

## **Sermon: Luke 22:14 – 23:56 with Reflections**

Year C, Palm/Passion Sunday

[Psalm 118:1-2, 19-29; Luke 19:28-40](#); (Palms)

[Isaiah 50:4-9a; Psalm 31:9-16; Philippians 2:5-11; Luke 22:14-23:56](#) (Passion)

Offered April 14, 2019 to Brookline Community Church, Brookline, NH

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Note on the format of this week's sermon. The majority of the text is Luke 22:14, 22:21-23:56 and appears in regular font. The words that appear in italics are the reflections on that text or prayers that reflect on the reading.

### **Sermon**

*When we think of Jesus' arrest, trial and execution, we often think of a blend of the accounts coming from the four Gospels. Yet each Gospel tells its own story. To hear just one, read from beginning to end, allows us to connect more intimately with that particular account, with that particular witness. Let us listen now to Luke's account of the death of Jesus of Nazareth.*

### **Luke 22:14, 22:21-30, pp. 857-858**

When the hour came, he took his place at the table, and the apostles with him. [Jesus said] But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!' Then they began to ask one another which one of them it could be who would do this.

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

'You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

*Every month, we too come to the table with Jesus. We eat and drink and remember. And every month we betray him. We fail to speak up or we speak up too sharply. We pretend that we don't believe or we argue our beliefs so stridently that others are simply pushed away. We know we should serve, but we long to lord over others, often the people we love the most. We know we should stand by those who are suffering, but there are so many people suffering — it is impossible to even decide whom to stand by. So we end up standing by no one. That is what being a disciple of Jesus Christ means. It means failing, dropping the ball, sinning. It means living separate from him and from the person we so want to be.*

### **Luke 22:31-38, p. 858**

'Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.' And he said to him, 'Lord, I am ready to go with you to prison and to death!' Jesus said, 'I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.'

He said to them, 'When I sent you out without a purse, bag, or sandals, did you lack anything?' They said, 'No, not a thing.' He said to them, 'But now, the one who has a purse must take it,

and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, “And he was counted among the lawless”; and indeed what is written about me is being fulfilled.’ They said, ‘Lord, look, here are two swords.’ He replied, ‘It is enough.’

*Hymn #216, “Beneath the Cross of Jesus”, verse 1*

**Luke 22:39-46, p. 858**

He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, ‘Pray that you may not come into the time of trial.’ Then he withdrew from them about a stone’s throw, knelt down, and prayed, ‘Father, if you are willing, remove this cup from me; yet, not my will but yours be done.’ [[ Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.]] When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, ‘Why are you sleeping? Get up and pray that you may not come into the time of trial.’

**Prayer of the Drowsy Disciple**

*(responsive, for awareness of the needs of this world)*

*Pastor: Let us not be asleep, O Lord, when you call us*

**All: Keep us awake to your presence in this world**

*Pastor: Let us remain aware of all the people you would serve in this world, the frightened, the lost, the addicted, the angry, the outcasts*

**All: Keep us awake to your presence in this world**

*Pastor: Let us keep our eyes and hearts open to what we can do in this world, not because we are perfect or sinless, but because it takes all of us, working all the time, to show your love where and when it is needed.*

**All: Keep us awake to your presence in this world**

**Luke 22:47-53, p. 858**

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, ‘Judas, is it with a kiss that you are betraying the Son of Man?’ When those who were around him saw what was coming, they asked, ‘Lord, should we strike with the sword?’ Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, ‘No more of this!’ And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, ‘Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!’

*Hymn #216 “Beneath the Cross of Jesus” verse 2*

**Luke 23:54-62, p. 858**

Then they seized him and led him away, bringing him into the high priest’s house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, ‘This man also was with him.’ But he denied it, saying, ‘Woman, I do not know him.’ A

little later someone else, on seeing him, said, 'You also are one of them.' But Peter said, 'Man, I am not!' Then about an hour later yet another kept insisting, 'Surely this man also was with him; for he is a Galilean.' But Peter said, 'Man, I do not know what you are talking about!' At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, 'Before the cock crows today, you will deny me three times.' And he went out and wept bitterly.

*In Luke's account, the first person put on trial is Peter. We can hear this story and we can all agree he failed his trial. He was accused of knowing Jesus and he denied it three times. In Luke's account, Jesus is there the whole time and hears all three betrayals. Small wonder that Peter is weeping at the end. We all have images of ourselves, of what we would do in times of trial. But until we are actually tried, we don't know how we'll respond. Sometimes the greatest burden is having to live with the knowledge that we weren't the people we wanted to believe we were.*

*But if Peter is weeping there in the breaking dawn, where are the others? Peter showed up for his trial. At least some of them followed him to the Mount of Olives. Perhaps the others have slipped away, trying to evade the chief priests, the officers of the temple police, and the elders who are only brave enough to confront an unarmed man after dark, when there are no witnesses. Or perhaps Jesus' followers went ahead to where they thought Jesus would be next. They made the wrong call, apparently. And if we are like Peter, failing when we are tried, we may also be like all those missing disciples, slipping away or skipping ahead. None of us are doing the hard, unspectacular work of staying with Jesus. None of us are healing the wounds of the people who seek to harm us, none of us are praying for the people who will abandon us that they can avoid their time of trial. When Jesus asks us to follow him, sometimes we have to humble ourselves and actually stay in his wake, follow his painful path, even when we think we know a shortcut.*

**Luke 22:63-23:12, pp. 858-859**

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, 'Prophecy! Who is it that struck you?' They kept heaping many other insults on him.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said, 'If you are the Messiah, tell us.' He replied, 'If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God.' All of them asked, 'Are you, then, the Son of God?' He said to them, 'You say that I am.' Then they said, 'What further testimony do we need? We have heard it ourselves from his own lips!'

Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, 'We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.' Then Pilate asked him, 'Are you the king of the Jews?' He answered, 'You say so.' Then Pilate said to the chief priests and the crowds, 'I find no basis for an accusation against this man.' But they were insistent and said, 'He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.'

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He

questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

*Hymn #216 “Beneath the Cross of Jesus” verse 3*

**Luke 23:13-16, p. 859**

Pilate then called together the chief priests, the leaders, and the people, and said to them, ‘You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.’

**Prayer of Pilate**

*A confession (unison)*

*Holy God, forgive us the auto-Pilate in our lives – our complicity in the violence’s of the world, hand-washing at the sorrows of our friends, stifling of our truest questions, and the ease with which we are willing to go along with so much, as long as we are not inconvenienced or involved. Amen.*

**Luke 23:16-25, p. 859**

Then they all shouted out together, ‘Away with this fellow! Release Barabbas for us!’ (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, ‘Crucify, crucify him!’ A third time he said to them, ‘Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.’ But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

**Prayer of Barabbas**

*An assurance of grace (unison)*

*Holy God, we give you thanks for the way we, like Barabbas, stumble out of jail – aware of our guilt, but released, helpless to change our own lives, but forgiven into a new day. Amen.*

**Luke 23:26-31, p. 859**

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, ‘Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, “Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.” Then they will begin to say to the mountains, “Fall on us”; and to the hills, “Cover us.” For if they do this when the wood is green, what will happen when it is dry?’

**Prayer of Simon of Cyrene**

*(unison) For the hope of the world*

*God, there are famous cross-carriers pulled out of the crowd – Dietrich Bonhoeffer and Anne Frank, Martin Luther King, Jr. and Mother Teresa – for them we give thanks. There are cross-carriers written on no history page whose children we know, whose elderly parents we’ve met -- and for them we give thanks. Move us to the curb of the Via Dolorosa for our times so we can bear the timber’s weight, carry for Christ his caring for the world. Amen.*

**Luke 23:32-43, pp. 859-860**

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. [[ Then Jesus said, ‘Father, forgive them; for they do not know what they are doing.’ ]] And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, ‘He saved others; let him save himself if he is the Messiah of God, his chosen one!’ The soldiers also mocked him, coming up and offering him sour wine, and saying, ‘If you are the King of the Jews, save yourself!’ There was also an inscription over him, ‘This is the King of the Jews.’

One of the criminals who were hanged there kept deriding him and saying, ‘Are you not the Messiah? Save yourself and us!’ But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.’ Then he said, ‘Jesus, remember me when you come into your kingdom.’ He replied, ‘Truly I tell you, today you will be with me in Paradise.’

**Prayer of the Bandits**

*Personal intercessions*

*Pastor: O Gentle Savior, not because our sufferings and pains are worthy to be named with yours, but because you understand absolutely all the loss and pain and loneliness and desolation of human life and place yourself beside it, we bring you our prayers – for friend and family, neighbor and church member. For those who are ill this day we pray your blessing ...*

*All: (softly name names, feeling free to let the names overlap one another)*

*Pastor: For those who suffer emotionally, in relationships, employment, lack of employment, immigration concerns, we pray your blessing ...*

*All: (softly name names)*

*Pastor: For those who feel forsaken, we pray your blessing ...*

*All: (softly name names)*

*Pastor: For those who are dying, we pray your blessing ....*

*All: (softly name names)*

*Pastor: For ourselves, we pray your blessing and praise you for your unconditional love. Amen.*

**Luke 23:44-49, p. 860**

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun’s light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, ‘Father, into your hands I commend my spirit.’ Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, ‘Certainly this man was innocent.’ And when all the crowds who had gathered there for this spectacle saw what had

taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

*From the beginning of his life to the end, Jesus was obedient to the commands of his beloved Father. When tempted in the desert, he resisted. When dying on the cross, he handed his spirit back to the one from whom it had come. He was innocent throughout, the only one without sin. Jesus obeyed God in all things. His obedience shone through in all he did, including in his commitment to love all of us. He loves all of us sinners, no matter how many times we betray and evade him. He loves all of us, no matter how much we struggle with the path he has called us to walk. He loves all of us, whether we mock him from a distance or suffer death at his side, whether we understand the true nature of his innocence, whether we weep for his suffering. Jesus dies after offering forgiveness to all of creation and after one final act of obedience to the God from which all creation flows.*

### **Luke 23:50-56, p. 860**

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

### **Prayer of the Women**

*(unison) An expression of thanksgiving*

*Christ Jesus, Son of God and Son of Man, we thank you that you let us stay to the end, experiencing the reality of your death and the mystery of your hope. We thank you that you let us stay to the end of the lives of people who are near to us with your courage and peace. We thank you that, though we are each somewhere on our own journey to death, there is not an inch we need to walk alone. Hear us as we whisper with the weeping women, "We will return at dawn on the first day of the week." Amen*