

Sermon for Morning Prayer Palm Sunday

Lessons:ⁱ

The First Lesson: Here beginneth the thirteenth Verse of the fifty-second Chapter of the Book of the Prophet Isaiah.ⁱⁱ

“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

“Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

Here endeth the First Lesson.

The Second Lesson: Here beginneth the twenty-sixth Chapter of the Gospel According to St. Matthew.ⁱⁱⁱ

“And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas [**KYE-uh-fuss**], And consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.

“Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

“Then one of the twelve, called Judas Iscariot [**JOO-duss Iss-CARE-ee-ut**], went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

“Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he

had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom. And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

“Then cometh Jesus with them unto a place called Gethsemane [**Geth-SEMM-ann-ee**], and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee [**Zebb-uh-DEE**], and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

“And while he yet spake, lo, Judas [**JOO-duss**], one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one

of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

“And they that had laid hold on Jesus led him away to Caiaphas [**KYE-uh-fuss**] the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

“Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth [**bee-RAY-eth**] thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.”

Here endeth the Second Lesson.

Text:

From the Second Lesson: “Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.”^{iv} In the Name of the Father, and of the ✠ Son, and of the Holy Ghost. *Amen.*

Development:

Our Lord’s Last Supper is highly significant on many levels. In terms of its content, it was His leave-taking from His apostles and disciples and it was the occasion of His establishment of the Sacrament of the Eucharist. In terms of its placement, it came after the miraculous feeding of the five thousand^v and before His post-Resurrection announcement to His apostles and disciples of the great commission to spread the Gospel, the message of redemption.^{vi}

In terms of the Supper’s symbolic or metaphorical aspects, recall what Our Lord told His companions regarding the Cup He had blessed: ““Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.””^{vii} Here, the “blood” which the Cup became refers back to the blood which Moses sprinkled upon the Israelites to signify their new covenant with God,^{viii} that is, which was a sign of God’s mighty act in His redemption of them.

The “covenant” to which Our Lord referred – the one which is signified by His Blood – is prefigured by the one in the name of which Moses marked the people but also the new one which was promised by Jeremiah:

““Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah,^{ix} not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband,^x says the LORD. But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer

shall each man teach his neighbor and each his brother, saying “Know the LORD,” for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and I will remember their sin no more.”^{xi}

Conclusion:

However, we have not exhausted the meanings of the Last Supper even when we have recognized that this Supper looks back in time to God’s mighty act of redeeming the Israelites from physical bondage in Egypt, which itself prefigures His equally mighty act of redeeming each of us from the bonds of sin and death. For just as the Supper itself was prefigured by Our Lord’s miraculous feeding of the multitude, so, as His establishment of the mystery of the Eucharist does it also prefigure the messianic banquet^{xiii} which we, who were thus redeemed, will enjoy in heaven.

It is for this that we give thanks or, as the Greeks would have said, “make Eucharist”.

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ⁱ *Psalms and Lessons for the Christian Year* (1943), THE BOOK OF COMMON PRAYER xx (PECUSA 1928, rev. 1943).

ⁱⁱ Isaiah 52: 13-53: 12 (KJV).

ⁱⁱⁱ St. Matthew 26: 1-75 (KJV).

^{iv} St. Matthew 26: 25-28 (KJV).

^v See, e.g., St. Matthew 14: 13-21.

^{vi} St. Matthew 28: 16-20.

^{vii} St. Matthew 26: 27b-28 (RSV).

^{viii} Exodus 24: 8.

^{ix} That is, with both of the then-contemporary political kingdoms into which the Jews had separated themselves or, in other words, with the entire nation of Israel which had been included within God’s covenant with Moses.

^x The one who tended to them and cared for them, as a farmer tends and cares for his land, from which we get the metaphorical use of “husband” for a woman’s spouse.

^{xi} Jeremiah 31: 31-34 (RSV).

^{xii} R. E. Nixon, *Matthew*, in D. GUTHRIE AND J. A. MOTYER, EDS., THE NEW BIBLE COMMENTARY REVISED, 3rd Ed. 847 (Wm. B. Eerdmans Publishing Co. 1970).