

**Australian Evangelical Lutheran Church**  
**BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHN'S AUBIGNY,**  
**ST PAUL'S GREENWOOD, TRINITY MARBURG, TRINITY OAKY**  
Maundy Thursday 2024

**HYMNS:** 51 295 418 162 293 85

**INTROIT:** Psalm 116:12-19

What shall I repay to the LORD for all the good that He has done to me?  
I shall lift up the cup of salvation, and call on the name of the LORD.

I shall fulfil my vows to the LORD, in the presence, indeed, of all His people.

Precious in the sight of the LORD is the death of His faithful people.

O LORD, I am indeed Your servant; I am Your servant, the son of Your maidservant; You have undone the chains on my feet.

To You I shall offer a sacrifice of thanksgiving, and I shall call on the name of the LORD.

I shall fulfil my vows to the LORD, in the presence, indeed, of all His people, in the courts of the house of the LORD, in your midst, O Jerusalem. Praise the LORD!

**COLLECT:** O Lord, in this wondrous Sacrament You have left us a remembrance of Your passion. Grant that we may so receive the sacred mystery of Your body and blood that the fruits of Your redemption may continually be manifest in us; for You live and reign with the Father and the Holy Spirit, one God, now and for ever. Amen.

**READINGS:**

Exodus 12:1-14 The Passover of the LORD.

1 Corinthians 11:23-32 Jesus' institution of the Lord's Supper.

John 13:1-17, 31b-35

Jesus' new commandment to love one another as He has loved us.

*Welcome to all worshipping with us!*

Pastor Ziebell can be contacted via phone/text at 0407 583922.

Please notify pastor of anyone who is unwell or in need of a visit.

Email him at [paziebell@gmail.com](mailto:paziebell@gmail.com) or to the church office at [ddaelc@gmail.com](mailto:ddaelc@gmail.com).

Pastor is usually in his office Tuesday-Wednesday for anyone who would like to call in. Other days of the week are set aside for visits.

## Exodus 12:1-14

<sup>1</sup> The LORD told Moses and Aaron in Egypt, <sup>2</sup> “This month shall be the first month for you, the first month of your year! <sup>3</sup> Tell the whole congregation of Israel, ‘On the tenth day of this month each man shall take a lamb or kid for himself, according to the household of his father, one lamb for each household! <sup>4</sup> However, if any household is too small for one lamb or one kid, he and the neighbour next to his house shall take one between them, depending on the number of people! You shall determine your count for the lamb by how much each person eats! <sup>5</sup> The lamb or kid shall be a one-year-old male without defect! You may take it from the sheep or the goats. <sup>6</sup> Take care of it until the fourteenth day of this month! Then the whole assembly of the congregation of Israel shall slaughter it at twilight! <sup>7</sup> They shall take some of the blood and put it on the two sides and the tops of the doorframes of the houses where they eat the lambs! <sup>8</sup> That same night they shall eat the meat roasted on a fire! They shall eat it together with bread made without yeast and with bitter herbs! <sup>9</sup> Do not eat any of it raw or boiled in water but roasted on a fire, with its head, legs and internal organs! <sup>10</sup> You shall not leave any of it until the next morning but burn up whatever remains of it until morning! <sup>11</sup> This is how you shall eat it: You shall have your cloaks tucked into your belts, your sandals on your feet and your staffs in your hands! You shall eat it quickly! It is the **Passover** of the LORD. <sup>12</sup> On that night I shall pass through Egypt and strike down every first-born in Egypt, both human beings and animals. I shall bring judgment against all the gods of Egypt. I am the LORD. <sup>13</sup> **The blood** will be a sign for you on the houses where you are. When I see **the blood**, I shall **pass over** you. The plague will **not** strike you to **destroy** you when I strike the land of Egypt.’ <sup>14</sup> “You shall commemorate this day! You shall celebrate it as a festival to the LORD throughout your generations! You and your descendants shall celebrate it as a festival by a permanent Statute!

## 1 Corinthians 11:23-32

<sup>23</sup> For I received from the Lord what I have also passed on to you, that the Lord Jesus, on the night when He was being betrayed, took bread. <sup>24</sup> When He had given thanks, He broke it and said, “This is My body, which is for you. Do this in remembrance of Me!” <sup>25</sup> In the same way He also took the cup after the meal. He said, “This cup is the new **Covenant** in My **blood**. Do this, whenever you drink it, in remembrance of Me!” <sup>26</sup> For, whenever you eat this bread and drink this cup, you are proclaiming the Lord’s death, until He comes.

<sup>27</sup> Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. <sup>28</sup> However, let a person examine himself and so let him eat from the bread and drink from the cup! <sup>29</sup> For he who eats and drinks without recognising the Lord's body eats and drinks judgment on himself.

<sup>30</sup> For this reason, many among you are sick and ailing, and a number have fallen asleep. <sup>31</sup> However, if we were carefully judging ourselves, we should not be under judgment. <sup>32</sup> When the Lord judges us, we are being disciplined, that we may not be condemned with the world.

### **John 13:1-17, 31b-35**

<sup>1</sup> Before the Feast of the Passover, Jesus knew that His hour had come to leave this world and go to the Father. He had loved His own who were in the world and loved them completely. <sup>2</sup> The evening meal was being served, and the Devil had already put the idea of betraying Jesus into the mind of Judas Iscariot, the son of Simon. <sup>3</sup> Jesus knew that the Father had put everything into His hands and that He had come from God and was going back to God. <sup>4</sup> Jesus rose from the meal, laid aside His outer garments, took a towel and tied it around His waist.

<sup>5</sup> Then He poured water into a basin and began to wash His disciples' feet and to dry them with the towel that He had wrapped around Him. <sup>6</sup> When He came to Simon Peter, Peter asked Him, "Lord, are You going to wash my feet?"

<sup>7</sup> Jesus answered him, "You do not understand now what I am doing but later you will know."

<sup>8</sup> Peter told Him. "You will assuredly never wash my feet."

Jesus answered him, "If I do not wash you, you have no part with Me."

<sup>9</sup> Simon Peter told Him, "Lord, not only my feet but also my hands and my head!"

<sup>10</sup> Jesus told him, "The person who has had a bath needs only to wash his feet. He is completely clean. You are clean, but not all of you."

<sup>11</sup> For He knew who would betray Him. That was why He said, "Not all of you are clean."

<sup>12</sup> After He had washed their feet and put on His outer garments, He reclined at the table again. He asked them, "Do you know what I have done to you? <sup>13</sup> You call Me 'Teacher' and 'Lord,' and you are right, because I am. <sup>14</sup> Therefore, if I, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet! <sup>15</sup> For I have given you an example, that you also should do as I have done to you. <sup>16</sup> Truly, truly, I tell you, a slave is not greater than his master

is, and one who is sent is not greater than the one who has sent him. <sup>17</sup> If you know these things, blessed are you if you do them! ...

<sup>31b</sup> “Now the Son of Man has been glorified, and God has been glorified in Him.

<sup>32</sup> If God has been glorified in Him, God will also glorify Him in Himself and will glorify Him immediately.

<sup>33</sup> “Little children, I shall be with you a little longer yet. You will look for Me, but, as I told the Jews, so I tell you now: Where I am going, you cannot come.

<sup>34</sup> I am giving you a new Commandment, that you love one another. You also love one another, as I have loved you! <sup>35</sup> By this all will know that you are My disciples, if you have love for one another.”

## MY CLOSE FRIEND Sermon for Maundy Thursday 2024 Psalm 41:9

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

The text for our sermon tonight is Psalm 41:9, “**Even My close friend, whom I trust, who has been eating My bread, has lifted up his heel against Me.**”

Lord God, heavenly Father, sanctify us through Your truth, Your Word is truth. Amen.

Dear friends in Christ,

The Psalms speak about Jesus; and since they talk about Jesus, they also speak about us. The Apostle Paul reminds us that in Baptism, we have been “*united with the Lord*” (1 Corinthians 6:17) and have now “*become one*.”<sup>1</sup> Thus, we can think of Psalm 41, in part, as a *biographical sketch of ourselves*. This means that Psalm 41 tells both your story and mine as surely as it tells the history of our Lord. However, Psalm 41 was written by King David, which means that the psalm also gives us a sketch of David.

David said, “**Even My close friend, whom I trust, who has been eating My bread, has lifted up his heel against Me.**”

When David spoke these words, perhaps he had his son Absalom in mind. In another of his psalms, Psalm 3, David said of Absalom, “*O LORD, how many my enemies have become! Many are rising up against me*” (3:1). Absalom had grown up on King David’s knee. He had eaten his father’s bread at his father’s table. He had enjoyed his father’s generous and reconciling love and received

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<sup>1</sup> Ephesians 5:31-32

every comfort of his father's house. Yet Absalom had also harboured a temper and held a grudge that led him to conspire against his father and murder his own brother.<sup>2</sup> Absalom had even tried to overthrow his father and occupy the throne of Israel for himself. In the figure of speech expressed by Psalm 41, Absalom had **“lifted up his heel against”** David. David was knocked hard by the blow.

Think of the various muscles in the human body. Hardly any physical blow can exert more impact than a raised heel. A closed fist can certainly do damage, and a swung elbow can knock out teeth. But a raised heel can really hurt! Even a petite woman's raised heel can “kick like a mule,” as the saying goes. The heel explodes like a cannonball, involving nearly every muscle in the leg.

Absalom had **“lifted up his heel against”** David, laying low the one who had lifted him up and given him every good thing with a devastating blow.

Judas Iscariot did the same thing to Christ Jesus, our Lord. As it is written, *“Then one of the Twelve, the one called ‘Judas Iscariot,’ went to the Chief Priests. <sup>15</sup> He asked, ‘What are you willing to pay me if I hand Him over to you?’ They offered him thirty pieces of silver. <sup>16</sup> From then on Judas kept looking for an opportunity to betray Him”* (Matthew 26:14-16).

Judas did that terrible thing because *he held inexplicable malice toward Jesus*, who had given Judas every good thing. When travelling together with the disciples, Jesus had entrusted to Judas all the finances of the entire group.<sup>3</sup> When Jesus had sent out His disciples, giving them His own divine power to *“heal the sick, raise the dead, cleanse lepers, [and] cast out demons”* (Matthew 10:8), the gracious, ordaining hand of our Lord was gently laid also upon Judas Iscariot's head. On the night Jesus was betrayed, Jesus shared the Passover meal with Judas and washed his feet at the Last Supper.<sup>4</sup> Our Lord knew beforehand - He knew from the Scriptures of the Old Testament - who would betray Him. Nonetheless, Jesus faithfully loved His betrayer.

Judas fulfilled in the life of Christ what King David had earlier experienced and written in Psalm 41: **“Even My close friend, whom I trust, who has been eating My bread, has lifted up his heel against Me.”** David likewise wrote in another psalm concerning Jesus, *“I walked around as if it were my friend or my brother”* (Psalm 35:14). Yet again, David said in another psalm - again speaking words concerning our Christ, *“However, it is not an enemy who is insulting me.*

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<sup>2</sup> 2 Samuel 13:23ff

<sup>3</sup> John 13:29

<sup>4</sup> Matthew 26; John 13

*I could endure that. It is not one who hates me and who has exalted himself against me. Otherwise, I could hide from him.* <sup>13</sup> *Rather, it is you, a man of my own rank, my close friend and one whom I have known well.* <sup>14</sup> *We used to engage in sweet and confidential conversation together and walk to the house of God when there was unrest... My companion has stretched out his hand on those who had been at peace with him and violated his covenant”* (Psalm 55:12-14, 20).

“**Even My close friend, whom I trust:**” those words are indeed about David, who suffered the betrayal of his beloved son Absalom. “**Who has been eating My bread, has lifted up his heel against Me:**” those words are likewise about Jesus, *the true and messianic Son of David*, whom God had promised, and because those words are about Jesus, they are also about you and me, since “*we, who are many, are one body in Christ*” (Romans 12:5) with Him.

Among the many emotions that betrayal can evoke, perhaps the strangest is loneliness. Betrayal can make you feel abandoned and alone. Betrayal can focus your thoughts upon only that lost friend rather than all the other friends who have remained faithful. David wrote Psalm 41 about himself, and he wrote it about Christ, in part, so that we can draw comfort from the ancient fact that *we are not alone*. We are in good company when we are betrayed by those whom we have made our equal, our companion, and our familiar friend.

“**Even My close friend, whom I trust, who has been eating My bread, has lifted up his heel against Me.**” Many people can read those lonely words as a biographical sketch. Life in this dreary world assures us that we shall each eventually get to a point where we can see ourselves in this story. We all have known others who, through their betrayal, have left us desolate and all alone.

Again, think of the muscles in the human body. Our betrayers have the power to kick like a mule, bowl us over, and lay us low. Both our Lord Jesus and our forefather David can help us with that threat. Absalom dealt his father, David, a harsh blow that laid him low, but David survived; he rose to his feet by the power of God, and he sat down again on the throne that had been given and promised to him by his Maker and Redeemer. Judas Iscariot likewise dealt our Lord Jesus a mighty blow, laying Him low in the depths of the grave. Jesus rose again from the dead, and God the Father has “*crowned Him with glory and honour because of the suffering of death*” (Hebrews 2:9) and because He loved not His life, even unto death. Thus, Jesus could say to His Father in heaven, in the words of His father David and in the closing words of Psalm 41, “*In this way I know that You take pleasure in me, that my enemy will not shout in triumph over me.*

<sup>12</sup> However, as for me, You have firmly grasped me in my integrity and You will set me in Your presence for ever. <sup>13</sup> Blessed be the LORD, the God of Israel, from everlasting to everlasting! Amen and Amen” (Psalm 41:11-13).

But, dear friends, those words are also your words. David said those words, Jesus said those words, and you have been given God’s Spirit so that you might likewise say those words! “*I know that You take pleasure in me, that my enemy will not shout in triumph over me!*” We shall not pretend: Those who have betrayed us have indeed hurt us, having raised their heel against us. We shall not pretend: the pain and the shame and the loneliness can be undeniably great, but those things will remain only for a little while. As we gather on this most solemn night to receive Christ’s body and blood in the Holy Sacrament, we know that the Lord does not leave or betray us. We can trust in Him. On the night of His betrayal, Jesus still had time to think of us and to give us a lasting memorial of His upcoming sacrifice, where He would shed His holy blood for us. Jesus would go the way of the cross to defeat all our enemies, so there is nothing left for us to do than to trust in Him, who is, indeed, our close friend.

By the power of the Holy Spirit and with confidence in the resurrection of our God, we say “Amen” with certainty and without fear. We say it once because we mean it; we say it twice to intensify and emphasise our hope. This is in keeping with what we learned to say from the Small Catechism: “*Amen, Amen*” means ‘yes, yes, it shall be so.’” Amen.

The peace of God which passes all understanding, keep your hearts and minds in Christ Jesus. Amen.

#### PRAYER FOR MAUNDY THURSDAY

Almighty God, heavenly Father, we thank and praise You for Your goodness and loving kindness in sending to this needy world Jesus Christ, the bread from heaven. We praise You that you have enabled us to know You through Him.

Open our eyes so that we may see ourselves as we really are in the mirror of Your holy Word, and grant us sincere repentance. Nothing is hidden from You. You know our secret sins. Therefore we cast ourselves down before You, trust in Your mercy, and cling only to this, that the blood of Jesus Christ cleanses us from every sin. Forgive us our many transgressions. Grant that by faith we may grasp what Christ has done for us, and rejoice in the perfect peace of His pardon. Do not take Your Holy Spirit from us, but continue to make us glad that You have saved us. Satisfy our souls with the bread of life, and grant that through faith in Him we may never hunger again. Do not cast us from Your presence

because of our faithlessness, but through Christ keep us for Your eternal kingdom. Help us to overcome pride and self-will, which disregard Jesus' example of humble service. Give us a ready mind and a pure heart to follow in His steps.

Bless Your Church, O Father. May all Your people be nourished by the true manna, which has come down from heaven, and given them the vision and strength to do Your will. Help Your Church to appreciate and use Your Word, Baptism, and the Lord's Supper, through which Your Spirit brings salvation to all people.

May Your blessing rest on all who feel the burden of a guilty conscience, the pain of sickness, the ache of sorrow, the sadness of separation, and the sting of death. Give to all who seek Your gracious help the assurance of Your love and comforting presence, and, at the end, entrance into Your eternal glory.

As now we proclaim our Lord's passion and death in the communion between bread and Jesus' body and wine and Jesus' blood at His Table, unite us with Him and with each other in faith and fellowship. For there we are one body in Him. Assure us again of Your presence and Your mercy. Increase our joy and hope of heaven. Let Your Word and the Lord's Supper continually strengthen us during our pilgrimage on earth, until we finally share in the marriage supper of the Lamb for ever. We pray these things in the name of Jesus Christ, whose saving death is our peace and hope until He comes. Amen.

### **Article: Hearing the Words of Institution**

At the time of Luther, the practice of the Sacrament of the Altar by papists inflicted many abuses upon the laity. These included withholding the cup from the laity, selling masses, masses for the dead, and more.

But perhaps the greatest abuse was *warping the Sacrament from being a sacrament into being a sacrifice*. In a sacrifice, people offer something to God. In the case of the papists, it was the priests who sacrificed, and there was no role for the laity to either participate in the sacrifice or even hear or believe what was being said in the sacrifice. The sacrament was supposed to operate without the Word being spoken to the laity and without the hearing of faith by the laity.

The Zwinglian error was essentially the same. While the Zwinglians thought they corrected the error of the papists by ridding the sacrament of the exclusive work by the priests, they simply substituted the work of this group of humans for that group of humans. Instead of the priests alone offering the sacrifice, the laity offered a sacrifice of memorialising Christ. To them, the bread and wine were not the true body and blood of Christ but only memorials of His body and blood. They changed what "in remembrance of Me" means. They made a work by the laity of memorialising Christ into the central,



sacrificial reality. We see this teaching in Reformed churches today (e.g. Anglican church).

In the errors pressing in on Luther from both sides, what they both shared in common was making the sacrament a work and sacrifice of some class of humans. They differed only in which class of humans was to do a human work and what the work was. That was, however, only playing musical chairs, with humans and humans working on all the chairs. Neither side upheld the sacrament as the work of Christ for us, which we receive both by hearing and believing the Word and by eating and drinking the true body and blood of Christ.

In contrast to those errors, Luther recovered what a sacrament is. In a sacrament, God promises forgiveness, life, and salvation; He attaches His Word to a visible sign and makes the Word-and-sign actually deliver the promise. The sign is important, but its importance depends upon the Word, and without the Word of promise, there is nothing for the people to hear and believe.

Without the Word of God, there is no work of God, and all that is left is some work of man, which is pointless for forgiveness, life, and salvation.

The papist version of the human works error strips the Word and faith from the sacrament. This theological error produces a devilishly destructive error of practice: the priests mumbled, whispered, or silently recited the Words of Institution of the Sacrament into the cup, purposely withholding the Word from the laity. The papists literally, with their mouths, hushed the Words of Institution of the Sacrament.

Luther, many times and in many ways, said the Words of Institution are a complete Gospel. They say everything we need to know to awaken faith, strengthen confidence, and lovingly comfort troubled hearts and consciences. So, when Luther gave instructions for the proper administration of the Mass, he commanded that the Words of Institution be said so that everyone could hear them. He said, “*If then these words are the gospel (i.e. justification) in a nutshell, then they must be proclaimed. Instead of a silent recitation, the words were to be intoned,*” (Spinks, Bryan. *Luther’s Liturgical Criteria and His Reform of the Canon of the Mass* (Bramcote, Notts.: Grove, 1982), p. 34.)

But today, some Lutherans have their own way of hushing Jesus’ Words of Institution. Some modern-day Lutheran theologians have openly questioned:

- Whether Christ’s institution of the Sacrament was actually “on the night He was betrayed.”
- Whether the Last Supper was a Passover meal so that Jesus could be seen as the Passover Lamb that takes away the sin of the world.
- Whether the Last Supper was one event or a composite of multiple events. Three events are given as probable. In some treatments, even post-resurrection events are folded into the composite.

- What Jesus actually did during the institution of the Supper.

Others also say we don't know:

- Whether it was an actual event or something created retrospectively by a subsequent theology of the cross.
- Whether Jesus said, "Do this." Instead, this is seen as being added to the text for liturgical necessity.
- Whether all of the disciples drank of the cup because it is too hard to believe, and it must be an embellishment by the evangelists.
- Whether Jesus took the cup, gave thanks, and gave it to them, since that may have been added to the text for the sake of liturgical parallelism.

By all this, the Sacrament is nothing more than table fellowship that Jesus practised with sinners and disciples on multiple occasions, interrupted by the crucifixion, and resumed in the resurrection. As such, it is unrelated to the events of Maundy Thursday and Good Friday.

Also by this, the body St. Paul admonishes us to discern is not the body of Christ, the man who hung on the cross. Instead, *it is a humanist body of Christ, the church.*

Some say the whole notion of Real Presence revealed in the Words of Institution is Paul's concoction based on Hellenistic mysticism, so that the meal Paul describes is not the same as the evangelists describe or what Jesus actually did in the upper room. They say Paul dreamt up a parallel supper, which cannot benefit us because Jesus never instituted it.

As bad as all that is, here is the main thing: ***They say we do not know what Jesus actually said.***

This is the sure mark of the Devil, who began his transactions with humans by challenging, "*Has God really said,*" (Genesis 3:1), and continued on the same course when he challenged the baptismal Word of the Father to Christ. When Christ was baptised, the Father said, "*You are My beloved Son*" (Mark 1:11) and immediately in the wilderness, Satan challenged that Word, saying, "*If You are the Son...*" (Matthew 1:3). The Devil does this to us too, challenging the Word we received in our baptisms, that we are adopted as sons of God, brothers of Christ, and joint heirs with Christ of eternal life. He does it by hushing the Words of Institution of the Sacrament to attack our faith that Christ gives us His true blood to drink and, with His blood, what it was shed for, the forgiveness of our sins.

By an elaborate scheme of higher criticism of Scripture and other haughty academic devices, those so-called Lutheran theologians have, in their own way, done like the papists. They have, with their own tactic, hushed Christ's Words of Institution of the Sacrament.

Which is worse, to retain the exact Words of Christ but withhold them from the people by whispering, or to tell the Words to the people saying, we don't know if this is what Jesus said, or if He ever said anything like it at all? One is no better than the other.

From Genesis 3:15 onward, the Holy Spirit, by the mouths of the prophets, repeatedly foretold of the coming of the Saviour. He foretold that there would be a New Testament (Jeremiah 31:31-34; Hebrews 8:8-12). Finally, in the fullness of time, Christ in the upper room said, "*This cup is the new testament in My blood, which is shed for you*" (Luke 22:20). Was God so haphazard and negligent in His prophecies and fulfilment that Christ had not chosen His words carefully in advance? In the fullness of time, after centuries of desire and expectation, did Jesus just wing it off the cuff, impromptu? Did He not take care to say everything He meant to say exactly as He meant to say it? Did He never quite get around to actually giving us the New Testament, even though that was why He had come?

Luther's treatment of the Words of Institution and his practice of giving the Words to the people are completely unlike either of those abominations, the abomination of papist withholding of the Words and the abomination of pseudo-Lutheran erasure of the Words. Rather, he strips down his sources for what doctrine to believe about the Sacrament and what way to minister to the people by the Sacrament to the very Words of Institution and those Words alone. He divided all passages of Scripture that possibly are about the Sacrament into two groups:

1. The Words of Institution themselves alone; and
2. All other passages that might foreshadow, reflect upon or be allusions to the Sacrament.

Without rejecting the usefulness of the second group of passages as supplements, illustrations, and allusions after the right doctrine of the Sacrament is established, he excluded them from having any part in originally establishing the doctrine of the Sacrament. He realised the right doctrine of the Sacrament and the right administration of the Sacrament entirely from the Words of Institution alone.

Further, he delved deeply and thoroughly into each and every word of the Words of Institution, treating every word as a vein out of which much ore could be mined and treating none of the Words as incidental, surplus, or insignificantly spoken.

Then, he commanded that the Words of Institution be said aloud for the people to hear, as a brief but complete sermon of the Gospel, to be heard and believed with the hearing of faith. In this, the Mass rightly is retained among us, as bread and wine made the true body and blood of Christ by His Word, a sacrament in which Christ works for us, and neither priest or laity works.

If a pastor were to preach for a whole year on nothing but the Words of Institution, there would be enough there in those words to use all the preaching time. The hearers would know everything they need for forgiveness, life, and salvation and to discern the true body and blood of Christ in worthy reception of the Sacrament.

## Children's Message:

Who knows what today is? Right. It's Maundy Thursday. What happened on the first Maundy Thursday? Maundy Thursday is the night Jesus gathered with His disciples for the Last Supper, and then was arrested in the Garden of Gethsemane and died on the cross the next day. These are the most important days ever, aren't they!

I think a lot of you know this hymn that we often sing during this season: "Glory Be to Jesus." How many of you know "Glory Be to Jesus"? The word "blood" is in this hymn lots of times. How many times? Five. Why does "Glory Be to Jesus" mention blood so often? Because blood is the way God saves us. Blood is important for us to live. Blood inside our bodies is how food and water and oxygen get everywhere in there so that our hearts and brains and fingers and toes all work. If we didn't have blood, we'd die. So God decided that He would use blood to save us.

Even back in the Old Testament, God had His people put the blood of a lamb on their doors to save when He would "pass through Egypt and strike down every first-born in Egypt, both human beings and animals" (Exodus 12:12). We heard that in our First Reading tonight.



And you know whose blood did save us, don't you? Jesus shed His blood when He died on the cross. Because Jesus shed His blood, our sins are forgiven.

*Thank You Jesus for shedding Your blood on the cross for us. All our sins have been forgiven because You loved us so much that You died for us. Amen.*

## GOOD FRIDAY

8.30am OAK HC

9.00am TMBA LR

9.00am GRN LR

10.15am AUB HC

9.00am LOWOOD LR

### Good Friday

READINGS: Isaiah 52:13-53:12; Hebrews 4:14-16; 5:7-9; John 19:17-30

HYMNS: 63 67 348 (753 292) 81