

Order of Worship for Palm Sunday 4/13/25

Prelude:

P: The Lord be with you,

C: and also with you.

P: Hosanna to the Son of David!

C: Hosanna to the Son of David!

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

C: Hosanna in the highest!

P: Let us pray. Most merciful God, as the people of Jerusalem with palms in their hands gathered to greet Your dearly beloved Son when He came into His Holy City, grant that we may ever hail him as our King and, when He comes again, that we may go forth to meet Him with trusting and steadfast hearts and follow Him in the way that leads to eternal life.

C: Amen

Reading: Luke 19:28-40

P: After Jesus had said this, He went on ahead, going up to Jerusalem. As He approached Bethphage and Bethany at the hill called the Mount of Olives, He sent two of His disciples, saying to them. “Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’ ” Those who were sent ahead went and found it just as He had told them. As they were untying the colt, its owners asked them, “Why are you untying the colt?” They replied, “The Lord needs it.”

They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. As He went along, people spread their cloaks on the road. When He came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: “Blessed is the king who comes in the name of the Lord! “Peace in heaven and glory in the highest!”

Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!” “I tell you,” He replied, “if they keep quiet, the stones will cry out.”

Processional Hymn: *“All Glory, Laud, and Honor”* – **Hymn #442**

Children’s Anthem: (8:30) “Hosanna” and “King of Kings & Lord of Lords”

Children’s Message: (8:30)

Old Testament Lesson: Deuteronomy 32:36-39

R: For 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.

R: This is the Word of the Lord.

C: Thanks be to God.

Epistle Lesson: Philippians 2:5-11

R: 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 emptied Himself, by 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

R. This is the Word of the Lord.

C: Thanks be to God.

Hymn: “*Hosanna, Loud Hosanna*” – **Hymn #443**

Passion Reading

Sermon Hymn: “*O Lord, How Shall I Meet You*” – **Hymn #334**

Sermon: “*The Stones Will Cry Out*” – **Luke 19:28-40**

Some of you know that I didn't go to college at Iowa State, even though I've been here long enough to have graduated several times over. I did attend Valparaiso University, which most people around here know of as where Scott Drew coached before he went to coach Baylor. But one of my favorite buildings at Valpo, one that I spent a lot of time in, is the chapel. Depending on who you talk to, it's one of the largest collegiate chapels in the United States. It was built that way, large and in the center of the campus, so that it would always proclaim what the purpose of the university is. The president of the university at the time it was built, OP Kretzmann, said in a later address; “When this chapel was built ... all who had anything to do with it—designers, architects, planners, generous donors, friends—all had a definite purpose expressed in various ways. This chapel was to be a monument to Jesus Christ. It was to say that we, so late in time, still cling to the God of Grace, Redemption and Sanctification. ... This chapel began to call us into the years that lie before us. So, if at some dim and distant time we might have here a faculty, students and administration who no longer believe in the purposes of this chapel, it will still be necessary for them to come to terms with what this chapel represents. They can never quite get away from this silent witness to our faith.”

We see that too at Iowa State. The east side of the Parks Library at Iowa State, the old section, has written on it the words, "And ye shall know the truth and the truth shall make you free," taken from John 8:32. It's harder to see with the construction around it now, and it's not as used as the modern new front entrance, but it's still there. When those words were put up on the wall, it was still possible for a state university to acknowledge the Bible as a source of truth.

On the other hand, there used to be a chapel in the Memorial Union, set apart as a Christian gathering place. In fact, the Union was constructed so that the Memorial Hall was built directly over the library and the chapel, because in order to stand up and give your life to your country you must have a foundation in faith and knowledge. But over time the area became an art gallery. The chapel, now called a reflection room, was temporarily closed when I went to look at it earlier this week. If you didn't know it was there, you'd miss it. Just because something is built doesn't mean it can't be changed.

As Jesus enters into Jerusalem in the Triumphal Entry, on what we celebrate today as Palm Sunday, those who gathered hope they can be set free. Set free from the occupation of the Romans, set free from unjust taxation, set free from tyranny and oppression. And although the crowd was peaceful, there was always an undercurrent of tension. The religious leaders in Jerusalem, those charged with keeping the uneasy balance in place between the Jewish people and the Roman authorities, were frightened by the crowd. It was getting much too loud. They anticipated a riot, so they wanted the crowd to be quiet. But Jesus knew that wouldn't happen. He says, in a saying unique to Luke's Gospel, that if the crowds were quiet, the very stones would cry out.

Some of the stones that could have cried out were the stones of the temple. They proclaimed the glory of God, but they also proclaimed the glory of King Herod, whose expansions had made it one of the most magnificent buildings of the time. It was an extraordinary piece of construction, and looked like it could stand forever. Later, when Jesus and his disciples are standing closer to the temple, they'll marvel at the large stones like the country bumpkins they are. Jesus, though, will tell them that as impressive as those stones are, "the days will come when there will not be left here one stone upon another that will not be thrown down" (Luke 21:6).

That talk, the idea that the temple would be destroyed despite its strong stones, would be the basis of the final accusations against Jesus. As he goes through his trials, the only thing the witnesses agree on is that he promised to destroy the temple and rebuild it in three days. And then as Jesus foretells, though his followers become silent, like Peter disavowing him in his final hours and the others scattering, the stones cry out as an earthquake rattles the land at Jesus' death. That would lead to the stone whose message was that death had won, that another would-be Messiah had been defeated, the stone that would be rolled in front of the tomb after his crucifixion.

The rocks that cause us to remember and think the most are tombstones, the rocks that remind us not just of those who have gone before us, but that we cannot escape death, the consequences of sin in the world. That's true for the stone rolled across the grave of Jesus. That's true of the gravestones that mark our cemeteries today.

However, God does not let the rock of death get the final word. When the rock was rolled away from the tomb of Jesus that first Easter morning, we were shown that God redeems us, saves us from sin and death. Jesus had crushed the power of sin, death, and the devil. The stone that once cried out the power of death now cries out the power of life.

With the victory of sin and death shown by the rock that was rolled away from the tomb, we become rocks as well. Not people with rock-hard hearts or thick skins or thick heads, but living stones. The rocks that God continues to use to build up the church, to build up the world. The rocks that God uses to show his protection and kindness in the world to those around us. Rocks that cry out and share that message with those around us. We are those living stones, the temple of the Lord's dwelling, who shout out in response to Christ, our risen Lord.

If you go to Ada Hayden, Brookside Park, or Emma McCarthy Lee Park here in Ames, you'll see piles of stones. Special piles of stones. An inuksuk is a stone monument constructed for the purpose of navigation by the Inuit people of northern Canada. Inuksuit designate good hunting or fishing areas, mark trails, and serve as a point of reference for travelers.

The Israelites did something similar. When the Israelites crossed the Jordan River to get into the promised land, they were commanded to bring out 12 stones from the riverbed and carry them and use them as a marker to remind them of how God had helped them. Samuel raised a stone of help to commemorate a victory over the Philistines, that was called Ebenezer means "stone of help." From then on, every time an Israelite saw the stone erected by Samuel, he would have a tangible reminder of the Lord's power and protection. The "stone of help" marked the spot where the enemy had been routed and God's promise to bless His repentant people had been honored. The Lord had helped them, and the stones would help them remember.

In Psalm 98, we hear, "Let the rivers clap their hands; let the hills sing for joy together." Psalm 19 begins with the words "The heavens declare the glory of God, and the sky above proclaims his handiwork." If nature praises God for all He has done, shouldn't we?

We use rocks to help us remember. Whether it's a small pebble carried in a pocket to remind us of a promise, a rock placed in a ring or piece of jewelry to remind us of love and commitment, or the larger buildings of rock that remind us of those who have gone before us in life, we still use rocks to help us remember. May the cry of the stones help us to remember all that God has done for us, as well.

Second Article and Explanation: p. 322

Prayers:

Sharing Our Ministry:

Offering and Voluntary:

Confession on Palm Sunday:

P: How we would like the parade to go on forever, Lord, with every moment of life a time of joy, of gladness, of swaying palms and singing children!

C: **But behind the sounds of joy on this day we hear the hiss of Judas, the curses of Peter, the contempt of Caiaphas, the cowardly pleading of Pontius Pilate, the screams of the mob. In those sounds we hear sounds of our own souls.**

P: We recognize our own guilt, our own struggling against God's clear commands, our own desperate need for rescue.

C: We look to you, O Lord, as You enter Jerusalem riding on the donkey. We know that You know what is to come, that You can hear the sounds of Your own suffering and death.

P: Yet, You go forth willingly, trusting the Father, carrying out His perfect will of love, and offering Your life as the sacrifice for our sins. For we know this:

C: You have heard our cry, "Jesus, remember me!"

The Announcement of Victory

P: The Lord Jesus Christ has heard our cry. In this Holy Week we see and experience God's answer to that cry. On Good Friday we shall "Behold the lamb of God who takes away the sin of the world!" And on Easter morning we shall receive once more the guarantee of our victory over sin, Satan, and the grave. Thus in the stead and by the command of my Lord Jesus Christ, I forgive you all your sins in the Name of the Father and of the Son and of the Holy Spirit, for the forgiveness of sins, life, and salvation have been given you through your Savior.

C: Amen.

Service of the Sacrament

P: Lift up your hearts.

C: We lift them up to the Lord.

P: Let us give thanks for His glory.

C: We give thanks; we rejoice in His presence.

P: Thanks and praise be to You, O Father, who sent Your only Son into the world to be a man, born of a woman, to die for us on a cross that was made by us.

C: He came for us, help us to accept His coming.

P: He walked among us, a man on our earth, in our world of conflict, and commanded us to remember His death, His death which gives us life; and to wait for Him until He comes again in glory.

C: We remember His death; we live by His presence; we wait for His coming.

The Words of Our Lord:

The Lord's Prayer:

Distribution and Hymns:

"Come, Thou Precious Ransom, Come" – **Hymn #350**

"No Tramp of Soldier's Marching Feet" - **Hymn #444**

Prayer After Communion:

P: Almighty and everlasting God, 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.

C: Amen

Blessing: (Pastor)

C: Amen

Closing Hymn: *“Ride On, Ride On in Majesty”* – **Hymn #441**

Postlude: