**Jesus’ Death; God’s Glory**

Based on John [12:20-43](https://biblia.com/books/esv/Jn12.20-43) and [Philippians 2:5-11](https://biblia.com/books/esv/Php2.5-11)

Preached on April 9, 2017

Palm Sunday, Sunday of the Passion

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Today’s gospel lesson teaches that the glory of God is found in the humiliation and death of his son for the sin of the world.

From the days of Adam and Eve this world has been under a curse, the curse of death. “Once you eat of it you will surely die,” God said to Adam.” Death must have its day or else God becomes a liar.

Adam and Eve died; Noah and Abraham died; In this world cursed with sin, All men die. Were it not so God would be a liar. Death cannot be avoided. It can be ignored, less and less today people are having funerals. Death can be taken lightly, as when it is observed with a celebration of life and memories. We can find all ways of rationalizing death, but it cannot be avoided.

About the most pathetic ways of dealing with death that can be witnessed today is when a funeral is often replaced with what is called a “celebration of life.” Those who gather do so to focus, not on the death of one created in the image of God, but rather in order to remember him. “He will live on in our memories” is a famous modern cliché intended to give comfort. It is an empty comfort and a false flag of the devil. Do you realize that to say, “He will live on in our memories” means the exact opposite, that He will not live on.” It is to say that the only existence this dead person has forever more is in the heads of people who once knew him. In three or four generations, then he will truly be dead when nobody remembers who he was.

So why do you suppose it is that worldly people wish to, “loves their life,” make a name for themselves, to accomplish much in this life, to get their names engraved on community projects and on appreciation plaques. So they can gain a legacy and live on in the memories of others. What a sad, sad view of life, that your life is only worth what others remember you for.

This false doctrine of life in remembrance has wormed it’s way into the Christian church, into the very blessed sacrament of Christ’s body and blood. They teach that on the night he was betrayed Jesus instituted a memorial meal so that we would remember him. That somehow, in our remembering of Jesus in holy communion keeps him alive among us. But the blessing of the Lord’s table is not Jesus presence in our memories, but his presence in body and blood given for our eternal life right before our eyes. We don’t remember an absent Jesus who will return someday. We remember the Jesus who is risen and alive and present giving us the medicine of immortality to prepare us for our own death.

Death cannot be avoided, so men strive for other forms of immortality to cheat it. But here’s the thing that is missing from the Godless mind when facing death. It is unavoidable, but it is not the end. Jesus says this, “Truly truly I say to you, Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies it bears much fruit.” Death cannot be avoided, but it is something that is to be gotten over, gotten through, gotten past. The central purpose of life is not to overcome death, but to prepare to get through it to gain the crown of eternal life.

“**Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life.**” The godless put their hope in technologies to cheat death. The Godless selfishly try to make their mark in this life so others will remember them. Jesus says, **those are the ones who will not benefit themselves or others with their death**. But whoever humbles themselves, regards others first not so they can get a reward for humility, but because they know that the only lasting mark they can leave in this world is their own sin, whoever loses his life in this world, will keep it for eternal life, which is the goal of every true disciple.

This humiliation and suffering that glorifies god in this world, is still a heavy burden and load. Jesus says, “Now is my soul troubled. And what shall I say? ‘Father, save me from this hour? But for this purpose I have come to this hour. Father glorify your name.”

Jesus doesn’t ask to be spared the suffering and death appointed for him. He knows it is necessary, and he also knows that it is temporary, because whoever loses his life in this world will keep it for eternal life. He is our example of facing death in trust and obedience to the heavenly Father. In his obedience and trust in God to deliver him from death, he glorifies his heavenly father, and as a result, His father glorifies him.

*Philippians 2:5–11*

**5**Have this mind among yourselves, which is yours in Christ Jesus, **6**who, though he was in the form of God, did not count equality with God a thing to be grasped, **7**but emptied himself, by taking the form of a servant, being born in the likeness of men. **8**And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. **9**Therefore God has highly exalted him and bestowed on him the name that is above every name, **10**so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, **11**and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Obedient to God unto death, this was how Jesus conquered death for us all. This is how he prepared the way for eternal life, and says, “If anyone serves me, he must follow me; and where I am, there my servant will be also.” In one sense Jesus died instead of us, in that he took upon himself the punishment that we deserve and paid for our sins. But here teaches how he died, not only instead of us but ahead of us, to prepare the way for all people to come after him and inherit eternal life through him.

Jesus says, “Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself. He said this to show by what kind of death he was going to die.”

There’s a contemporary christian rock song called, “We want to see Jesus lifted high.” The message is that, by our singing about Jesus we lift him up before the world and all people will be drawn to him.” Here Jesus teaches that it is not our praise, but his own death and being lifted up on the cross that will draw all people to him. It is not our powerful praises and enthusiasm that will draw the world to the cross; not our big churches and praise bands. It is the preaching of Christ crucified that is to be the beacon of light that draws people of all nations.

On the cross, Jesus judged the world. On the cross, he cast out Satan, on the cross he died ahead of us to undo it. This is the glory of God we preach, and hear, believe and confess. The gospel ends with the words, “**many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; for they loved the glory that comes from man more than the glory that comes from God**.”

Loving the glory that comes from man is to love life in this world. Loving the glory that comes from God is true worship of the father, in the lifting up of his son.

You have many anxieties in this world because your old self loves the glory that comes from man. Purify your heart, seek the glory that comes from god, a humble life of love and service to your neighbor, knowing that you are but a stranger here. Heaven is your home and the glory of God is your treasure.