

PALM SUNDAY
The Sunday of the Passion
April 2, 2023

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.

PSALM 118:19–25

P: Open to me the gates of righteousness,

C: That I may enter through them and give thanks to the LORD.

P: This is the gate of the LORD; the righteous shall enter through it.

C: I thank you that you have answered me and have become my salvation.

P: The stone that the builders rejected has become the cornerstone.

C: This is the LORD's doing; it is marvelous in our eyes.

P: This is the day that the LORD has made;

C: Let us rejoice and be glad in it!

P: Save us, we pray, O LORD!

C: O LORD, we pray, give us success!

PALM SUNDAY GOSPEL

Matthew 21:1-11

P: The Holy Gospel according to St. Matthew, the 21st chapter

C: Glory to you, O Lord.

Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. If anyone says anything to you, you shall say, 'The Lord needs them,' and

he will send them at once.” This took place to fulfill what was spoken by the prophet, saying,

“Say to the daughter of Zion,
‘Behold, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a beast of burden.’”

The disciples went and did as Jesus had directed them. They brought the donkey and the colt and put on them their cloaks, and he sat on them. Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

PSALM 118:26–29

P: Blessed is he who comes in the name of the LORD!

C: We bless you from the house of the LORD.

P: The LORD is God, and he has made his light to shine upon us.

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

P: You are my God, and I will give thanks to you;

C: You are my God; I will extol you.

P: Oh give thanks to the LORD, for he is good;

C: for his steadfast love endures forever!

PRAYER AND BLESSING OF THE PALMS

P: Let us pray. We praise and thank you, O God for the great acts of love by which you have redeemed us through your Son, Jesus Christ our Lord.

C: On this day he entered the holy city of Jerusalem in triumph and was acclaimed Son of David and King of Kings by those who scattered their garments and branches of palm in his path.

P: We ask that you bless these branches and those who bear them, and grant that we may ever hail him as our Lord and King and follow him with perfect confidence;

C: through the same Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

We process, following the cross, into the sanctuary.

Please remain standing as we sing the hymn

ENTRANCE HYMN #443

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!**

THE 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)

Isaiah 50:4-9a

The Lord GOD has given me
the tongue of those who are taught,
that I may know how to sustain with a word
him who is weary.
Morning by morning he awakens;
he awakens my ear
to hear as those who are taught.
The Lord GOD has opened my ear,
and I was not rebellious;
I turned not backward.
I gave my back to those who strike,
and my cheeks to those who pull out the beard;
I hid not my face
from disgrace and spitting.
But the Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like a flint,
and I know that I shall not be put to shame.
He who vindicates me is near.
Who will contend with me?

Let us stand up together.
Who is my adversary?
Let him come near to me.
Behold, the Lord GOD helps me;
who will declare me guilty?

L: This is the Word of the Lord.

C: Thanks be to God.

ANTHEM Jubilation Choir

O Thou Eternal Christ, Ride On!

Text: Calvin Laufer Setting: Austin C. Lovelace

O Thou Eternal Christ of God, Ride on! Ride on! Ride on!
Establish Thou for evermore The triumph now begun.
A mighty host, by Thee redeemed, Is marching in Thy train,
Thine is the Kingdom and the power, And Thou in love shalt reign.

O holy Savior of mankind, Ride on! Ride on! Ride on!
We bear with Thee the scourge and cross If so Thy will is done.
And be the road uphill or down, Unbroken or well trod,
We go with Thee to claim and build A city unto God.
O Thou who art the Life and Light, Exalted Lord and King,
We hail Thine august majesty And loud hosanna sing,
Until in every land and clime Thine ends of love are won:
O Christ, Redeemer, Brother, Friend, Ride on! Ride on! Ride on!

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.

(10:30) CHILDREN'S SERMON

GOSPEL VERSE (Stand)

from One and All Rejoice

**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

Matthew 21:12-17

P: The Holy Gospel according to St. Matthew, 21st chapter.

C: Glory to You, O Lord.

And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers."

And the blind and the lame came to him in the temple, and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant, and they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read,

"'Out of the mouth of infants and nursing babies
you have prepared praise?'"

And leaving them, he went out of the city to Bethany and lodged there.

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 from our Lord and Savior Jesus. Amen. Dear friends in Christ:

Palm Sunday marks the beginning of Holy Week—the week we celebrate the suffering, death and resurrection of Jesus. These events are known as his Passion, for through them he showed his love for us as he saved us from our sin.

Today we mingle our songs and shouts of praise with those of the first pilgrims. Like them, we welcome our coming king with cries of “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”

But who is King Jesus anyway? And what kind of king is he? What has he come to do? We look at him and see a strange king, a lowly king. Lowly he rides, humble, mounted on a donkey. What kind of king comes riding in like this?

But Jesus is not like other kings. Jesus hasn’t come to conquer any nations, or ascend any golden thrones, or live and reign as the mighty ruler of some spectacular earthly kingdom. He’s come to die. Jesus hasn’t come to be served but to serve, and to give his life as a ransom for many. That’s what he said in verses right before today’s Gospel reading.

Jesus is a king who is also a servant. And the service he renders is to die for the sins of the world.

So lowly he comes, obediently he comes, humbly he comes... with his face set toward the cross.

On this day of Palm Sunday, which we also call Passion Sunday, Jesus tells us who he is, why he’s come, and how he will live out his faithfulness. This is all communicated through the image of him as a servant king.

This kind of king always catches us by surprise because this is not the way of the world. The world teaches us that leaders must project power and prestige.

But not Jesus. His way is completely different. And this really shouldn’t be so surprising because we see that Jesus was prophesied this way in the Holy Scriptures, centuries before.

Today’s reading from Isaiah chapter fifty is one of four sections from Isaiah known as “servant songs.” In these songs we hear the servant tell us things that point clearly to Jesus.

In the first two songs the speaker specifically identifies himself as a servant. Here in chapter fifty the voice of the servant has continued. And in this song the servant tells us that a first act

of his service is to hear the Word of God. “Morning by morning he awakens; he awakens my ear to hear as those who are taught.” This servant is a willing disciple, for God helps him and he trusts God’s help. The servant knows that he will not be put to shame.

Then, having heard the Word of God, the servant proceeds in his service to teach others. He does this through his preaching. He has been given a tongue to sustain others—specifically those that are weary. His calling is to comfort sinners with the good news of salvation.

In his service, he will need to stand up against his adversaries in a great contest. And in this contest, he will suffer their abuse. They will beat him, shame him, spit upon him, kill him.

But he endures this. And why? It is his service. That is why he has come.

In his service he shows us that he is faithful. He submits to suffering in willing obedience to God. This submission is done with faith that God will vindicate him. In fact, the servant is resolute—he sets his face like flint. He will go willingly and confidently into that great contest with his adversary and never look back.

God's Old Testament people often assumed that the Suffering Servant of Isaiah's prophecy was their nation. Judah had certainly suffered, on plenty of occasions, and perhaps those times of suffering were meant to serve certain purposes, so they reasoned.

But the more literal sense of the words points to the suffering of an individual. And in this way, the scriptural prophecies of a servant align with its prophecies of a king.

Prophecies of a coming, individual king are even more numerous in the Old Testament scriptures than those of a servant. We heard one of them quoted by Matthew in today's Gospel reading. "Behold, your king is coming to you," said the prophet Zechariah, in words that were identified as pointing to Jesus' entrance into Jerusalem.

Isaiah, too, spoke of the coming of a king. Earlier in his prophecy he said: "For to us a child is born, to us a son is given; and the government shall be upon his shoulder... Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore" (Is. 9:5,6).

During this year's Lenten midweek services and Sunday morning Bible classes, we've been studying the kings of Judah as presented in the Books of Chronicles. We've concentrated on just the good kings – which we've come to realize are actually just "mostly-good" kings – and through them we've seen how God brings redemption to his people through their important role. One of the things we've noticed in our study is how these kings are all described in the scriptures as sons of David. At the introduction of

each king their performance is measured by whether or not they (quote) “walked in the ways of their father David.”

God had promised David that his kingdom would endure forever. He said to him: “When your days are fulfilled to walk with your fathers, I will raise up your offspring after you, one of your own sons, and I will establish his kingdom. He shall build a house for me, and I will establish his throne forever” (1 Chronicles 17:11–12).

The good kings of Judah all furthered God’s cause among his people and brought many times of blessing. But their efforts were not enough. Each of them also committed sins which led to troubles. And even more, the many bad kings who ruled Judah guaranteed that the nation would eventually fail.

And yet, even in the midst of the bad kings’ reigns, God was there to tell the prophets of his faithful promise. Consider these words during the reign of the awful King Jehoram: “Yet the LORD was not willing to destroy the house of David, because of the covenant that he had made with David, and since he had promised to give a lamp to him and to his sons forever” (2 Chronicles 21:7).

This promise of God to David and his offspring was not that an earthly nation would endure through time. Rather, the kingdom promised here was a spiritual one – one that would bring forth and maintain the greatest of blessings – God’s light – given through his holy word and that word’s promise of salvation. This promise would come through a son of David, and through a servant.

When Jesus entered Jerusalem, amidst the great anticipation of the people just a few days before his death, the events of that day clearly show him fulfilling the prophecies of an individual servant and king. He is a lowly servant, riding on a colt—the foal of a donkey. And he is also Israel’s King, the Messiah, the Son of David, entering the city in triumph to accomplish his great mission.

Today’s second reading from Philippians 2 also makes clear that in this blessed combination of servant and king Jesus shows his true nature as Son of God. He is the one who left his Father’s throne and emptied himself, taking the form of a servant, being born in the likeness of men.

In the hours immediately following Jesus’ entry into the city, we see even more evidence of his identity and purpose. He cleanses the Temple by driving out the money-changers and those who were profiting from sales, explaining that God’s house should be a place of prayer. And in this regard, if there’s one thing that the Books of Chronicles

makes abundantly clear, it is that good kings of Judah will cleanse the Temple. Asa did it. Jehoshaphat did it. Hezekiah and Josiah too. That's what good kings do.

And again, Jesus is not your average king. Notice that his words and actions at that time were not ones which would curry favor with the rich and powerful but spoke instead to the needs of the poor. It was the children and the disabled who cried out in faith to him that day. And when those in power pointed this out to Jesus – no doubt as a charge against him for riling them up, and as a threat meant to impress upon Jesus the limits of his followers – Jesus simply pointed

again to the prophets: "Have you never read, 'Out of the mouth of infants and nursing babies you have prepared praise'?" The Psalm writer (Ps. 8) knew of God's methods and mission. And so did Jesus.

The days to follow would give further evidence of Jesus' identity and purpose. At that time Jesus would continue his preaching – just like the servant in Isaiah. And we recall that from his very first day of ministry it was said of him: "Jesus began to preach, saying, 'Repent, for the kingdom of heaven is at hand.'"

Jesus came to preach. But he also came to die. He was cheered in triumph on Palm Sunday, but by Friday he was being tried, sentenced and crucified.

And Jesus could have stopped all this if he had wished. But he didn't. Death was his mission. This was his service.

As we today consider the events of that first Palm Sunday, we are called to put our faith once again in this promised Servant King whom God sent into the world.

We are to trust that he is indeed a king – one who is powerful and worthy and possessing all authority in heaven and on earth. We are to live contentedly in his kingdom – knowing that here we will find safety and joy. We are to fear his right to discipline us and love his tendency to show mercy. We are to abide by his laws and respect his ways. We are to submit to his rule and live by his wisdom.

At the same time we are also to realize that he is a suffering servant. He will not always use his power and authority in ways which further his goals. In fact, he will not take any form of action to compel obedience. His reign is through invitation, not force. This means that his kingdom will continue to suffer violence and harm. It will be mocked and questioned. It will sometimes seem weak and ineffective. And it will be populated by both saints and sinners alike.

But make no mistake about it, Jesus is a king nonetheless. And this means his kingdom will endure. In the end, his kingdom will also prevail. And at that time all will see his full glory and a new age will commence.

Until that day, Jesus continues to serve and to rule as he knows to be best. And we are blessed to be a part of his kingdom.

May God then keep us in that faith to which we are called. And let us welcome his ongoing work among us – as servant and king. In the name of Jesus. Amen.

HYMN OF THE DAY #442 (Stand)

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.**

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

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

**4 To You before Your passion
They sang their hymns of praise;
To You, now high exalted,
Our melody we raise. *Refrain***

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

**5 As You received their praises,
Accept the prayers we bring,
O Source of ev'ry blessing,
Our good and gracious King. *Refrain***

**I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.**

**And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and the
dead,
whose kingdom will have no end.**

**And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped and glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ✠ of the world to come. Amen.**

OFFERING (Be seated)

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)

In peace, let us pray to the Lord: **Lord, have mercy.**

For pardon and renewal, that the blessed Son of God would lift up the gates of our hearts and be glorified as the Savior of sinners, let us pray to the Lord: **Lord, have mercy.**

That the preaching of the Holy Gospel and the administration of His Sacraments would convert those who do not yet know Christ; that the Lord would bless and protect missionaries and their families, especially those in hostile places; and that He would banish from us any prejudice that might hinder our mission work here or abroad, let us pray to the Lord: **Lord, have mercy.**

For all Christian parents, that receiving Christ and trusting His atoning sacrifice, they may be enlivened to sacrificial love for their children, let us pray to the Lord: **Lord, have mercy.**

For our government leaders and for all those in authority over us, that in the fulfillment of their duties they may have the same mind as Christ, our King, who laid down His life for His people, let us pray to the Lord: **Lord, have mercy.**

For all who suffer illness or physical disability, that God would bless them according to His gracious will and provide care for them through his faithful people; and for all on our prayer list, and for those we name in our hearts at this time...let us pray to the Lord: **Lord, have mercy.**

For those who mourn the death of loved ones, that they would have peace and comfort in His Holy Word and in His promise of life to all who believe, let us pray to the Lord: **Lord, have mercy.**

For worthy reception of Christ's body and blood, that as He entered Jerusalem to cries of "hosanna," so we may receive Him according to His promises for the forgiveness of our sins and in the unity of a true confession, let us pray to the Lord: **Lord, have mercy.**

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 the answer to Your people's prayers of "hosanna," in the Passion of our Lord, Jesus Christ, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



SERVICE OF THE SACRAMENT

OFFERTORY

**Create in me a clean heart, O God, and renew a right spirit within me.
Cast me not away from Thy presence, and take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit.
Amen.**

PREFACE TO HOLY COMMUNION

p. 194

The Lord be with you.

And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto the Lord, our God.

It is meet and right so to do.

It is truly good right and salutary...evermore praising You and saying:

SANCTUS

**Holy, holy, holy Lord God of Sabaoth;
heav'n and earth are full of Thy glory.
Hosanna, hosanna, hosanna in the highest.
Blessed is He, blessed is He, blessed is He that cometh in the name of the Lord.
Hosanna, hosanna, hosanna in the highest.**

THE LORD'S PRAYER

**Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE WORDS OF OUR LORD

PAX DOMINI

The peace of the Lord be with you always.

Amen.

AGNUS DEI

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

O Christ, Thou Lamb of God, that takest away the sin of the world, grant us Thy peace.

Amen.

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 baskets.

- 1 Praise the One who breaks the darkness
With a liberating light;
Praise the One who frees the pris'ners,
Turning blindness into sight.
Praise the One who preached the Gospel,
Healing ev'ry dread disease,
Calming storms, and feeding thousands
With the very Bread of peace.
- 2 Praise the One who blessed the children
With a strong, yet gentle, word;
Praise the One who drove out demons
With the piercing, two-edged sword.
Praise the One who brings cool water
To the desert's burning sand;
From this Well comes living water,
Quenching thirst in ev'ry land.
- 3 Let us praise the Word Incarnate,
Christ, who suffered in our place.
Jesus died and rose victorious
That we may know God by grace.
Let us sing for joy and gladness,
Seeing what our God has done;
Let us praise the true Redeemer,
Praise the One who makes us one.

Lord, now lettest Thou Thy servant depart in peace according to Thy word,
for mine eyes have seen Thy salvation, which Thou hast prepared before the face
of all people,
a light to lighten the Gentiles and the glory of Thy people Israel.
Glory be to the Father and to the Son and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be, world without end. Amen.

POST-COMMUNION COLLECT (Stand)

BENEDICTION

SENDING HYMN #967

Ride On, Ride On in Majesty

- 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 2, 8:00 a.m.:

Greeter: Steve Janssen
Comm. assist: Dede Dixon
Reader: Melissa Hecht

10:30 a.m.:

Greeter: Jim Easterly
Comm. assist: Jill Hecht
Reader: Bill Muller
Acolyte: William Dennis

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