

PALM SUNDAY

The Sunday of the Passion

April 10, 2022

IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!

✠ ✠ ✠

THE ENTRANCE RITE

WELCOME Gather outside the front entrance as weather allows, or in the narthex.

INVOCATION

P: In the name of the Father and of the ✠ Son and of the Holy Spirit.

C: Amen.

HYMN #903 Sts. 1, 3, 4

This is the Day the Lord Has Made

- 1 This is the day the Lord has made;
He calls the hours His own.
Let heav'n rejoice, let earth be glad
And praise surround the throne.**
- 2 Today He rose and left the dead,
And Satan's empire fell;
Today the saints His triumphs spread
And all His wonders tell.**
- 3 Hosanna to the_anoointed King,
To David's holy Son!
Help us, O Lord; descend and bring
Salvation from Your throne.**
- 4 Blessèd is He who comes to us
With messages of grace;
He, in the Lord's name, comes to us
To save our fallen race.**
- 5 Hosanna in the highest strains
The Church on earth can raise.
The highest heav'ns, in which He reigns,
Shall give Him nobler praise.**

PALM SUNDAY GOSPEL

Luke 19:28-40

P: The Holy Gospel according to St. Luke, the 19th chapter

C: Glory to you, O Lord.

When [Jesus] had said these things, he went on ahead, going up to Jerusalem. When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, 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. If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'" So those who were sent went away and found it just as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it." And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. And as he rode along, they spread their cloaks on the road. 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, saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out."

CHILDREN'S MESSAGE

SUNDAY SCHOOL CHILDREN *Sing Hosanna*

Michael Burkhardt / Antonio Caldara

Sing hosanna, praises bring; Sing hosanna to the King!
Sing hosanna, praises bring; Sing hosanna to the King!
Amen, amen, amen, praises sing!

RESPONSE

P: Blessed is the King who comes in the name of the Lord!

C: Peace in heaven and glory in the highest!

*We process, following the cross, into the sanctuary.
Please remain standing as we sing the hymn*

ENTRANCE HYMN #442

"All Glory, Laud, and Honor"

Refrain

**All glory, laud, and honor
To You, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.**

**1 You are the King of Israel
And David's royal Son,
Now in the Lord's name coming,
Our King and Blessed One. *Refrain***

**2 The company of angels
Is praising You on high,
And we with all creation
In chorus make reply. *Refrain***

**3 The multitude of pilgrims
With palms before You went;
Our praise and prayer and anthems
Before You we present. *Refrain***

- 4 To You before Your passion
They sang their hymns of praise;
To You, now high exalted,
Our melody we raise. *Refrain*
- 5 As You received their praises,
Accept the prayers we bring,
O Source of ev'ry blessing,
Our good and gracious King. *Refrain*

HE PRAYER OF THE DAY

P: The Lord be with you.

C: And also with you.

P: Let us pray. Almighty and everlasting God,

C: You sent Your Son, our Savior Jesus Christ, to take upon Himself our flesh and to suffer death upon the cross. Mercifully grant that we may follow the example of His great humility and patience and be made partakers of His resurrection; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Deuteronomy 32:36-39

The LORD will vindicate his people
and have compassion on his servants,
when he sees that their power is gone
and there is none remaining, bond or free.
Then he will say, "Where are their gods,
the rock in which they took refuge,
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!
"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."

L: This is the Word of the Lord.

C: Thanks be to God.

This cross is the tree in which I take delight.
I take root in its roots; I am extended in its branches.
This cross, In my tent I am shaded by its shade;
its flowers are my flowers; I am wholly delighted by its fruits.

This cross is my nourishment when I am hungry,
my fountain when I am thirsty, my covering when I am stripped.
For my leaves are no longer fig leaves, but the breath of life.

This cross is the ladder of Jacob, the way of blessed angels.
This cross is my tree, wide as the firmament,
extending from earth to the heavens.
This cross is the tree of life.

SECOND LESSON

Philippians 2:5–11

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (ESV)

L: This is the Word of the Lord.

C: **Thanks be to God.**

GOSPEL VERSE

**O come, let us fix our eyes on Jesus,
the founder and perfecter of our faith,
who for the joy that was set before Him endured the cross,
despising the shame,
and is seated at the right hand of the throne of God.**

GOSPEL

Luke 19:41–48

P: The Holy Gospel according to St. Luke, the 19th chapter.

C: **Glory to You, O Lord.**

And when he drew near and saw the city, he wept over it, saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."

And he entered the temple and began to drive out those who sold, saying to them, "It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers."

And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, but they did not find anything they could do, for all the people were hanging on his words.

P: This is the Gospel of the Lord.

C: **Praise to You, O Christ.**

SERMON (Be seated)

Grace, mercy and peace be to you from God our Father and our Lord and Savior Jesus. Amen. Dear friends in Christ:

The Gospel lesson just read continues the story of Jesus entering into Jerusalem for his great acts of passion. And as we see, Jesus, with the triumphal entry and all its fanfare behind him, now becomes quite emotional.

First, he weeps over the great city. He does this because he knows it is forsaken. The poor and the lowly may have welcomed him with a great parade, but the powerful and elite will soon reject him. And because of this rejection – because they “did not know the time of [their] visitation” from God – their special protection would be removed, and it would only be a matter of time before armies would come and destroy the city. Indeed, the Romans would do just that within a generation.

After mourning the rejection and the destruction to come, Jesus then shows his emotion in another way. He goes into the Temple and cleanses it – driving out all those who were selling their wares and profiting from the great festival. Luke doesn’t give us any details of this “driving out,” but Matthew tells us that he overturned tables and John tells us that he made a whip of cords. These additional details confirm that Jesus definitely made a scene.

Despite his provocative actions, Jesus was not arrested. Not yet. He still had things to say and do. Many of the teachings he gave in those days we just covered during our season of Lent. Others – those that focus on the end times – we will read near the end of the church year. The greatest events of those coming days – his gathering with his disciples, his arrest, trial and suffering, his crucifixion, his words from the cross and his death and resurrection – we will remember in this great week now begun, the one we mark as holy.

Regarding today’s events, our main focus for this sermon will be on Jesus’ cleansing of the Temple. Jesus cleansed the Temple as a sign of his great feelings for it, yes... and even more as a sign of his great feelings for God’s people. But beyond the expressing of emotion there were other messages Jesus was giving that day – messages that we should catch and explore.

The first of these is that Jesus cleansed the Temple in order to make it fit for his teaching. The Temple, says the scriptures, was the place where God dwelled in a very unique and special way. He dwelled there through the prayers and sacrifices of his people and through the teaching that was given there. Because of this, God’s people were to mark that space as holy.

As we just noted, Jesus did a great amount of teaching in the Temple area during those days before his death. And because Jesus himself was the very presence of God on earth, it was fitting that the Temple be cleansed so that the holiness of Jesus would dwell in a holy place.

During the season of Advent we read from the prophet Malachi, specifically where he says: “Suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come, says the Lord Almighty.” We read these words because its prediction was fulfilled in the life of Jesus. Jesus is that messenger of God who would come to the Temple.

The next words of Malachi speak to Jesus too. They say: “But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner’s fire or a launderer’s soap. He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver.” By throwing out the moneychangers and the merchants in the Temple, Jesus was both purifying and refining as Malachi had predicted. Luke’s Gospel says that he “cast out” those who were selling. The Greek word used here is the same word used to describe Jesus casting out evil spirits from those who were possessed. Jesus, because he is passionate about people and passionate about God’s house, will not allow evil to dwell in them.

Jesus cleansed the Temple in order to make it fit for his teaching. Secondly, he also cleansed the Temple in order to return it to a place of prayer. "It is written," he said to them, "My house will be a house of prayer, but you have made it a den of robbers."

In these words of Jesus we hear echoes of a parable he had given just before entering the city, probably only a few days earlier. To those who were confident of their own righteousness and looked down on everybody else, Jesus had said, "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: 'God, I thank you that I am not like other men—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.' "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'" Jesus then said: "I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 18:9-14).

Jesus wants people to pray. And he wants their prayer to be sincere. Although we can call on Jesus anywhere, He knows that we need special places of prayer to assist us. Our houses of worship are to be dedicated places of prayer where we can humbly ask for God's mercy.

As we consider this concern of Jesus, we should remember that there was a place for legitimate business in the Temple. There had to be some buying and selling and money-exchanging in order for the worshipers at the Temple to offer their sacrifices.

But Jesus knew that the Temple in his day had become a place for dishonest men to make money. And he did something about it. This action of his should be a reminder to us of the need to keep God's house free from dishonest or deceptive profit. May God keep us from such things!

Yes, Jesus cleansed the Temple in order to make it fit for his teaching and to return it to a house of prayer. And there was also one more reason for the cleansing. Jesus did it, thirdly, to show that the end times were near.

When the Old Testament prophets spoke about the coming Messianic Age, they often did this through references to the Temple. The famous prophecy from Isaiah 60— "Arise, shine, for your light has come"— goes on to say, "and I will adorn my glorious Temple" (v. 7,13). The Temple would be purified in the coming age, for Zechariah says, "there will no longer be a merchant (which is the meaning of "Canaanite" here) in the house of the Lord Almighty (14:21)." And the prophet Ezekiel spends nine whole chapters (40-48) speaking about the ideal Temple which will never again be defiled.

These prophecies identify an age when sin is removed and paradise is restored. Christians see in these prophecies the Age of Jesus, our Messiah. Jesus has removed sin. Jesus has opened paradise.

Yet the Age of Jesus is fulfilled in a now/not-yet manner. We are living in the Kingdom of Heaven now because Jesus the Messiah has come, but we have not yet begun to enjoy the complete fulfillment of the prophecies for we are still in the world this side of the life to come.

When Jesus cleansed the Temple that Palm Sunday afternoon in Jerusalem so many years ago, he showed us that the final age was upon us, and that Christians live in the last days. There is only the return of Jesus yet to come. We wait with anticipation and with joy in our hearts, for our victory over sin and death is secure.

There is one final point about Jesus' cleansing of the Temple that day which we don't want to miss. Jesus' cleansing of the Temple now becomes a sign of what Jesus does for each of us. We see this connection in St. Paul's letters to the Corinthians, where he tells the believers three different times that they, themselves, are now temples of God. Their bodies, he explains, are temples of the Holy Spirit, for the Holy Spirit dwells in them.

This was remarkably powerful language in that day. And it should be seen as powerful by us too. We are not worthy to house God's holy presence within us. Our body is more like a "den of robbers." We're all about

buying, selling, calculating and consolidating our personal assets and fortunes. These are the thoughts and actions that too often dominate our days.

God does not tolerate our sin. He cannot. He will not. We see this in Jesus, who in his righteous passion throws out robbers from God's presence.

And yet, we also recall that within a few short days of cleansing the Temple in Jerusalem, Jesus would be in the company of robbers once again. He was with two of them— one on his right, the other on his left. The three of them were hanging on crosses, having been crucified together.

Jesus was not crucified because he was deserving of death. He went willingly to his death because he had a mission. His mission was to save people from their sins and his death was the sacrifice needed to atone for the sins of the world.

To the robber who came to him in humility Jesus opened paradise. And here we are reminded that through his death, Jesus has earned forgiveness. We who know and believe this live in the grace of God – even being considered his temples.

Which should then move us to keep ourselves holy. For sin should not be present in God's house. It is an abomination to him.

Thankfully, when we do sin, we can confess our sins and know that the blood of Jesus cleanses us again.

Today, the Sunday before Easter, is a day of contrasts. It includes a joyful procession but also a sense of sadness as we think about the awful suffering and death that awaits our Savior.

Our lives have such contrasts too. We live with joy in one moment and pain in the next.

But knowing that God is with us and bringing us to ultimate redemption allows us to keep going forward in faith. The Day of Resurrection is near – and that makes all the difference.

May God therefore keep us in this faith all of our days. And may he fill us – as his temples – with his joy and his peace. In the name of Jesus. Amen.

HYMN OF THE DAY #443 (Stand)

"Hosanna, Loud, Hosanna"

- 1 Hosanna, loud hosanna,
The little children sang;
Through pillared court and temple
The lovely anthem rang.
To Jesus, who had blessed them,
Close folded to His breast,
The children sang their praises,
The simplest and the best.**

- 2 From Olivet they followed
Mid an exultant crowd,
The victor palm branch waving
And chanting clear and loud.
The Lord of earth and heaven
Rode on in lowly state
Nor scorned that little children
Should on His bidding wait.**

- 3 **“Hosanna in the highest!”**
 That ancient song we sing;
 For Christ is our Redeemer,
 The Lord of heav’n our King.
 Oh, may we ever praise Him
 With heart and life and voice
 And in His blissful presence
 Eternally rejoice!

NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven; by the power of the Holy Spirit he became incarnate from the virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one Baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.

OFFERING

Offerings support the church’s mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.

PRAYERS OF THE CHURCH (Kneel)

Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

Almighty God, Your Son humbly rode into Jerusalem to the shouts of “Hosanna!” so that He might give us righteousness and salvation by His death and resurrection. Mercifully grant that we would repent of our sins and rejoice in His presence as He visits us today through word and sacrament. Lord, in Your mercy, **hear our prayer.**

Lord God, your Son did not count His equality with You something to be grasped but humbled Himself and was obedient to your will. Grant us a mind like His that we would let go of all need for worldly gain and instead humble ourselves, confident of Your greater portion in the life to come. Lord, in Your mercy, **hear our prayer.**

Lord God, Your Son humbled Himself to the point of death, even death on a cross. Fix the faith of Your Church fast upon His death and resurrection, that we might always preach Christ crucified for the salvation of sinners and that this Gospel would enliven our hearts to live in faith until Christ comes again in glory. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, you sacrificed Your Son on the cross so that all could become Your children. Increase the faith of Christian fathers and mothers, that they would receive Jesus and His sacrifice for them and so be enlivened to extend sacrificial love for their children. Lord, in Your mercy, **hear our prayer.**

Lord God and King, Your Son entered into Jerusalem as ruler and Lord, poised to lay down His life for His people. Grant that same mind to those in authority over us, that they would discharge their duties with sacrificial hearts inclined toward all those under their care, and especially for the little ones who are in need. Lord, in Your mercy, **hear our prayer.**

Lord of hosts, Your Son, Jesus, came to deliver His people from all evil. Take away the fear of all who suffer in this world, especially those on our prayer list and those we name at this time... As they await the fullness of their salvation, fix their eyes upon their crucified Savior and his loving promises of care. Lord, in Your mercy, **hear our prayer.**

Blessed is He who comes in the name of the Lord! We praise You, Father, that You have sent Your Son not in wrath but in mercy. As we enter this most holy week and ponder together the mysteries of Your great salvation, show us again the blessed answers you give to our prayers in the Passion, death and resurrection of our Lord, Jesus Christ, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



THE LITURGY OF HOLY COMMUNION

PREFACE (Stand)

p. 208

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give Him thanks and praise.

It is truly good, right, and salutary that we should at all times and in all places give thanks to You,...

SANCTUS

Holy, holy, holy Lord God of Sabaoth adored;

Heav'n and earth with full acclaim shout the glory of Your name.

Sing hosanna in the highest, sing hosanna to the Lord;

Truly blest is He who comes in the name of the Lord!

LORD'S PRAYER

p. 209

THE WORDS OF OUR LORD

- 1 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
O Jesus Christ, true Lamb of God,
Have mercy on us, Lord, we pray.**

- 2 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
Have mercy on us, Jesus Christ,
And grant us peace, O Lord, we pray.**

DISTRIBUTION (Be seated)

The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the receptacles.

COMMUNION MUSIC

Hosanna, Loud Hosanna Setting: Jon Spong

NUNC DIMITTIS (Stand)

- 1 O Lord, now let Your servant
Depart in heav'nly peace,
For I have seen the glory
Of Your redeeming grace:
A light to lead the Gentiles
Unto Your holy hill,
The glory of Your people,
Your chosen Israel.**

- 2 All glory to the Father,
All glory to the Son,
All glory to the Spirit,
Forever Three in One;
For as in the beginning,
Is now, shall ever be,
God's triune name resounding
Through all eternity.**

PRAYER

BENEDICTION

- 1 Ride on, ride on in majesty!
Hark! All the tribes hosanna cry.
O Savior meek, pursue Thy road,
With palms and scattered garments strowed.
- 2 Ride on, ride on in majesty!
In lowly pomp ride on to die.
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.
- 3 Ride on, ride on in majesty!
The angel armies of the sky
Look down with sad and wond'ring eyes
To see the approaching sacrifice.
- 4 Ride on, ride on in majesty!
Thy last and fiercest strife is nigh.
The Father on His sapphire throne
Awaits His own anointed Son.
- 5 Ride on, ride on in majesty!
In lowly pomp ride on to die.
Bow Thy meek head to mortal pain,
Then take, O God, Thy pow'r and reign.

ANNOUNCEMENTS (Be seated)

DISMISSAL

P: Go in peace. Serve the Lord.

C: Thanks be to God.

POSTLUDE

Ride On, Ride On in Majesty Setting: James L. Brauer

Those serving:

Sunday, April 10, 8:30 a.m.:

Greeter: Christine M. Bell

Comm. assist: Jim Easterly

Reader: Aaron Siebrass

10:30 a.m.:

Greeter: Janice Sebring

Comm. assist: Dan Buuck

Reader: Bill Muller

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