

## Palmarum - Second Sunday of the Passion - Palm Sunday

Hymns: 160, 162, 408, 412

( omit Gloria, responses before & after the Gospel reading, and other ascriptions of praise during Lent. )

The INTROIT

(Psalm 22:1,19,21)

*P: Be not Thou far from me, O Lord;*

**C: O my Strength, haste Thee to help me.**

*P: Save me from the lion's mouth;*

**C: and deliver me from the horns of the unicorn.**

*P: My God, My God, why hast Thou forsaken Me?*

**C: Why art Thou so far from helping Me?**

The COLLECT

Almighty and everlasting God, who hast sent Thy Son, our Savior Jesus Christ to take upon Him our flesh and to suffer death upon the cross that all mankind should follow the example of His great humility, mercifully grant that we may both follow the example of His patience and also be made partakers of His resurrection; through the same Jesus Christ, Thy Son, our Lord who liveth and reigneth with Thee and the Holy Ghost, ever one God world without end.

The FIRST LESSON

**Zechariah 9:9-10**

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

The GRADUAL

(from Ps.73 & 22)

*P: Thou has held me by my right hand. Thou shalt guide me with Thy counsel and afterward receive me to glory.*

**C: Truly, God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone, my steps had well-nigh slipped; for I was grieved at the ungodly.**

*P: Why art Thou so far from helping Me:*

**C: and from the words of My roaring?**

*P: I am a worm and no man:*

**C: a reproach of men and despised of the people.**

*P: Be not Thou far from Me, O Lord;*

**C: O My Strength, haste Thee to help Me.**

*P: I will declare Thy name unto My brethren:*

**C: in the midst of the congregation will I praise Thee.**

*P: They shall come and shall declare His righteousness unto a people that shall be born:*

**C: that He hath done this.**

## The EPISTLE

Philippians 2:5-11

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The SENTENCE for the Season

(Philippians 2:8)

*P: Christ has humbled himself, and become obedient unto death:*

**C: even the death of the cross.**

## The HOLY GOSPEL

St. Matthew 21:1-9

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

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## Philippians 2:5-11 — “This Mind Be In You”

### INTRODUCTION

I. THIS MIND

II. THIS MIND BE IN YOU

III. THIS MIND BE IN YOU WHICH ALSO IN CHRIST JESUS

### CONCLUSION

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Philippians 2:5-11 — “This Mind Be In You”

Grace, mercy, and peace to you all from God our Father and the Lord Jesus Christ. Amen.

Today is Palm Sunday and the appointed Epistle reading is Philippians 2:5-11:

**Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

In the Name of the Father and of the Son and of the Holy Spirit. Amen.

### INTRODUCTION

Palm Sunday presents us with a wonderful contrast of world views. On the one hand we are presented with the world view of the worldly minded, namely, the multitudes. On the other hand we are presented with the world view of the Lord Jesus. This truly is a wonderful contrast. This contrast is presented so as to call us to repentance. This contrast is presented so as to move us to repentance. The Holy Spirit intends to call us away from our own thoughts, words, and deeds, to know and to embrace the thoughts, words, and deeds of our Lord Jesus Christ.

#### I. THIS MIND

**Let this mind be in you, which was also in Christ Jesus.**

This is the focal point of today’s text. It literally reads, “**This, therefore, let be minded in you-all which also in Christ Jesus.**” This is a continuation of thought from what St. Paul writes in the earlier parts of this epistle and especially the introductory part of this chapter. Listen to what St. Paul says to the Philippians in the beginning of this epistle.

**Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now; Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.**

St. Paul says that in every remembrance of these saints that he thanks God, always. Every time that St. Paul thinks of his beloved brothers and sisters in Philippi, he thanks God. Why? He says that in every prayer he makes request for them with joy on account of the fact that God has brought them into the Communion of the Gospel. Every thought of the apostle concerning these saints, every prayer concerning them is one of thanksgiving for and requests concerning what God has done for them and is continuing to do for them in the Holy Communion of the Gospel.

In the beginning of this chapter in which we hear today, the apostle says:

**If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.**

Then in our text appointed for Palm Sunday he says, **“This, therefore, let be minded in you-all which also in Christ Jesus.”**

St. Paul writes this from prison. He is being kept prisoner because of this mind that has been regenerated in him in the Communion of the Gospel. This is the same mind that he saw regenerated in the saints in Philippi. This is the mind that he has heard reports about even while in prison. Yes, this fills his heart with confidence and with joy. Even as his devotion to the preaching of Jesus Christ and Him crucified was used by God to work faith and hope and confidence and joy in the saints in Philippi, even now, God is using the testimony of the Holy Communion into which the Holy Spirit has regenerated them and is keeping them to strengthen and encourage and give joy to their beloved apostle and father in the faith. As the apostle languishes in prison, the comfort of the Holy Communion is his as he hears reports of what God is doing in the Holy Communion of the Gospel in Philippi.

This is what St. Paul urgently prays will continue both for them and for himself. This is the singular mind of those whom the Holy Spirit has called out of the false communion of the world into the Holy Communion of the Gospel. The Holy Communion is union with Christ, who is God. This Holy Communion is a new life, a changed life, a renewed mind. This is the way into which God has washed us through the washing of regeneration and renewal of the Holy Spirit. This is the way into which God renews us as we eat the bread of unity in the body of Christ and drink the cup of the New Testament in Christ’s blood. This is the *this* of which St. Paul speaks and of which we have been brought into through the Communion of the Gospel.

## II. THIS MIND BE IN YOU

Concerning this the apostle admonishes and urges, **“This, therefore, let be minded in you-all!”** This answers one of the big questions that newborn saints ask. The immature in faith, those who have not yet fully realized the change that has been worked in them through the washing of regeneration and renewal of the Holy Spirit, often ask: **“OK. Now that I’m a Christian, now what do I do?”**

This is really quite an absurd question if we think about it according to what the Scriptures teach. But according to our fleshly nature, we don’t hear the doctrine of the Scriptures but instead, we filter the Scriptural doctrine through our corrupt minds of sinful confusion.

According to the ways of the world, according to the ways of the sinful fleshly nature, we think:  
**What *must* we do?**

Let us consider the physical bodily contrast that the Lord Jesus presents to Nicodemus. He tells Nicodemus that unless one be regenerated or born again he cannot perceive the kingdom of God. Then Jesus explains further saying that unless one be born or generated by water and the Spirit he cannot enter the kingdom of God.

Now, when one is born there are certain things that are a part of living that cannot be changed and remain alive. For example, once one is born, breathing is an absolutely necessary part of living. One cannot choose to stop breathing. As long as the person remains alive, the body demands that breathing take place. While a person can hold his breath for a time, the body will not allow the person to choose to stop breathing. Eventually the person will pass out and the involuntary act of breathing will be resumed by the body. A person does not choose to breathe. It is part of being alive. If one is alive, that person breathes. If breathing is somehow stopped absolutely, the person ceases to be alive.

Being regenerated into the Communion of the body of Christ into the Communion of the Gospel is like this. This regeneration is worked by the Holy Spirit through means of the preaching of the Gospel and particularly through Baptism. In Baptism the LORD places His seal and guarantee upon us. He pours out His Holy Spirit to indwell in our hearts so that the Holy Communion that Adam chose to abandon is reestablished with us. By this action God does for us what is promised in Psalm 51, which we sing every Lord's Day together. He creates in us a clean heart and renews a right spirit within us. He pours out His Holy Spirit to live in us to keep us in the true faith with Jesus Christ, never to be taken from us. He restores to us the joy of His salvation and upholds us with His free spirit.

Thus we learn that God works in us a change of heart, soul, and mind. He joins us into His Communion where we all share a singular view and understanding. It is the same mind that is generated through Baptism. It is the mind of all who through Baptism are conjoined in Christ and therefore live and breathe and eat and drink and have their being in Christ.

### III. THIS MIND BE IN YOU WHICH ALSO IN CHRIST JESUS

**“This, therefore, let be minded in you-all which also in Christ Jesus.”** St. Paul sometimes writes in ways that seem very strange to our way of thinking. Indeed! This is what we are to recognize. He is teaching us to acknowledge a way of thinking that is very different than what we can perceive and enter into by our own reason and strength.

Here it is notable that the apostle uses no verb when he says, **“which also in Christ Jesus.”** Why no verb? He omits the verb to teach us that this mind is not a choice. It involves no action on our part, just as it involved no choice or action on the part of Christ Jesus. This mind is the mind of God. The mindset of Jesus is not something that He chose or learned. It is the mindset of God. It is the mindset of who Jesus, the Christ, is.

It was the same for Adam and Eve before they decided or chose for themselves. God created them in His Image, that is, the image of Christ. They knew only good. They chose to embrace the knowledge of evil. Then they no longer knew themselves as God had created them. They had been born into this world by God's creative love. He formed them with His own hands. He brought them into being and gave them perfect bodies, minds, and souls. He gave

them the same mind as He has. But they were tempted to imagine that they must decide or choose to be like God. In the moment that they doubted their identity, the mindset of God that dwelt in them, they chose to be like God according to their own understanding. Their understanding was false and incomplete. Therefore they decided to follow the LORD according to their own false and incomplete minds. Then they could no longer see themselves as being like God.

Being like God is not a choice. Neither is it something that we do. Christ Jesus was born of the Virgin Mary to live as Immanuel, *with us God*. He was conceived by the Holy Spirit. When he was born, He did not choose to be God. He was and is and ever shall be God. He lived as God with us. He was born with the mind of God. He never chose any other mind for Himself. Everything that he thought, said, and did was on account of who He is.

This is the mind into which we have been regenerated. This mind is now ours in Christ. Just as our Baptism is God's work, so is our thinking in the Communion of the Gospel God's thinking. He makes His mind to be in us so that we have the mind of Christ even as we are members of the body of Christ. Just as the foot does not have a different mind from the mind of the finger, so we, as members of the body of Christ do not have a different mind from Christ and each other member of Christ.

Thus, the Lord Jesus, made Himself of no reputation. Even though He is the Creator of all things, according to the mind of God He lived among us as a servant, subjecting Himself to live as one of us and to suffer all that we have chosen to suffer. Yes, the suffering that we suffer is on account of our choice, our decision. Adam chose for us and we have continued in his way. But God's way is not like this. He has determined to save us. And so, with this mind Christ Jesus was born into the world as a man and became obedient unto death, even the death of the cross.

This is the same mind that God regenerates in us through Baptism and renews in us through the Holy Communion. Over and over again He calls us to proclaim the Lord's death as we partake of the Communion of His body and blood. This is the mind that is ours in Christ Jesus.

## CONCLUSION

**Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

This is the mind that God has for us and gives to us. Because of what God worked for us in Christ Jesus, through His subjection to the obedience of His suffering and crucifixion and death, God's will has been done on earth as it is in heaven. The reconciliation of God and Man has been accomplished. Now, what remains, is for this mind of Christ to be born in us today. For us, as those baptized into Christ, that mind is in us. The Holy Spirit continues to call us and to gather us to be renewed in this Holy Communion of the Gospel so that we may continue to breathe the breath of life and to eat and drink the food of life. This is not a matter of choice or a decision that we must make. God has already chosen us and has given Himself for us and to us. This is the new life into which He has joined us. In this life we share together. And so no one of us thinks of himself only, but also of each other member of Christ. And so, with our very being,

we confess Jesus is Lord to the glory of God the Father. We do this together, in the Holy Communion of the Gospel. We do this as we gather to call out with one mind and one voice, **“Hosanna to the son of David: Blessed is he that cometh in the name of the LORD; Hosanna in the highest!”** So then, hear now God’s call to come to His Table of salvation and eat and drink and be renewed in the mind of Christ in which we have our hope and peace and cause for thanksgiving forevermore. In the Name of the Father and of the Son and of the Holy Spirit. Amen.

The peace of God that surpasses all understanding will guard your hearts and your minds in Christ Jesus forever. Amen..