

Holy Thursday

Order of Events: (Scofield Reference Notes Matthew 26:20)

The order of events on the night of the Passover supper appears to have been:

- (1) The taking by our Lord and the disciples of their places at the table;
- (2) The institution of the Lord's supper or Eucharist;
- (3) feet washing
- (4) the contention who should be greatest;
- (5) the identification Judas as the traitor;
- (6) the withdrawal of Judas;
- (7) the words of Jesus while still in the room Matthew 26:26-29; Luke 22:35-38; John 13:3-35; Matthew 14:1-31
- (8) the words of Jesus between the room and the garden Matthew 26:31-35; Mark 14:26-31; John 15:16; John 15:17 it seems probable that the high-priestly prayer John 17:1-26 was uttered after they reached the garden;
- (9) the agony in the garden;
- (10) the betrayal and arrest;
- (11) Jesus before Caiaphas; Peter's denial.

There was a lot happening on Holy Thursday as you can see above that we should **recall, reflect on, and rejoice in the action of God in Life.**

My message tonight will focus on the Institution of the Holy Eucharist and the washing of the feet which were in the readings we had this evening as well as the women who played big roles in the anointing and preparation of Jesus for burial. I will highlight some of the **Commands, Commemorations, Covenants and Celebrations** that were woven throughout.

At the Passover Seder Meal on Holy Thursday- Jesus forever changed the bread of Moses and Cup of Elijah to this bread is my body and this cup is my blood .. take, eat and drink in remembrance of me

First I want to briefly talk about Why Moses and Elijah were historically the ones being commemorated during the Passover.

- Moses is one of the most prominent figures in the First Testament. While Abraham is called the "Father of the Faithful" and the recipient of God's unconditional covenant of grace to His people, Moses was the man chosen to bring redemption to His people. **God specifically chose Moses to lead the Israelites from captivity in Egypt to salvation in the Promised Land.** Prior to the final plague in Egypt before the exodus, God **commands Moses to institute the Passover**, which is commemorative of God's saving act in redeeming His people from bondage in Egypt.

- **Moses is also recognized as the mediator of the Old Covenant** and is commonly referred to as the giver of the Law. Finally, Moses is the principal author of the Pentateuch, the foundational books of the entire Bible. **Moses' role in the First Testament is a type and shadow of the role Jesus plays in the New Testament.**

<https://www.gotquestions.org/life-Moses.html>

- The prophet Elijah is another one of the most interesting and colorful people in the Bible, whose name means "my God is the Lord,". He came about 500 years after the exodus from Egypt.
- God used him during an important time in Israel's history to oppose the wicked king Ahab and bring revival to the land. Elijah prophesies a drought to come upon the whole land as consequence for Ahab's evil ([1 Kings 17:1-7](#)). As the drought and famine in the land deepen, God provides food enough for Elijah, a woman, and her son who took him in and the flour and oil in the jar never run out because of obedience to God. **The lesson for the believer is that, if we walk in fellowship with the Lord and obey Him, we will be open to His will. And when we are in God's will, He fulfills all of our needs, and His mercy to us never runs short.**
- Elijah's ministry marked the beginning of the end of Baal worship in Israel. Elijah as the central character in a face-off with the prophets of the false god Baal on [Mount Carmel \(1 Kings 18:17-40\)](#). The prophets of Baal call upon their god all day long to rain fire from heaven to no avail. Elijah calls upon God, and God sends fire down from heaven, burns the sacrifice, the wood, and the stones and licks up the water in the ditch. God proved He was more powerful than false gods. He basically helped destroy the false gods and get the people back to their covenant relationship with God.
- James uses Elijah as an example of prayer in [James 5:17-18](#). He says that Elijah "was a human being, even as we are," yet he prayed that it would not rain, and it did not. Then he prayed that it would rain, and it did. **The power of prayer is in God, not in our own human nature.**
- Rather than die a natural death, Elijah was taken up to heaven in a whirlwind (2 Kings 2:1-11).
- **John the Baptist's ministry was marked by "the spirit and power of Elijah" ([Luke 1:17](#))**, fulfilling the prophecy of [Malachi 4:5-6](#) in which the prophet Elijah was to come again before the day of the Lord. This was tied to the prediction that a prophet would act as a herald for the Promised One ([Isaiah 40:3](#); [Malachi 3:1](#)). Remember John the Baptist was well known for his ministry "The voice of one crying in the wilderness: "Prepare the way of the Lord; make his paths straight"" ([Matthew 3:3, ESV](#)).

<https://www.gotquestions.org/life-Elijah.html>

At Passover, an entire place setting is set out, a chair as well as the Elijah cup. The hope is that if Elijah comes, the Messiah himself will not be far behind.

On the mount of transfiguration, when Jesus gave His disciples a taste of His full glory, He was accompanied by two First Testament figures, Moses and Elijah, who represented the Law and the Prophets.

God used Ordinary men and women who in obedience to God were able to do extraordinary things.

But Jesus was no ordinary man, he was divine and man and He was about to do something out of this world for all of humankind to reconcile us back to God.

Commands - Holy Thursday also known as Maundy Thursday is derived from the Latin word *mandatum* or commandment reflecting Jesus words I give you a new commandment

Jesus new commandment to the disciples was "that you love one another even as I have loved you, that you also love one another"

It is interesting to me that Jesus Instituted the Eucharist and a new Covenant on the celebration of the Jewish holiday Passover Seder meal, the feast of unleavened bread. The very Jewish festival commemorating the exodus of the Jews from Egypt led by Moses.

The New Covenant

The New Covenant is the promise that God will forgive sin and restore fellowship with those whose hearts are turned toward Him.

The Old Covenant that God had established with His people required strict obedience to the Mosaic Law.

The Law required that Israel perform daily sacrifices of animals in order to atone for sin. The Old Covenant required [blood sacrifices](#), but it could not provide a final sacrifice for sin. But, as Scripture says, "it is impossible for the blood of bulls and goats to take away sins" ([Hebrews 10:4](#)). Under the Old Covenant, the same inadequate sacrifices were constantly repeated. **The Old Covenant never provided a full, complete sacrifice for sin.**

The Old Covenant (Law of Moses) was written in stone but the New Covenant is written on hearts. We are able to enter that New Covenant **by faith** in Jesus Christ who shed his blood to take away the sins of the world.

The New Covenant is also mentioned in Ezekiel 36:26-27, "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws". So several parts of the New Covenant are mentioned by Ezekiel, a new heart, a new spirit, the in dwelling Holy Spirit. **The Mosaic Law could provide none of these things. But Jesus did through ushering in the New Covenant with God.**

We are no longer under the Law but under Grace. (Romans 6:14-15) Thanks be to God!!

Under the New Covenant, we are given the opportunity to receive Salvation as a free gift (Ephesians 2:8-9) **Our responsibility is to exercise faith in Christ, the one who fulfilled the Law on our behalf and brought an end to the Law's sacrifices through his own sacrificial death.**

The New Covenant is based on faith in the shed blood of Christ to take away sin, not on repeated sacrifices or any other kind of work (see [Ephesians 2:8-9](#)). Because Jesus is the holy [Lamb of God](#), His one-time sacrifice is sufficient to atone for the sins of all who believe in Him. **We "partake" of Jesus by coming to Him in faith ([John 1:12](#)), trusting that His shed blood (and broken body) is sufficient to pay for our sins.**

You see Jesus came to fulfill the Law of Moses (Matthew 5:17) and to establish the New Covenant between God and God's people.

Jesus came to establish a "better covenant" ([Hebrews 7:22](#)), a "new covenant" that Jesus said was in His blood. Jesus shed His blood on the cross to take away the sin of the world ([John 1:29](#)) and ratify the new covenant between God and man.

²³ For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, ²⁴ and when he had given thanks, he broke it and said, "This is my body that is for^[a] you. Do this in remembrance of me." ²⁵ In the same way he took the cup also, 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. (First Corinthians, chapter 11, verses 23-26)

Commemoration (remembrance of a person or event typically expressed in a ceremony)

Mystery of Faith:

When we eat this bread and drink this cup, **we proclaim your death**, Lord Jesus, until you come in glory

Holy Thursday is the commemoration of the institution of the Holy Eucharist also known as the Lords Supper or Communion

The elements of bread and wine commemorate His death and the shedding of His blood. When we eat those elements in communion with other believers, we affirm our faith and fellowship in Christ.

<https://www.gotquestions.org/new-covenant.html>

Now let's talk about the women who played a major role.

Jesus anointed with oil

Jesus welcomed women into His circle. Some of his methods went against the culture of His day.

All four gospels present an account of Jesus being anointed by a woman with a costly jar of perfume ([Matthew 26:6-13](#); [Mark 14:3-9](#); [Luke 7:36-50](#); [John 12:1-8](#)). Matthew and Mark relate the same event but do not give the woman's name; Luke tells of a different woman, also anonymous, on an earlier occasion; and, in yet another event, the woman in John is identified as Mary of Bethany ([John 11:2](#)), sister to Martha and Lazarus.

In each account, a woman pours out a precious and costly perfume in an extravagant act of worship. The three women who anointed Jesus recognized Christ's unequalled value and expressed their gratitude with unreserved love and devotion. **Two anointings of Jesus happen during the week of Passover and are linked with His imminent death and burial.** The earlier anointing, in Luke's account, is in the middle of Jesus' ministry in Galilee and draws a different lesson on forgiveness and

love.

1. The anointing of Jesus in Matthew takes place two days before Passover in the town of Bethany at [Simon the leper's](#) home: "Now when Jesus was at Bethany in the house of Simon the leper, a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table" ([Matthew 26:6-7, ESV](#)).

Matthew focuses on the anointing of Jesus as a teaching episode for the disciples, who react with anger because of the woman's wasteful extravagance. But Jesus defends her, saying, "She has done a beautiful thing to me" ([Matthew 26:10](#)). **Christ explains that the anointing is to prepare His body for burial and that the woman's act of love will forever be remembered wherever the good news is preached.**

2. Mark tells the same story in similar terms, with an anonymous woman with an [alabaster box](#) interrupting a meal in Simon the leper's home to anoint the head of Jesus with expensive perfume. Again, the woman's critics describe her gift as excessive, complaining that it could have been sold for more than a year's wages ([Mark 14:5](#)). **But Jesus receives the woman's gift as a selfless act of love and devotion—an appropriate way to honor the Messiah. Jesus reveals that He will not be with them much longer, which references His impending death and burial.**

Both Matthew and Mark's accounts emphasize the prophetic significance of the anointing of Jesus, alluding to His death and burial.

3. In John's gospel, Lazarus' sister [Mary](#) is the woman who anoints Jesus with a high-priced perfume at a dinner in Bethany. The story is similar to those in the other gospels, although this anointing takes place six days before Passover, and Judas is named as the disciple who objects to the "waste." On this occasion, "Mary took a twelve-ounce jar of expensive perfume made from essence of nard, and she anointed Jesus' feet with it, wiping his feet with her hair"([John 12:3, NLT](#)). **Jesus defends Mary from Judas's criticism by pointing out the unique opportunity Mary had: "You will always have the poor among you, but you will not always have me" ([John 12:8](#)).**

Mary's anointing again points to Christ's identity as Messiah-King, but it also points to His humble position as Servant-King. **When Mary anoints Jesus' feet and then wipes them with her hair, she foreshadows Jesus' actions at the upcoming Lord's supper when the Lord washes the disciples' feet and teaches them how to love one another through sacrificial, humble service ([John 13:1-20](#)).**

4. Lastly, In Luke's account of a similar, yet different, instance, Jesus uses the occasion of being anointed to tell a parable about forgiveness ([Luke 7:39-50](#)). About a year before His death, Jesus was dining in the home of [Simon the Pharisee](#), who had arrogantly neglected to extend the customary respect and hospitality to his guest, while a sinful woman anoints Jesus' feet, lavishing her love and gratefulness upon Jesus.

Luke 7:36-50 (ESV)

36One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and reclined at table. 37And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment, 38and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment. 39Now when the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." 40And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "Say it, Teacher."

41"A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. 42When they could not pay, he cancelled the debt of both. Now which of them will love him more?" 43Simon answered, "The one, I suppose, for whom he cancelled the larger debt." And he said to him, "You have judged rightly." 44Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. 45You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. 46You did not anoint my head with oil, but she has anointed my feet with ointment. 47Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little." 48And he said to her, "Your sins are forgiven." 49Then those who were at table with him began to say among themselves, "**Who is this, who even forgives sins?**" 50**And he said to the woman, "Your faith has saved you; go in peace."**

This woman teaches us to be brave and to stay close to Christ even when things are hard. Perhaps most importantly, she teaches us that through Christ we can leave the darkness and come into the light.

If we truly understood the significance of this account, we would all be brought to tears and be humbled by the Lord's goodness. You see, this account teaches us more than just sacrifice and repentance; it teaches us love, forgiveness, and real freedom.

In each case, the woman's actions signal more than she knows. But, although she may not fully comprehend the messianic significance of her anointing, each woman had come to appreciate Christ's worth more than anyone else at the table.

Jesus Christ is God's anointed [Messiah](#). The word *Messiah* means "anointed one" and derives directly from the Hebrew word for "anointed." *Christ* comes from the Greek word *Christos*, also meaning "anointed one." Thus, *Christ* is the Greek equivalent to *Messiah*. When Jesus receives the Holy Spirit at His baptism, He is "anointed" by God in preparation for His life's work ([Luke 3:22](#); cf. [Acts 10:38](#); [Luke 4:18](#)). On three separate occasions, Jesus is anointed with fragrant ointment in His work as the Savior, the King of heaven who was in preparation to die to save His people.

<https://www.gotquestions.org/Jesus-anointed.html>

Foot Washing (John, chapter 13:1-15)

Jesus washed the feet of his disciples. Why? Jesus is teaching.. teaching again to be servants. It's the ultimate act of "servant leadership". It was a sign of hospitality- of welcoming and care. It was also an act of humility a humble mission of service.

The act has come to symbolize the cleansing of sin from his fellow Christians - and so **Jesus's new commandment was urging his disciples to show forgiveness to all.** Jesus instructs his followers to do as he has done....love and serve.

Commemoration

The foot washing ceremony on Holy Thursday commemorates the commandment Jesus gave his disciples that they should emulate his humility and love in the washing of the feet. We too must be willing to serve others.

The Good news Celebration

Through the life-giving Holy Spirit which lives in all believers (Romans 8:9-11), we share in the inheritance of Christ and **enjoy a permanent, unbroken relationship with God** (Hebrews 9:15) Now saints, that is worth celebrating .. Give God the Glory.. Amen