission and use in both Jewish and Christian life..."*

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2380](https://www.workingpreacher.org/preaching.aspx?commentary_id=2380)  
*Nancy deClaisé-Walford Professor of Old Testament and Biblical Languages, McAfee School of Theology, Mercer University, Atlanta, GA*

## **Psalm 118:19-29**

Open to me the gates of righteousness,  
that I may enter through them  
and give thanks to the LORD.

<sup>20</sup> This is the gate of the LORD;  
the righteous shall enter through it.

<sup>21</sup> I thank you that you have answered me  
and have become my salvation.

<sup>22</sup> The stone that the builders rejected  
has become the cornerstone.<sup>[a]</sup>

<sup>23</sup> This is the LORD's doing;  
it is marvelous in our eyes.

<sup>24</sup> This is the day that the LORD has made;  
let us rejoice and be glad in it.

<sup>25</sup> Save us, we pray, O LORD!  
O LORD, we pray, give us success!

<sup>26</sup> Blessed is he who comes in the name of the LORD!  
We bless you from the house of the LORD.

<sup>27</sup> The LORD is God,  
and he has made his light to shine upon us.

Bind the festal sacrifice with cords,  
up to the horns of the altar!

- <sup>28</sup> You are my God, and I will give thanks to you;  
you are my God; I will extol you.
- <sup>29</sup> Oh give thanks to the LORD, for he is good;  
for his steadfast love endures forever!

a. [Psalm 118:22](#) Hebrew *the head of the corner*

“Psalm 118 has been and is an extraordinarily important psalm in the history of Judaism and Christianity.

It was Martin Luther’s favorite -- “My own beloved psalm,” as he put it. Luther considered verse 17 to be “a masterpiece,” and he asserted that “all the saints have sung this verse and will continue to sing it to the end.”<sup>1</sup>

Luther’s “masterpiece” is a good place to start in appreciating and appropriating the message(s) of Psalm 118. It serves as a summary of the psalmist’s account of having been delivered from deadly threat into the renewed opportunity to live (verses 5-18), an experience for which the psalmist thanks God in what appears to be a liturgical enactment (verses 19-29; see “thanks(s)” in verses 19, 21, 28, 29, as well as in verse 1)...”

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=203](https://www.workingpreacher.org/preaching.aspx?commentary_id=203)  
[5 J. Clinton McCann](#) Evangelical Professor of Biblical Interpretation, Eden Seminary, Saint Louis, MO

+++++

“The last words that Jesus spoke from the cross, according to Luke, were taken from this psalm:

"Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit.' Having said this, he breathed his last." (Luke 23:46; see **Psalm 31:5**). The last words of Stephen before he died as a martyr were also from this psalm, "Lord Jesus, receive my spirit." (Acts 7:59).

**My Times Are In Your Hand**

The fact that Psalm 31 contains one of the "seven last words from the cross" is reason enough to consider it for preaching. It is in fact possible that Jesus recited the entire psalm or at least longer parts of it, with Luke reporting only this verse.

The psalm is thus associated with the death of Jesus and of Stephen. A portion of it (verses 9-16) is assigned by the lectionary to Passion Sunday (also known as Palm Sunday) in all three series, A, B, and C, with the focus on verse 5 as the antiphon. Because of these associations, the psalm has long been used at the time of death.

Psalm 31, however, also has something important to say about the life of the believer. Our approach here will be to consider the psalm as a whole, as the basis for a sermon. The theme is that of *trusting* in the Lord, no matter what...”

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=874](http://www.workingpreacher.org/preaching.aspx?commentary_id=874)  
[James Limburg](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

**Psalm 31:9-16**

- <sup>9</sup> Be gracious to me, O LORD, for I am in distress;  
 my eye is wasted from grief;  
 my soul and my body also.
- <sup>10</sup> For my life is spent with sorrow,  
 and my years with sighing;  
 my strength fails because of my iniquity,  
 and my bones waste away.
- <sup>11</sup> Because of all my adversaries I have become a reproach,  
 especially to my neighbors,  
 and an object of dread to my acquaintances;  
 those who see me in the street flee from me.
- <sup>12</sup> I have been forgotten like one who is dead;  
 I have become like a broken vessel.
- <sup>13</sup> For I hear the whispering of many—  
 terror on every side!—  
 as they scheme together against me,  
 as they plot to take my life.
- <sup>14</sup> But I trust in you, O LORD;  
 I say, "You are my God."
- <sup>15</sup> My times are in your hand;  
 rescue me from the hand of my enemies and from my persecutors!
- <sup>16</sup> Make your face shine on your servant;  
 save me in your steadfast love!

"The Psalms enrich preaching during Holy Week and Easter, even if few preachers base an entire sermon on the Psalms.

Jesus prayed the Psalms from the cross, and the Gospels quote the Psalms to tell of Jesus' passion. Strong liturgical traditions invoke the Psalms during Holy Week and Easter. Most important, at a season when Jesus' humanity is so fully revealed, the Psalms show what it means to be a human being before God. No book of the Bible is more forthright about human experience, and none more militantly declares God's faithfulness, even when God seems absent. There is every reason for preachers to mine the Psalms in Holy Week and Easter, as preachers have done from the beginning of the Christian story.

If your congregation uses this Sunday as Palm Sunday; celebrating Jesus' triumphal entry into Jerusalem; you'll do well to bypass the lectionary Psalm, and use Psalm 24 instead. "Lift up your heads, O gates! And be lifted up, O ancient doors! That the King of glory may come in." (24:7). This Psalm is fit for a king to enter a city...

But if your congregation observes this day as the Sunday of the Passion, Psalm 31 does important business.

First, it shows human suffering in the most graphic terms. If an aim of worship on this day is to ponder Jesus' passion, Psalm 31 goes there. Second, Psalm 31 proclaims God's

faithfulness. By quoting this Psalm, Jesus expressed his trust in God; even when God did not deliver him from crucifixion.

In Luke's version of the passion (23:46), Jesus died praying Psalm 31:5: "Father, 'Into your hand I commit my spirit.'" But Luke did not quote the next line, "you have redeemed me, Oh Lord, faithful God." Perhaps the implication is that Jesus committed his spirit into God's hands, *no matter what*. Jesus never stopped trusting God even when he felt abandoned.

It could be that Jesus prayed the whole Psalm from the cross,<sup>1</sup> writes biblical scholar James Limburg. Of course, there is no way to know for sure. But we may faithfully imagine Psalm 31 in the broader context of Holy Week..."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=921](http://www.workingpreacher.org/preaching.aspx?commentary_id=921)  
[Nancy Koester](#) Adjunct Professor, Augsburg College, Minneapolis, Minn

**Philippians 2:5-11; RCL, the same reading (1 Corinthians 15:51-57, 1 Corinthians 15:19-26; RCL, 1 Corinthians 15:19-26)**

### Read Philippians 2:1-13

*"...It would be difficult to find a more influential passage in all of Scripture than today's epistle reading from Philippians.*

*Often called "the Christ Hymn," on the supposition that Paul is quoting at least in part a very early hymn from the worship of the church, these verses have generated and shaped endless debates about the nature of Christ's humanity and divinity, his saving work, and its relationship to the Christian life. So much can be -- and has been -- said about this passage.*

*One thing is needful. This is the drama of Christ's redemptive incursion into the depths of our bondage and despair. This is the story of God with us, told from the standpoint of his incarnation as a slave*

*Today we hear of Christ himself taking the form of a slave, humbling himself even to the point of death by crucifixion -- the execution reserved for slaves and traitors in the Roman Empire. Paradoxically, our liberation comes from Christ's voluntary bondage, which is his entry into our bondage. This movement by Christ is the heartbeat of the exhortation that begins and ends today's passage. If we want to become like Christ, we begin by hearing how Christ became like us, and continues to come among us. Then, and only then, are we ready to hear about "the imitation of Christ."..."*

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=1009](http://www.workingpreacher.org/preaching.aspx?commentary_id=1009)  
[Susan Eastman](#) Assistant Professor of the practice of the Bible and Christian Formation, Duke Divinity School, Durham, NC

<sup>5</sup> Have this mind among yourselves, which is yours in Christ Jesus,<sup>[a]</sup> <sup>6</sup> who, though he was in the form of God, did not count equality with God a thing to be grasped,<sup>[b]</sup> <sup>7</sup> but emptied himself, by taking the form of a servant,<sup>[c]</sup> being born in the likeness of men. <sup>8</sup> And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup> Therefore God has highly exalted him and bestowed on him the name that is above every name, <sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and

under the earth,<sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

- a. [Philippians 2:5](#) Or *which was also in Christ Jesus*
- b. [Philippians 2:6](#) Or *a thing to be held on to for advantage*
- c. [Philippians 2:7](#) Or *slave* (for the contextual rendering of the Greek word *doulos*, see Preface)

“For many scripture readers, Philippians 2:5-11 is a favorite. But this Sunday we have the rare privilege of hearing it in its original context.

Paul does not write Philippians 2:5-11 apart from the appeals of verses 1-4 and 12-13. Often as Philippians 2:5-11 is mined for answers to questions of dogma, Paul’s rhetorical purpose is primarily to give a pattern of thinking and living for believers in Philippi -- one grounded in the way of Jesus...

### **The way of Jesus**

Verse five bridges Paul’s appeal (Philippians 2:1-4) to what follows: “have this mind among you that also was in Christ Jesus” (my translation). These words couch what follows as a mindset or way of thinking (*touto phroneite*, “Think this”), which for Paul plays a critical role in ethical behavior (see Romans 12:1-2; also Colossians 4:10-11; Ephesians 4:17, 23). Stated otherwise, how we think profoundly influences how we live.

For nearly a century, Philippians 2:6-11 has been known as a “Christ hymn” that may predate Paul. But whether it is pre-Pauline or a hymn are both uncertain. Clearly the passage matters to Paul, and here it issues a masterfully evocative contrast between the pattern of life and actual status of Jesus the Messiah:

- the form of God vs. that of a slave (verses 6-7)
- being equal to God vs. in human likeness (verses 6-7)
- humbled vs. highly exalted (verses 8-9)
- obedience vs. lordship (verses 8, 11)
- death vs. eternal glory (verses 8-11)
- earthly vs. heavenly realities (verses 8, 10-11)

The verses that follow only affirm further Paul’s primary rhetorical aim in Philippians 2:6-11 as encouraging obedience (verse 12) and constructive public witness (verses 14-16). The language “work out your own salvation with fear and trembling” (verse 12) is routinely troublesome for Protestants, who fear it implies a form of “works righteousness.” But Paul’s focus in Philippians 2:1-13 has nothing to do with salvation (how one is saved). Instead, Paul is concerned here with how “saved” (believing) people *live out* their salvation *here and now in the world*. And these are matters of obedience, humility, and public witness -- “for it is God who is at work in you, enabling you both to will and to work for God’s good pleasure” (verse 13)...”

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=3436](http://www.workingpreacher.org/preaching.aspx?commentary_id=3436) Troy Troftgruben Assistant Professor of New Testament, Wartburg Theological Seminary, Dubuque, Iowa

+++++

“...the apostle inserts verses taken from a Christological hymn into his lengthy exhortation. This means that we encounter here a sample of the liturgical tradition of the early church. If Paul wrote his Letter to the Philippians between 61 and 63 C.E., then this hymn was probably composed just one or two decades after the death of Jesus.

In concise phrases, the hymn sketches the entire mission of Jesus Christ, starting with his preexistence (Philippians 2:6), continuing with his incarnation and life on earth (v. 7), highlighting his death on the cross (verse 8), and concluding with his exaltation and universal adoration (verses 9–11). This mission is the example *par excellence* for the attitude that Paul endorses, and thus for communal harmony. It displays how Jesus went from the summit of divine glory to the nadir of human suffering and death...”

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2181](http://www.workingpreacher.org/preaching.aspx?commentary_id=2181) *Christian A. Eberhart* Professor of Religious Studies, University of Houston, Houston, Texas

**Luke 22:1-23:56 or Luke 23:1-56 or John 12:20-43; RCL, Luke 19:28-40 or Luke 22:14-23:56 or Luke 23:1-49 (John 20:1-18, Luke 24:1-12,; RCL, the same readings)**

*“...Today's Gospel talks about a different kind of foolishness. It talks about the foolishness of the glory of the cross. It is recorded in John right after the verses that describe Jesus entering Jerusalem on a donkey to the cheers of the Passover Pilgrims.*

*The Holy Spirit inspired John to remember how Jesus spoke of the cross. Jesus said, "The hour has come for the Son of Man to be glorified." He meant that it was time for His enemies to begin the process that led to His crucifixion. Now, how, exactly, are appearing before a kangaroo court, getting beat to a pulp, and then dying on a cross in any way glorifying? Yet, that is what Jesus said. To the world, this is foolishness...”*

- <http://lcmssermons.com/index.php?sn=513> Pastor [James T. Batchelor](#), Good Shepherd Lutheran Church, Hoopeston, IL

## “The Holy Gospel according to St. John, the 12th Chapter”

### **Some Greeks Seek Jesus**

<sup>20</sup> Now among those who went up to worship at the feast were some Greeks. <sup>21</sup> So these came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we wish to see Jesus.” <sup>22</sup> Philip went and told Andrew; Andrew and Philip went and told Jesus. <sup>23</sup> And Jesus answered them, *“The hour has come for the Son of Man to be glorified. <sup>24</sup> Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. <sup>25</sup> Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. <sup>26</sup> If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.*

### **The Son of Man Must Be Lifted Up**

<sup>27</sup> *“Now is my soul troubled. And what shall I say? ‘Father, save me from this hour’? But for this purpose I have come to this hour. <sup>28</sup> Father, glorify your name.”* Then a voice came from heaven: “I have glorified it, and I will glorify it

again.”<sup>29</sup> The crowd that stood there and heard it said that it had thundered. Others said, “An angel has spoken to him.”<sup>30</sup> Jesus answered, *“This voice has come for your sake, not mine.<sup>31</sup> Now is the judgment of this world; now will the ruler of this world be cast out.<sup>32</sup> And I, when I am lifted up from the earth, will draw all people to myself.”*<sup>33</sup> He said this to show by what kind of death he was going to die.<sup>34</sup> So the crowd answered him, “We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?”<sup>35</sup> So Jesus said to them, *“The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going.<sup>36</sup> While you have the light, believe in the light, that you may become sons of light.”*

### **The Unbelief of the People**

When Jesus had said these things, he departed and hid himself from them.<sup>37</sup> Though he had done so many signs before them, they still did not believe in him,<sup>38</sup> so that the word spoken by the prophet Isaiah might be fulfilled

“Lord, who has believed what he heard from us,  
and to whom has the arm of the Lord been revealed?” [Cited from Isa. 53:1](#)

<sup>39</sup> Therefore they could not believe. For again Isaiah said,

<sup>40</sup> “He has blinded their eyes  
and hardened their heart,  
lest they see with their eyes,  
and understand with their heart, and turn,  
and I would heal them.” Cited from Isa. 6:10

<sup>41</sup> Isaiah said these things because he saw his glory and spoke of him.

<sup>42</sup> Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; <sup>43</sup> for they loved the glory that comes from man more than the glory that comes from God.

“Be careful with what you ask for, because you just might get it. The Greeks who came to Jerusalem had no idea what they were about to receive when they asked of the disciple Philip, “Sir, we wish to see Jesus” (v. 21b). They had come to Jerusalem to celebrate the Passover, and they wanted to see the King of the Jews. Little did they realize that they would behold the Angel of Death passing over the Holy City. But it was not for their death that He came, but He came for the death of the Christ—He came for the life of the world.

What the Greeks would see would not be what they expected of their wish to see Jesus. Here is this Jesus speaking to them in terms of being lifted up, of dying, and of rising. They may have thought it all to be Greek to them—or at least Aramaic—but this may well have caused some consternation among them, for the Son of Man whom they came to see was speaking of His impending death, speaking in terms of His immediate future, in terms of their eternity...

The Greeks had no idea they would see Jesus and the fullness of His love. They received more than they asked, but this is the modus operandi of our Lord, for when we ask to see Him, He gives us to see Him for who He truly is: the God of love, His love shown us in His being lifted up on the cross to draw us to Himself, to win the total, complete, and perfect forgiveness of our sins, the same total, complete, and perfect forgiveness He gives in Holy Baptism, Holy Absolution, Holy Scripture, and Holy Communion, and by the Holy Spirit we receive these gifts in faith. Our Lord, who comes to us in Word and Sacraments, gives us the fullness of who He is, for when we see Jesus, we see the whole lot of Him, for He does not deal with us or give His Means of Grace fractionally. He does not give us a percentage of Himself, but He gives us all of Himself, His Name, and with His Name all His blessings and gifts. In a few moments the bread will be broken, but you will receive the fullness of the forgiveness He won for you while He was lifted up on the cross, giving you the very body He gave and the very blood He shed for you. ...”

- <http://lcmssermons.com/index.php?sn=390> Pastor Mark Schlamann  
Shepherd of the Hills Evangelical Lutheran Church, Morgantown,  
Indiana

## “The Holy Gospel according to St. Luke, the 22<sup>nd</sup> and 23<sup>rd</sup> Chapters”

### The Plot to Kill Jesus

**Chapter 22** Now the Feast of Unleavened Bread drew near, which is called the Passover. <sup>2</sup> And the chief priests and the scribes were seeking how to put him to death, for they feared the people.

### Judas to Betray Jesus

<sup>3</sup> Then Satan entered into Judas called Iscariot, who was of the number of the twelve. <sup>4</sup> He went away and conferred with the chief priests and officers how he might betray him to them

### The Passover with the Disciples

.... <sup>8</sup> So Jesus sent Peter and John, saying, *“Go and prepare the Passover for us, that we may eat it.”* ... <sup>13</sup> And they went and found it just as he had told them, and they prepared the Passover.

### Institution of the Lord's Supper

...<sup>15</sup> And he said to them, *“I have earnestly desired to eat this Passover with you before I suffer. <sup>16</sup> For I tell you I will not eat it<sup>[b]</sup> until it is fulfilled in the kingdom of God.”* <sup>17</sup> And he took a cup, and when he had given thanks he said, *“Take this, and divide it among yourselves. <sup>18</sup> For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”* <sup>19</sup> And he took bread, and when he had given thanks, he broke it and gave it to them, saying, *“This is my body, which is given for you. Do this in remembrance of me.”* ...

### Who Is the Greatest?

<sup>24</sup> A dispute also arose among them, as to which of them was to be regarded as the greatest.

<sup>25</sup> And he said to them, ... *But I am among you as the one who serves.*

### Jesus Foretells Peter's Denial

<sup>31</sup> *“Simon, Simon, behold, Satan demanded to have you,<sup>[t]</sup> that he might sift you like wheat, <sup>32</sup> but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.”* ...

## Scripture Must Be Fulfilled in Jesus

...<sup>37</sup> *For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment.*"<sup>38</sup> *And they said, "Look, Lord, here are two swords."* *And he said to them, "It is enough."* [Cited from Isa. 53:12](#)

## Jesus Prays on the Mount of Olives

<sup>41</sup> And he withdrew from them about a stone's throw, and knelt down and prayed, <sup>42</sup> saying, *"Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."*

## Betrayal and Arrest of Jesus

<sup>47</sup> While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, <sup>48</sup> but Jesus said to him, *"Judas, would you betray the Son of Man with a kiss?"* ...

## Peter Denies Jesus

<sup>54</sup> Then they seized him and led him away, bringing him into the high priest's house, and Peter was following at a distance... And immediately, while he was still speaking, the rooster crowed. <sup>61</sup> And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, *"Before the rooster crows today, you will deny me three times."* <sup>62</sup> And he went out and wept bitterly.

## Jesus Is Mocked

<sup>63</sup> Now the men who were holding Jesus in custody were mocking him as they beat him. <sup>64</sup> They also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" <sup>65</sup> And they said many other things against him, blaspheming him.

## Jesus Before the Council

<sup>66</sup> When day came, the assembly of the elders of the people gathered together, both chief priests and scribes... <sup>70</sup> So they all said, "Are you the Son of God, then?" And he said to them, *"You say that I am."* <sup>71</sup> Then they said, "What further testimony do we need? We have heard it ourselves from his own lips."

- a. [Luke 22:8](#) Greek *he*
- b. [Luke 22:16](#) Some manuscripts *never eat it again*
- c. [Luke 22:20](#) Some manuscripts omit, in whole or in part, verses [19b-20](#) (*which is given... in my blood*)
- d. [Luke 22:31](#) The Greek word for *you* (twice in this verse) is plural; in verse [32](#), all four instances are singular
- e. [Luke 22:33](#) Greek *He*
- f. [Luke 22:34](#) Greek *He*
- g. [Luke 22:44](#) Some manuscripts omit verses [43](#) and [44](#)
- h. [Luke 22:50](#) Or *bondservant*

## Jesus Before Pilate

**Chapter 23** Then the whole company of them arose and brought him before Pilate. <sup>2</sup> And they began to accuse him, saying, "We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king." <sup>3</sup> And Pilate asked him, "Are you the King of the Jews?" And he answered him, *"You have said so."* <sup>4</sup> Then Pilate said to the chief priests and the crowds, "I find no guilt in this man." <sup>5</sup> But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

## Jesus Before Herod

<sup>6</sup> When Pilate heard this, he asked whether the man was a Galilean. <sup>7</sup> And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod... Then, arraying him in splendid clothing, he sent him back to Pilate. <sup>12</sup> And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

<sup>13</sup> Pilate then called together the chief priests and the rulers and the people, <sup>14</sup> and said to them, "You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. <sup>15</sup> Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. <sup>16</sup> I will therefore punish and release him."<sup>[a]</sup>

## Pilate Delivers Jesus to Be Crucified

<sup>18</sup> But they all cried out together, "Away with this man, and release to us Barabbas... they kept shouting, "Crucify, crucify him!"... <sup>24</sup> So Pilate decided that their demand should be granted. <sup>25</sup> He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

## The Crucifixion

<sup>26</sup> And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus... <sup>32</sup> Two others, who were criminals, were led away to be put to death with him. <sup>33</sup> And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left...

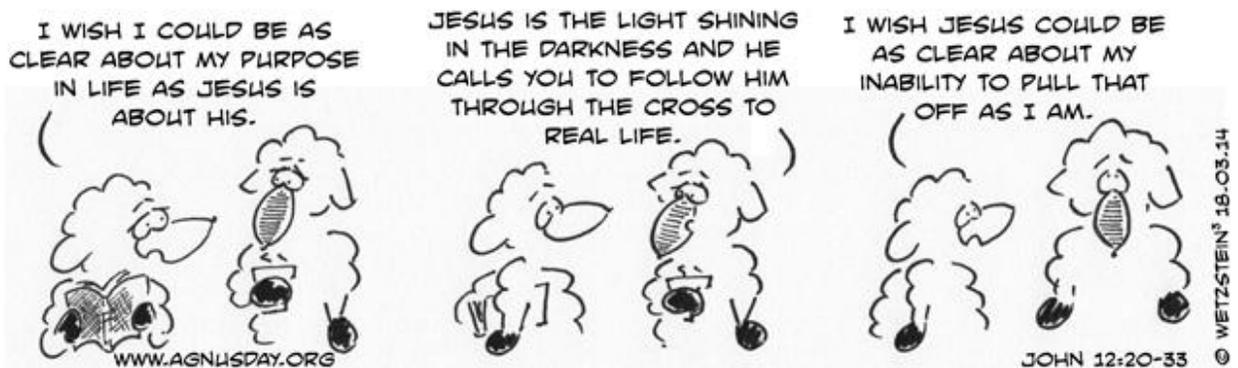
## The Death of Jesus

<sup>44</sup> It was now about the sixth hour,<sup>[e]</sup> and there was darkness over the whole land until the ninth hour,<sup>[f]</sup> <sup>45</sup> while the sun's light failed. And the curtain of the temple was torn in two. <sup>46</sup> Then Jesus, calling out with a loud voice, said, "**Father, into your hands I commit my spirit!**" (Cited from Ps. 31:5) And having said this he breathed his last. <sup>47</sup> Now when the centurion saw what had taken place, he praised God, saying, "Certainly this man was innocent!"...

## Jesus Is Buried

<sup>50</sup> Now there was a man named Joseph... who... went to Pilate and asked for the body of Jesus. <sup>53</sup> 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. <sup>54</sup> It was the day of Preparation, and the Sabbath was beginning...

**"This is the Gospel of the Lord" "Praise to You, O Christ"**



➤ Agnus Day appears with the permission of <https://www.agnusday.org/>

What happened to the Palm Sunday reading of the triumphal entry into Jerusalem? The readings this week can be themed for either Palm Sunday or the Sunday of the Passion. The following may give you some thoughts on which is the appropriate description for this Sunday. Reprinted from Living the Lutheran Lectionary, March 25, 2018

### **Palm Sunday or Passion Sunday**

“Caught a post this morning from Christian Century about the dual focus of the last Sunday in Lent, called "Against Passion Sunday".(Can you guess what conclusion the author draws?) In that brief post, the author argues against the "recent liturgical emphasis" on observing both the Triumphal Entry and the Passion on the last Sunday in Lent. She draws on childhood memories of when Palm Sunday was just that - Palm Sunday \*only\* - and says that the move toward Palm/Passion Sunday was caused by practical concerns (recent lack of attendance on Good Friday). (This original article, with many impassioned comments can be read at

- <https://www.christiancentury.org/blogs/archive/2011-04/against-passion-sunday> )

It is true; attendance at Good Friday liturgies is not as high as any pastor or liturgist would like. However, I believe that this is a straw man, and a misleading one at that. The novel, recent practice is not the reading of the synoptic Passion on the Sunday of Holy Week. The reading of a synoptic Passion account on the Sunday of Holy Week dates back to the medieval church (when the practice was to read Matthew's Passion on Sunday). Instead, the historically novel practice was (is?) congregations who omit the reading of the Passion on this Sunday.

Besides the historical argument, there is also a certain theology presented in the observance of the Sunday of the Passion. In the liturgy of Passion Sunday, we - the church - are simultaneously the ones who pour accolades on the entering Jesus and the ones who demand his execution. The peculiar juxtaposition of celebration and crucifixion gets to the heart of what we believe about Jesus and the world. Yes Jesus is the Messiah, but not the Messiah of worldly conquest. Yes this creation is good, but it is broken by sin. Yes we have been made holy by Christ, and yet our wills are still incurvatus in se. (Latin for *Turned/curved inward on oneself*) Yes God's Kingdom has drawn near, but no it has not fully come into being.

The liturgy of the Sunday of the Passion will not allow any theology that dwells on triumphalism. It will not let us deceive ourselves about the sort of Messiah that Jesus is. To leave Palm Sunday without the Passion narrative is to leave with the impression that Jesus is the conquering Messiah, the Messiah of worldly power. The Passion narrative reminds us that we follow the crucified Messiah, the one who gained victory precisely in defeat.”

- <http://revdavidh.blogspot.com/2011/04/palm-sunday-or-passion-sunday.html>

For a complete listing of the Revised Common Lectionary readings for Holy Week go to:

- <https://lectionary.library.vanderbilt.edu/lections.php?year=C&season=Holy%20Week>

For a complete listing of the Revised Common Lectionary readings for the Easter Vigil go to:

- <https://lectionary.library.vanderbilt.edu/lections.php?year=C&season=Easter>