

Maundy Thursday April 9, 2020

Lectionary Year A – the Gospel of Matthew

Living the Lutheran Lectionary

A weekly study of the Scriptures for the coming Sunday since May 4, 2014.

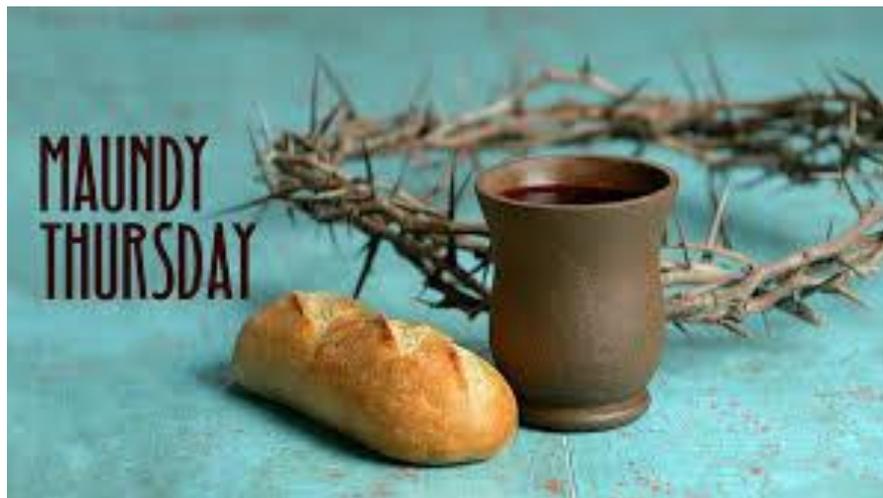
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.

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- ✦ www.bethlehemplutheranchurchparma.com/biblestudies
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- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **Tuesdays at 1:00 PM (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya (Currently suspended due to corona virus restrictions in Kenya.)
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<https://www.winchester.anglican.org/maundy-thursday/>

Hymn of the Day

Lutheran Service Book (LSB) 617 The Lutheran Hymnal (TLH) 313

“O Lord, we praise Thee”

- https://www.youtube.com/watch?v=BIQP_jjarFc Displays page from TLH with piano accompaniment by [Andrew Remillard](#). Site also shows lyrics.
- https://www.youtube.com/watch?v=ujbXlankb_I “A dancelike arrangement by Hart Morris of the 16th-century hymn tune GOTT SEI GELOBET UND GEBENEDEIET for 3–5 octave handbells, with optional flute and percussion (tom-tom and tambourine). Level III ...This delightful setting fits perfectly at any celebration of the Lord’s Supper.” Concordia Publishing House

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

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“I don’t think there has ever been a child who didn’t think I was saying *Monday* Thursday during the Holy Week announcements. Growing up, I thought today was *Monday* Thursday until about age 14. And when I finally learned it was “Maundy,” no one could explain why it was called that!

But friends, I have trekked through the boring dictionaries of liturgy for you! ‘Maundy’ is derived from the latin ‘mandatum’ which means basically “commandment.”

Because Thursday night of Holy Week corresponds to the Last Supper, it includes Jesus saying, “A new commandment I give to you, that you love one another as I have loved you.” This is the night of that New Commandment, in other words, it is New Commandment Thursday.

Maundy Thursday services traditionally include a focus on the Last Supper, not only as the beginning of the Triduum (the Great Three Days), but also as the institution of the Lord’s Supper, Eucharist, Communion. In many places, a foot washing service is included, and the service often ends with the Stripping of the Altar...”

- <https://www.winchester.anglican.org/maundy-thursday/> The Diocese of Winchester, England

O.T. - ""

Psalm – ""

Epistle – ""

Gospel – ""

Exodus 24:3-11 or Exodus 12:1-14; Revised Common Lectionary (RCL), Exodus 12:1-4, (5-10), 11-14

“How close are you to God?

That question confuses because it puts the focus on yourself. It draws us to look inside ourselves. How close am I to him? Such internal examination is only beneficial when it leads us to see how much we need our God...

Then we ask a better question: How does God bring me close to him? Let's see what insights the text before us gives to that question.

The text takes us to the time of Moses about 1500 B.C. Place yourself among the people of Israel standing at the foot of Mt. Sinai. You have heard the voice of the Lord God himself, who rescued you from slavery in Egypt. You have heard him speak his commandments: "You shall have no other gods ... You shall not misuse the name of the Lord your God ..." and so on..." (continued after the reading)

The Covenant Confirmed

24 ...

³ Moses came and told the people all the words of the LORD and all the rules.^[a] And all the people answered with one voice and said, "All the words that the LORD has spoken we will do." ⁴ And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. ⁵ And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. ⁶ And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. ⁷ Then he took the Book of the Covenant and read it in the hearing of the people. And they said, "All that the LORD has spoken we will do, and we will be obedient." ⁸ And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words."

⁹ Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, ¹⁰ and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. ¹¹ And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank. (continues through verse 18)

a. Exodus 24:3 Or *all the just decrees*

Out of all the peoples of the earth, he has chosen this people. Not because he thought they were better or stronger than the others. Not at all! In fact, like us, they were stubborn and rebellious. He chose them because of his mercy, his grace, his love. He had freely made his promise to their ancestor Abraham, and he faithfully kept it. His mercy rescued them from slavery in Egypt. His grace, his undeserved kindness, claimed them as his own people.

In love he made a covenant with them at Mt. Sinai. He would be their God and they would be his people, as long as they kept his commandments. How did the people respond? Would they agree to follow the Lord and obey his word? You heard their response in the text. “Everything the LORD has said we will do” ([Exodus 24:3 NIV11](#)).

This solemn agreement, this two-sided covenant, was put into effect with blood. With an altar representing the Lord and twelve pillars of stone representing the twelve tribes Israel, sacrifices were offered. Then Moses took some of the blood. He sprinkled it on the people, declaring, “This is the blood of the covenant that the LORD has made with you in accordance with all these words” ([Exodus 24:8 NIV11](#)).

Then Moses, and his brother Aaron, who would become the high priest, and Aaron two oldest sons, Nadab and Abihu, who would serve as priests for a time, and seventy elders of Israel went up the mountain side. There they saw God, not in the fullness of his glory, which sinners cannot endure. But God hid the greatness of his splendor, so that they could see his presence and eat and drink with him...”

- <http://hancocklutheran.org/sermons/The-Sacrificial-Blood-Brings-Us-into-Gods-Presence-Exodus24-3-11.html> Pastor Gregg Bitter, St John’s Evangelical Lutheran Church, Hancock, MN

Or

“Passover in the Old Testament is at the heart of the Exodus experience.

The Pharaoh who did not know Joseph (Exodus 1:8) stubbornly refused the demands of Moses and Aaron to “let my people go.” The tenth and climactic plague, the slaughter of the firstborn, will finally force Pharaoh’s hand. The threatened Egyptian firstborn represent all classes, from the firstborn of Pharaoh who sits on the throne to the firstborn of the female slave, not to mention the firstborn of all the livestock (Exodus 11:5).

At midnight the tenth plague struck, involving all the firstborn, including even the firstborn of the prisoners (Exodus 12:29). The Pharaoh went into crisis mode and told Moses and Aaron to leave at once and he adds an unusual parting request: Go, worship Yahweh, and bring a blessing on me too (Exodus 12:31-32).

The narrator does not pause to give all the gory details of the plague, but remembers instead one central purpose of all subsequent Israelite worship -- to get a blessing for Pharaoh, heretofore their biggest enemy. So Israel is to pray for its enemies, just as Jesus would later say, “Love your enemies, and do good to those who persecute you” (Matthew 5:44; Luke 6:27, 35)...

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1006 [Ralph W. Klein](#)

Christ Seminary-Seminex professor emeritus of Old Testament, Lutheran School of Theology, Chicago, IL

The Passover

12 The LORD said to Moses and Aaron in the land of Egypt, ² “This month shall be for you the beginning of months. It shall be the first month of the year for you. ³ Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. ⁴ And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat

you shall make your count for the lamb. ⁵ Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, ⁶ and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.^[a]

⁷ “Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. ⁸ They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. ⁹ Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. ¹⁰ And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. ¹¹ In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. ¹² For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. ¹³ The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

¹⁴ “This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. (continues through verse 28)

The Tenth Plague: Death of the Firstborn Verses 29-32

The Exodus Verses 33-42

Institution of the Passover Verses 43-51

- a. Exodus 12:6 Hebrew *between the two evenings*

Cross references:

1. Exodus 12:2 : ch. 13:4; 23:15; 34:18; Deut. 16:1
2. Exodus 12:3 : ver. 21
3. Exodus 12:5 : Lev. 22:19-21; Deut. 17:1; Mal. 1:8, 14; Heb. 9:14
4. Exodus 12:6 : ver. 18; Lev. 23:5; Num. 9:3; 28:16; Josh. 5:10; Ezra 6:19
5. Exodus 12:7 : ver. 22
6. Exodus 12:8 : ch. 23:18; 34:25; Num. 9:11; Deut. 16:3; 1 Cor. 5:8
7. Exodus 12:9 : Deut. 16:7; 2 Chr. 35:13
8. Exodus 12:10 : ch. 23:18; 29:34; 34:25; Deut. 16:4; [Lev. 7:15]
9. Exodus 12:11 : [Luke 12:35; Eph. 6:14; 1 Pet. 1:13]
10. Exodus 12:11 : ver. 27; Lev. 23:5; Deut. 16:5; [1 Cor. 5:7]

11. Exodus 12:12 : ver. 23; ch. 11:4, 5
12. Exodus 12:12 : Num. 33:4
13. Exodus 12:12 : ch. 6:2; Isa. 43:11
14. Exodus 12:13 : [Heb. 11:28]
15. Exodus 12:14 : ch. 13:9
16. Exodus 12:14 : ver. 17, 24, 43; ch. 13:10; 2 Kgs. 23:21

“Can you imagine the logistical nightmare that Moses was handed?

He had to tell the entire nation of Israel that they each had to 1) take a perfect year-old lamb, 2) on the 10th of the month, 3) and slaughter it on the 14th of the month at twilight, 4) roast it with bitter herbs, 5) don’t have any leftovers, 6) and eat with sandals and staff, 7) hurriedly.

Oh, and by-the-way don’t forget to put some of the lamb’s blood on your doorpost—or the angel of death with snuff you out.

I can’t even imagine standing in front of a congregation of 150 people and giving those instructions, and expecting anyone to really take me seriously.

Someone in the church would think they had a better lamb recipe—there’s a great one in the parish cookbook, you know. Someone else always hates to be in a hurry, and prefers to jabber through meals. (We all know who that is...) And, someone would check the calendar on their iPhone and realize that they have a conference call on the 14th at twilight—how’s the 15th work for you?

Low ball estimates for the population of the Israelites, come in around 20-40,000. That’s a lot of people to get a recipe to. In fact, that’s a lot of lambs being slaughtered at the same time.

Why all the attention to detail? Why the logistical nightmare?

Because this meal is the beginning point of a whole new identity for this community, the People of God...”

- http://www.rickmorley.com/archives/807?utm_source=rss&utm_medium=rss&utm_campaign=proper18aot
Rick Morley is a priest in the Episcopal Church and serves as rector of St. Mark’s Episcopal Church in Basking Ridge, New Jersey.

Psalm 116:12-19; RCL, Psalm 116:1-2, 12-19

“Psalm 116 is sung or read each year at Passover celebrations in Jewish homes to this day. The psalm is part of the collection running from 113-118 called the “Egyptian Hallel” (Egyptian praise), centering on the story of the deliverance from Egypt. Note the movement of these psalms: Psalm 113 is a model example of hymn of praise. Psalm 114 is the centerpiece of the collection, reporting the events of the Exodus, “When Israel went out from Egypt ... ” As the central act of God’s saving activity, the Exodus is to the Old Testament what the Cross-Resurrection is to the New Testament. Psalm 115 then celebrates this deliverance with a call to praise. Psalm 114 thus tells the story of the nation’s deliverance from bondage and is followed by words of praise (Psalm 115:1,18). Psalm 116 now tells the story of an individual’s deliverance “ ... he saved me” (verse 6) and again is followed by words of praise, in Psalm 117...” (continued after the reading)

I Love the LORD

*116 I love the LORD, because he has heard
my voice and my pleas for mercy.*

*² Because he inclined his ear to me,
therefore I will call on him as long as I live...*

¹² What shall I render to the LORD
for all his benefits to me?

¹³ I will lift up the cup of salvation
and call on the name of the LORD,

¹⁴ I will pay my vows to the LORD
in the presence of all his people.

¹⁵ Precious in the sight of the LORD
is the death of his saints.

¹⁶ O LORD, I am your servant;
I am your servant, the son of your maidservant.
You have loosed my bonds.

¹⁷ I will offer to you the sacrifice of thanksgiving
and call on the name of the LORD.

¹⁸ I will pay my vows to the LORD
in the presence of all his people,

¹⁹ in the courts of the house of the LORD,
in your midst, O Jerusalem.

Praise the LORD!

- a. [Psalm 116:10](#) Or *believed, indeed*; Septuagint *believed, therefore*

Cross references:

1. [Psalm 116:1](#) : [Ps. 18:1](#)
2. [Psalm 116:1](#) : [Ps. 66:19](#); [118:21](#)
3. [Psalm 116:2](#) : [\[Ps. 31:2\]](#)
4. [Psalm 116:12](#) : [2 Chr. 32:25](#)
5. [Psalm 116:13](#) : [\[Ps. 16:5\]](#)
6. [Psalm 116:13](#) : [See Ps. 99:6](#); [105:1](#)
7. [Psalm 116:14](#) : [See Ps. 50:14](#)
8. [Psalm 116:15](#) : [See Ps. 72:14](#)
9. [Psalm 116:15](#) : [See Ps. 50:5](#)
10. [Psalm 116:16](#) : [Ps. 119:125](#); [143:12](#); [\[Ps. 113:1\]](#)
11. [Psalm 116:16](#) : [Ps. 86:16](#)
12. [Psalm 116:16](#) : [\[Job 12:18\]](#)
13. [Psalm 116:17](#) : [See Ps. 50:14](#)
14. [Psalm 116:17](#) : [\[See ver. 13 above\]](#); [See Ps. 99:6](#); [105:1](#)
15. [Psalm 116:18](#) : [\[See ver. 14 above\]](#); [See Ps. 50:14](#)

16. [Psalm 116:19](#) : [See Ps. 92:13](#)
 17. [Psalm 116:19](#) : [See Ps. 104:35](#)

“Why is it called “Maundy Thursday?”

That was my question as I began looking at these texts for the Thursday of Holy Week. You’d think I would know the answer to that question, having attended Lutheran Maundy Thursday services all my life and having taught religion and biblical languages at a college and at various seminaries.

But I didn’t know. It was of some comfort to me to learn that my wife, a smart, lifelong Lutheran and in fact the daughter of a Lutheran pastor, didn’t know the answer to the question either!

And now, thanks to some investigation and *BibleGateway.com* giving easy access to the Latin Vulgate translation, I have found the answer. It’s right there in the Latin translation of John 13:34, one of the texts for the day: *Mandatum novum do vobis ...* With a silent word of thanks to a high school Latin teacher, the answer to the question became crystal clear: “a new commandment (*mandatum*) I give you ... ” “Maundy” is derived from *mandatum*, Latin for “commandment.” And the text goes on, “that you love one another.”

Certainly the preacher on this occasion will read and tell the story of these “upper room discourses” of Jesus, as told in the John 13 text. At the heart of these discourses is this *new* commandment (*mandatum novum*), which advises the disciples to love one another and adds, “By this everyone will know that you are my disciples, if you have love for one another.” (John 13:35)

The preacher will also point out that 1 Corinthians 11:23-26 contains the familiar “words of institution” that are recited each time communion is celebrated. There is “*something new*” in this text, also. Using language familiar from Old Testament covenant making, Jesus says that he is making a “new covenant” with those present on that occasion.

Two texts for Maundy Thursday remain, each setting of the Eucharist in the context of the celebration of the Passover, that is, looking back at *something old*. Exodus 12 tells the story of the first Passover and provides directives for enacting and remembering it (“take a lamb ... ” and “I will pass over you ... ”). Now to the psalm for the celebration of Passover -- and for Maundy Thursday - - Psalm 116...

This Passover psalm also plays a part in the yearly biblical readings of Christian churches, appearing in all three ABC lectionary readings as a text for Maundy Thursday. The Psalm begins with a member of the congregation giving a testimony. In the presence of the gathered people (verses 18-19) this person tells about an answer to prayer...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2021
James Limburg Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

Hebrews 9:11-22 or 1 Corinthians 11:23-32; RCL, 1 Corinthians 11:23-26

“First of all, read Hebrews 9:1-10 for yourself and include these verses as part of your exposition of the Hebrews 9:11-14 text for this week.

The description of the Ark of the Covenant is something that most people don't have a clue about as to its significance, what was contained in the ark, and the ritual associated with the ark. This background is critical to understanding the new "lid of the ark" or "mercy seat" present in Jesus.

Background reading on the tent shrines of the wilderness years is found in Exodus 25:1-26:37. The first tent was the Holy Place which included the lamp stand, the table, and the bread of the Presence (Leviticus 24:5-9). With the destruction of the First Temple in 587 BCE the items of the second tent behind the Holy Place, the Holy of Holies, were lost. Here was the altar of incense and the Ark of the Covenant "overlaid on all sides with gold" (9:4). The lid is called the "mercy seat" or "place of atonement" upon which the high priest sprinkled blood once a year on the Day of Atonement (Yom Kippur) "for himself and for the sins committed unintentionally by the people" (9:7). Overshadowing the mercy seat were "the cherubim of glory" (9:5)..."

➤ https://www.workingpreacher.org/preaching.aspx?commentary_id=453

[Paul S. Berge](#) Emeritus Professor of New Testament, Luther Seminary, St. Paul, Minn.

The Earthly Holy Place Verses 1-11

Redemption Through the Blood of Christ

¹¹ But when Christ appeared as a high priest of the good things that have come,^[e] then through the greater and more perfect tent (not made with hands, that is, not of this creation) ¹² he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. ¹³ For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify^[f] for the purification of the flesh, ¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our^[g] conscience from dead works to serve the living God.

¹⁵ Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.^[h] ¹⁶ For where a will is involved, the death of the one who made it must be established. ¹⁷ For a will takes effect only at death, since it is not in force as long as the one who made it is alive. ¹⁸ Therefore not even the first covenant was inaugurated without blood. ¹⁹ For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, ²⁰ saying, "This is the blood of the covenant that God commanded for you." ²¹ And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. ²² Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins... (continues through verse 28)

- a. [Hebrews 9:11](#) Some manuscripts *good things to come*
- b. [Hebrews 9:13](#) Or *For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies*

- c. [Hebrews 9:14](#) Some manuscripts *your*
- d. [Hebrews 9:15](#) The Greek word means both *covenant* and *will*; also verses [16](#), [17](#)

Cross references:

1. [Hebrews 9:11](#) : [ch. 10:1](#)
2. [Hebrews 9:11](#) : [\[ver. 24; ch. 8:2\]](#)
3. [Hebrews 9:11](#) : [See Mark 14:58](#)
4. [Hebrews 9:12](#) : [ver. 24](#)
5. [Hebrews 9:12](#) : [ch. 7:27; 10:10](#)
6. [Hebrews 9:12](#) : [ch. 10:4](#)
7. [Hebrews 9:12](#) : [See Acts 20:28](#)
8. [Hebrews 9:12](#) : [Job 33:24; \[Dan. 9:24; 1 Cor. 6:20\]](#)
9. [Hebrews 9:13](#) : [Lev. 16:14-16](#)
10. [Hebrews 9:13](#) : [Num. 19:2, 17, 18](#)
11. [Hebrews 9:14](#) : [ver. 12; 1 John 1:7; Rev. 7:14](#)
12. [Hebrews 9:14](#) : [ch. 7:27; 8:3](#)
13. [Hebrews 9:14](#) : [ch. 1:3; 10:22](#)
14. [Hebrews 9:14](#) : [ch. 6:1](#)
15. [Hebrews 9:14](#) : [Rom. 6:13; 1 Pet. 4:2](#)
16. [Hebrews 9:15](#) : [ch. 8:6; 12:24](#)
17. [Hebrews 9:15](#) : [\[ch. 3:1\]; See Rom. 8:28](#)
18. [Hebrews 9:15](#) : [\[ch. 10:36; Ex. 32:13\]](#)
19. [Hebrews 9:15](#) : [Rom. 3:24, 25; 5:6](#)
20. [Hebrews 9:17](#) : [\[Gal. 3:15\]](#)
21. [Hebrews 9:18](#) : [Ex. 24:6, 8](#)
22. [Hebrews 9:19](#) : [ver. 12](#)
23. [Hebrews 9:19](#) : [\[Lev. 14:4, 7; Num. 19:6, 17\]](#)
24. [Hebrews 9:20](#) : [Cited from Ex. 24:8; \[Matt. 26:28\]](#)
25. [Hebrews 9:21](#) : [\[Ex. 29:12, 36; Lev. 8:15, 19; 16:14, 16; 2 Chr. 29:22\]](#)
26. [Hebrews 9:22](#) : [Lev. 17:11](#)
27. [Hebrews 9:28](#) : [Titus 2:13; \[Isa. 25:9\]](#)

“If today we can talk about any sort of exegetical and theological consensus when it comes to reading and interpreting Hebrews, it would be the superiority of Jesus Christ’s work, his blood, and his role and function within God’s economy of salvation.

All these theological themes are captured in one phrase, Jesus, “the eternal Heavenly Priest, according to the order of Melchizedek,” (Hebrews 7:1-9:28). Although the Western church has read, interpreted, preached, and taught this canonical book, I doubt whether they grasp the theological meaning and implications of the symbolism of Jesus’ blood. Yet, Christian practitioners from the Global South or Third World countries are quick to make theological connections with Hebrews’ symbolism because blood rituals are a common feature within their cultural worldview. Equally important to preachers and teachers of Hebrews is the fact that this canonical book is not a letter, but a pastoral sermon whose function is to exhort Christians who are caught between the demands of culture and the faith ethos of what they have become, namely, believers in Jesus Christ. In terms of its context, which is surely Jewish, Hebrews seeks to encourage and embolden

Jewish Christians to remain faithful even in times of hardships, trials, and tribulation. Similarly, 21st century Christians around the world are summoned to contemporize the message of Hebrews, because, the preacher was not just exhorting and addressing ancient Christians but the message has relevance in the present context of every believer.

Also important for readers and interpreters of Hebrews to keep in mind is the notion that the message of this sermon makes a sustained theological argument from beginning to end, and the argument centers on the role of Jesus Christ and his relationship to the Jewish tradition. Therefore, in Hebrews 9:11, the homilist presents Jesus as the “high priest of good things.” The question remains, whose high priest is Jesus? And in what ways can Jews appreciate Christ as a priest in the context of the traditional Levitical priests? In order to appreciate the full meaning and theological force of Hebrews, this commentary calls on preachers to read the entire homily and then be able to interpret passages such as 9:11-14 within the canonical context of the entire Christian Testament and then in the context of Hebrews. While Hebrews is a sermon, we need also to read it as sacred Scripture because in it God continues to reveal His transforming word. The point I want to make is that we should always remind lay Christians that Hebrews like any other book of the Bible functions as the Holy Spirit’s instrument for guiding Christian practitioners into a deeper knowledge of God, Jesus Christ, and the Holy Spirit....”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=2679 Israel Kamudzandu
Associate Professor of New Testament Studies, Saint Paul School of Theology, Kansas City, Mo.

Or 1 Corinthians 11:23-32

A friend of mine in seminary told me about one Sunday in his church when they read from the second chapter of Ruth.

In the middle of the reading were the words, "The Lord be with you" (Ruth 2:4). The congregation, trained as they were in liturgical language, immediately interrupted the reading with the unison, "And also with you." They had only ever heard the words, "The Lord be with you," as a liturgical call that demanded a response, which they provided.

The epistle lesson for Maundy Thursday, the "words of institution" for the Eucharist, contains words that people hear whenever the Eucharist is served. So, it may surprise them that these words actually come from a New Testament text! The words were well known even in Paul's day. His introduction, "For I received from the Lord what I also handed on to you," (1 Corinthians 11:23) are oral tradition words... (continued after the reading)

Be imitators of me, as I am of Christ.

Head Coverings Verses 1-16

The Lord's Supper (begins at verse 17)

²³ For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, ²⁴ and when he had given thanks, he broke it, and said, “This is my body, which is for^[a] you. Do this in remembrance of me.”^[b] ²⁵ In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

²⁷ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. ²⁸ Let a person examine himself, then, and so eat of the bread and drink of the cup. ²⁹ For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. ³⁰ That is why many of you are weak and ill, and some have died.^[c] ³¹ But if we judged^[d] ourselves truly, we would not be judged. ³² But when we are judged by the Lord, we are disciplined^[e] so that we may not be condemned along with the world... (continues through verse 34)

Footnotes:

- a. [1 Corinthians 11:24](#) Some manuscripts *broken for*
- b. [1 Corinthians 11:24](#) Or *as my memorial*; also verse [25](#)
- c. [1 Corinthians 11:30](#) Greek *have fallen asleep* (as in [15:6](#), [20](#))
- d. [1 Corinthians 11:31](#) Or *discerned*
- e. [1 Corinthians 11:32](#) Or *when we are judged we are being disciplined by the Lord*

Cross references:

1. [1 Corinthians 11:23](#) : [ch. 15:3](#); [Gal. 1:12](#)
2. [1 Corinthians 11:23](#) : [For ver. 23-25, see Matt. 26:26-28; Mark 14:22-24; Luke 22:19, 20](#)
3. [1 Corinthians 11:26](#) : [See John 21:22](#)
4. [1 Corinthians 11:27](#) : [\[Num. 9:10, 13\]](#)
5. [1 Corinthians 11:27](#) : [\[John 13:27\]](#)
6. [1 Corinthians 11:27](#) : [John 6:51, 53-56](#)
7. [1 Corinthians 11:28](#) : [\[2 Cor. 13:5; Gal. 6:4\]](#)
8. [1 Corinthians 11:30](#) : [See Matt. 27:52](#)
9. [1 Corinthians 11:31](#) : [See 1 John 1:9](#)
10. [1 Corinthians 11:32](#) : [See Prov. 3:11](#)
11. [1 Corinthians 11:32](#) : [Rom. 5:16](#)

“Paul had learned these words from Christians before him (who had received them ultimately from the Lord) and was in turn passing them on to the Corinthians. If you compare this passage with the passages detailing the Last Supper in the Synoptic Gospels (Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20), you will see that the Synoptic evangelists also received the same tradition Paul had.

What gets missed in this lectionary reading is the literary context in which these words appear. In 1 Corinthians 11:17-34, Paul criticizes the Corinthians for problems associated with their practice of the Lord's Supper. The Corinthians, it seems, were allowing the divisions that characterized their culture to shape the way they celebrated their common meal. Paul was not happy about it.

Greco-Roman culture was socially stratified, meaning that the population was divided into social levels or strata. Status is always relative: my high status only has meaning when juxtaposed to your low status (or the other way around). People in the Greco-Roman world always knew their status relative to others in the social pecking order. Locating themselves on the relative-status continuum was as natural as breathing.

Virtually all social interaction was shaped by this hierarchy of status. The church at Corinth had members of relatively high status, with the power and wealth that went along with such position,

as well as people of relatively low status. This mixing of social strata then posed challenges for the Christians at Corinth...

Paul's response to this situation was not to abolish social stratification. That task would have been impossible and ultimately out of the control of the Christians at Corinth. Rather, he instructs the Corinthians to celebrate the Lord's Supper in a way that doesn't marginalize (Paul uses the word "humiliate" 1 Corinthians 11:22) the poor among them. Paul argues that it's better to eat at home before coming to the common meal than to humiliate the poorer members of the community by eating your fill in front of them.

Instead of turning the Lord's Supper into an occasion to exhibit social distinctions, the Corinthians needed to be reminded of what the Eucharist is for: remembering Jesus and proclaiming his death until he comes. They ought to partake in the Lord's Supper in a way that demonstrates their unity rather than their divisions..."

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=279

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Matthew 26:17-30 or John 13:1-17, 31b-35; RCL, the same reading from John 13

"The entire meaning of the Gospel, the Good News, is about to be revealed in a startling way so that all of those wonderful individual pictures Matthew's been showing us now reveal themselves to be part of a much larger picture.

For several chapters, now, Jesus has been teaching about the coming of the New Covenant and the cataclysmic events that would usher it in. He actually began teaching about it in the very first words of His public ministry: "Repent, for the kingdom of heaven is at hand" (Matthew 4:17). He then proceeds to talk about the Kingdom and the blessings it will bring upon those who are poor in spirit and who hunger and thirst for righteousness, after which He teaches about the new Law in the New Covenant. He demonstrates that there is a new power in this New Covenant by the many miracles He performed..." (continued after the reading)

"The Holy Gospel according to the 26th Chapter of St. Matthew"

Plot to Kill Jesus Verses 1-5

Jesus Anointed at Bethany Verses 6-13

Judas to Betray Jesus Verses 14-16

The Passover with the Disciples

¹⁷ Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?" ¹⁸ He said, **"Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'"** ¹⁹ And the disciples did as Jesus had directed them, and they prepared the Passover.

²⁰ When it was evening, he reclined at table with the twelve.^[a] ²¹ And as they were eating, he said, ***“Truly, I say to you, one of you will betray me.”*** ²² And they were very sorrowful and began to say to him one after another, “Is it I, Lord?” ²³ He answered, ***“He who has dipped his hand in the dish with me will betray me. ²⁴ The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.”*** ²⁵ Judas, who would betray him, answered, “Is it I, Rabbi?” He said to him, ***“You have said so.”***

Institution of the Lord's Supper

²⁶ Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, ***“Take, eat; this is my body.”*** ²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, ***“Drink of it, all of you, ²⁸ for this is my blood of the^[b] covenant, which is poured out for many for the forgiveness of sins. ²⁹ I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.”***

Jesus Foretells Peter's Denial

³⁰ And when they had sung a hymn, they went out to the Mount of Olives... (continues through verse 35)

Jesus Prays in Gethsemane Verses 36-46

Betrayal and Arrest of Jesus Verses 47-56

Jesus Before Caiaphas and the Council Verses 57-68

Peter Denies Jesus Verses 69-75

- a. [Matthew 26:20](#) Some manuscripts add *disciples*
- b. [Matthew 26:28](#) Some manuscripts insert *new*

Cross references:

1. [Matthew 26:17](#) : [For ver. 17-19, see Mark 14:12-16; Luke 22:7-13](#)
2. [Matthew 26:17](#) : [Ex. 12:18](#)
3. [Matthew 26:18](#) : [See John 11:28](#)
4. [Matthew 26:18](#) : [\[ver. 45; John 7:6, 8, 30; 8:20; 13:1; 17:1\]](#)
5. [Matthew 26:20](#) : [For ver. 20-24, see Mark 14:17-21; \[Luke 22:14, 21-23; John 13:21-26\]](#)
6. [Matthew 26:21](#) : [\[John 6:70, 71\]](#)
7. [Matthew 26:23](#) : [\[John 13:18\]](#)

8. [Matthew 26:24](#) : [ver. 54, 56](#); [Mark 9:12](#); [Luke 18:31](#); [24:25-27, 46](#); [Acts 17:2, 3](#); [26:22, 23](#); [1 Cor. 15:3](#); [1 Pet. 1:10, 11](#)
9. [Matthew 26:24](#) : [ch. 18:7](#)
10. [Matthew 26:24](#) : [John 17:12](#)
11. [Matthew 26:25](#) : [ver. 49](#); [See John 1:38](#)
12. [Matthew 26:25](#) : [ver. 64](#); [See Luke 22:70](#)
13. [Matthew 26:26](#) : [For ver. 26-29, see Mark 14:22-25](#); [Luke 22:18-20](#); [1 Cor. 11:23-25](#)
14. [Matthew 26:26](#) : [See ch. 14:19](#)
15. [Matthew 26:26](#) : [1 Cor. 10:16](#); [\[John 6:53\]](#)
16. [Matthew 26:27](#) : [See ch. 15:36](#)
17. [Matthew 26:28](#) : [\[See ver. 26 above\]](#); [1 Cor. 10:16](#); [\[John 6:53\]](#)
18. [Matthew 26:28](#) : [Ex. 24:8](#); [\[Zech. 9:11; Heb. 13:20\]](#)
19. [Matthew 26:28](#) : [See ch. 20:28](#)
20. [Matthew 26:28](#) : [Mark 1:4](#); [\[Luke 1:77\]](#)
21. [Matthew 26:29](#) : [\[ch. 13:43\]](#)
22. [Matthew 26:30](#) : [For ver. 30-35, see Mark 14:26-31](#)
23. [Matthew 26:30](#) : [Luke 22:39](#); [John 18:1](#)
24. [Matthew 26:30](#) : [See ch. 21:1](#)

“This is the Gospel of the Lord” “Praise to You, O Christ”

“Here in Chapter 26, when we come to the Last Supper and the institution of the Lord’s Supper, suddenly the entire book of Matthew comes into focus. Each of the stories and teachings we have heard are all part of the larger picture of the coming of the New Covenant and the coming of the Kingdom of Heaven. But it’s not until we come to Matthew 26 that things start to make more sense. The Lord’s Supper bridges the gap between Jesus’ teaching about the New Covenant and it being put into effect. It’s amazing how short the account of it is. It would look rather unobtrusive, if we weren’t already alerted to its immense significance. In Matthew’s account, he spends 9 verses talking about the preparations for the Passover and the coming betrayal of Him. The description of the actual supper lasts only 4 short verses, and then Jesus and the disciples leave for the Mount of Olives.

It all happens so quickly, that it would be easy to miss. O.K., so Jesus is at the Passover with His disciples. We would expect that, since this was a required feast, and we’ve heard about Jesus going to Passovers before. We’ve been hearing about Jesus being betrayed and going to die and then being raised up on the third day for some time, and it seems time to get the inevitable over with. We all know that Jesus has to go into Gethsemane to pray and be betrayed and then experience the terrible events of the Passion and Crucifixion.

So why this interlude with the disciples at the Passover? It’s just a religious obligation, and one that was part of the Old Covenant, isn’t it?...

But these 4 verses are not only what connects the parts of Matthew’s Gospel: they’re also what connects us to Matthew’s Gospel and the narrative of the coming of Christ and the New Covenant...”

- <https://www.patheos.com/blogs/giveusthisday/matthew-2617-30-the-lords-supper/> Fr. Charles Erlandson ...Episcopal Church ...He teaches at Cranmer Theological House and is the Church History Department Head. (He) also writes a daily Bible devotional, available online or through e-mail subscription, called Give Us This Day.

or

“Last words are important.... John 13 is a part of what has become known as Jesus’ last discourses. Here Jesus is giving his final instructions. The discourse begins with John 13 and ends with Jesus’ prayer in John 17. This final discourse operates much like the other final discourses in scripture. (Jacob’s words to his Sons in Genesis 9; Moses’ final blessing in Deuteronomy 33; Joshua’s final words in Joshua 23-24; and David’s last words in 1 Chronicles 28-29). Final discourses work on two levels: they are first directed to the people within the history who do not know what is coming next, and yet they also speak directly to the reader who knows the story. John 13 speaks excellently on both levels. In it, Judas has just left the Passover meal. Knowing that the betrayal is coming soon, Jesus gives instructions to those who are most intimate to him. Within the narrative they are probably confused with Jesus words. Or perhaps they do not want to hear them... Jesus, however, knows that His moment to be glorified has come. His “vocation rushes towards its conclusion,”so He is eager to share with them that which is essential to being His disciple. We continue inside the story to hear Jesus offering a new command: “That you love one another just as I have loved you.”...”

“The Holy Gospel according to the 13th Chapter of St. John”

Jesus Washes the Disciples' Feet

13 Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. ² During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, ³ Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, ⁴ rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. ⁵ Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. ⁶ He came to Simon Peter, who said to him, “Lord, do you wash my feet?” ⁷ Jesus answered him, “What I am doing you do not understand now, but afterward you will understand.” ⁸ Peter said to him, “You shall never wash my feet.” Jesus answered him, “If I do not wash you, you have no share with me.” ⁹ Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” ¹⁰ Jesus said to him, “The one who has bathed does not need to wash, except for his feet,^[a] but is completely clean. And you^[b] are clean, but not every one of you.” ¹¹ For he knew who was to betray him; that was why he said, “Not all of you are clean.”

¹² When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand

what I have done to you? ¹³ You call me Teacher and Lord, and you are right, for so I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you also should do just as I have done to you. ¹⁶ Truly, truly, I say to you, a servant^d is not greater than his master, nor is a messenger greater than the one who sent him. ¹⁷ If you know these things, blessed are you if you do them.(Continues through verse 20)

One of You Will Betray Me Verses 21-30

A New Commandment

³¹ When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. ³² If God is glorified in him, God will also glorify him in himself, and glorify him at once. ³³ Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ ³⁴ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. ³⁵ By this all people will know that you are my disciples, if you have love for one another.”

- a. [John 13:10](#) Some manuscripts omit *except for his feet*
- b. [John 13:10](#) The Greek words for *you* in this verse are plural
- c. [John 13:16](#) Or *bondservant*, or *slave* (for the contextual rendering of the Greek word *doulos*, see Preface)

Cross references:

1. [John 13:1](#) : [ch. 12:1](#)
2. [John 13:1](#) : [See ch. 6:4](#)
3. [John 13:1](#) : [See ch. 12:23](#)
4. [John 13:1](#) : [ver. 3](#); [ch. 16:28](#)
5. [John 13:1](#) : [ver. 34](#)
6. [John 13:1](#) : [ch. 1:11](#); [17:6, 9-11](#)
7. [John 13:2](#) : [ver. 11, 27](#); [\[Acts 5:3\]](#); [See ch. 6:70, 71](#)
8. [John 13:3](#) : [See ch. 17:2](#); [Matt. 11:27](#); [Rev. 2:27](#)
9. [John 13:3](#) : [ch. 8:42](#); [16:28](#)
10. [John 13:3](#) : [See ch. 14:12](#)
11. [John 13:4](#) : [\[ch. 21:7](#); [Luke 22:27\]](#)
12. [John 13:5](#) : [\[2 Kgs. 3:11\]](#)
13. [John 13:7](#) : [\[ver. 36\]](#)
14. [John 13:7](#) : [ver. 12](#); [\[ch. 12:16](#); [15:15\]](#)
15. [John 13:8](#) : [\[Matt. 16:22\]](#)
16. [John 13:8](#) : [\[1 Cor. 6:11](#); [Eph. 5:26](#); [Titus 3:5](#); [Heb. 10:22\]](#)
17. [John 13:10](#) : [See Gen. 18:4](#)

18. [John 13:10](#) : [ch. 15:3](#)
19. [John 13:10](#) : [ver. 18](#)
20. [John 13:11](#) : [ver. 2](#); [ch. 6:64](#); [See ch. 2:24, 25](#)
21. [John 13:12](#) : [ver. 4](#)
22. [John 13:12](#) : [ver. 7](#)
23. [John 13:13](#) : [Luke 6:46](#)
24. [John 13:13](#) : [Matt. 23:8, 10](#); [1 Cor. 8:6](#); [12:3](#); [Phil. 2:11](#)
25. [John 13:14](#) : [1 Tim. 5:10](#); [[1 Pet. 5:5](#)]
26. [John 13:15](#) : [See Matt. 11:29](#)
27. [John 13:16](#) : [ch. 15:20](#); [Matt. 10:24](#)
28. [John 13:17](#) : [See Luke 11:28](#); [James 1:22](#)
29. [John 13:31](#) : [See ch. 7:39](#)
30. [John 13:31](#) : [ch. 14:13](#); [15:8](#); [17:1, 4](#); [1 Pet. 4:11](#)
31. [John 13:32](#) : [ch. 17:1, 5](#)
32. [John 13:32](#) : [See ch. 12:23](#)
33. [John 13:33](#) : [See ch. 7:33](#)
34. [John 13:33](#) : [ch. 7:34](#); [8:21](#)
35. [John 13:34](#) : [1 John 2:7, 8](#); [3:11](#); [2 John 5](#)
36. [John 13:34](#) : [ch. 15:12, 17](#); [1 John 3:23](#); [4:21](#)
37. [John 13:34](#) : [Lev. 19:18](#); [Rom. 13:8](#); [Col. 3:14](#); [1 Thess. 4:9](#); [1 Tim. 1:5](#); [1 Pet. 1:22](#)
38. [John 13:34](#) : [ch. 15:12](#); [Eph. 5:2](#); [1 John 4:10, 11](#)
39. [John 13:35](#) : [[1 John 3:14](#); [4:20](#)]

“This is the Gospel of the Lord” “Praise to You, O Christ”

“...We continue inside the story to hear Jesus offering a new command: “That you love one another just as I have loved you.” The command to love is not new. We can find that in Leviticus 19:18. But this new command is that they love as Jesus has loved them. Jesus has loved them by creating a new family. He has welcomed them as His disciples. He has loved them by healing, feeding, and most recently, by washing their feet. “Love one another as I have loved you” can mean that they are to follow His example of being servants to one another. Working on a larger level, however, this discourse ought to remind us that Jesus has laid down His life for the disciples. As those who know how Jesus is going to be glorified, we know that Jesus’ love and humility do not stop at servanthood. His love and humility reach to the point of death, even death on a cross. When Jesus tells the disciples they are to love one another as He has loved them, the early hearers should know that they are to love one another by laying their lives down for one another. What is more, Jesus’ command contains a missional implication. He says, “By this everyone will know that you are my disciples, if you have love for one another.” Why should the disciples have concern that others know that they are his disciples except that they are to continue His mission? This passage is one of the most well-known in scripture, but often it is also one of the least followed...”

- <http://www.aplainaccount.org/john-13-31-35/> “A free Wesleyan Lectionary Commentary built off of the Revised Common Lectionary. Essays are submitted from pastors, teachers, professors, and scholars from multiple traditions who all trace their roots to John Wesley...”