



**April 1, 2021**



**Kernstown**  
*United Methodist Church*  
*Rooted in faith.*  
*Branching out through the Spirit*

*At Kernstown, we make Disciples as we:*  
*Know God*  
*Grow in God*  
*Sow God into the World*

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Maundy/Holy Thursday  
April 1, 2021

**IN-PERSON SERVICE – 7:00 p.m.**

\* = please stand if you are able

**bold print = all respond**

Prelude

David Landrum

Lighting of Altar Candles

Greeting

Pastor Aaron Fitch

**Call to Worship**

*Leader: On this day of remembrance, we lift the cup of salvation, and give thanks to the Holy One for the bread of life. Jesus calls us to the feast.*

**People: We come, ready to join His disciples at the table of grace.**

*Jesus calls us to join Him in love and service.*

**We come, ready to wash one another's feet.**

*Jesus shows us how to love one another.*

**We come, ready to worship the God Who calls us.**

Hymn

*Let Us Break Bread Together*

**UMH 618**

**Prayer of Confession**

**Wellspring of Love, Source of Compassion, Teacher of Truth, You call us to wash the feet of others as You have washed ours, yet we are often unwilling to kneel at the feet of our friends, preferring to be served rather than to serve. You invite us to join all of creation at Your feast, yet we are unwilling to make room at our table for someone we do not know. You pour Yourself out for the sake of the whole world, yet we are often unwilling to let go of our selfish desires. Forgive us and free us from our unwillingness to find our true life as the body of Christ – a body given for the healing of the world. Amen.**

Words of Assurance

Pastor Aaron

*Hear the good news: God washes our souls with love and grace before we even ask. In the Name of Jesus Christ, you are forgiven. **In the Name of Jesus Christ, you are forgiven.** Glory to God. Amen.*

**Prayer for Illumination**

**Source of Compassion, Teacher of Truth, Wellspring of Love, open our hearts and minds to Your Holy Word as we listen to the words of scripture and to the silences between them. Amen.**

Scripture Reading

*John 13:1-17 & 31-35 (New Testament)*

Easter Upside Down Video

*Mara*

Sermon

*"The Last Supper and Reversing the Curse"*

Pastor Aaron

Pastoral Prayer

Lord's Prayer

**UMH 895**

Celebration of Holy Communion

(see insert)

Hymn

*Go to Dark Gethsemane*

**UMH 290**

The Benediction

Pastor Aaron

Go forth in peace. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. **Amen.**

Postlude

David Landrum

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CCLI # 11408803

**SCRIPTURE FOR HOLY THURSDAY:**

Exodus 12:1-14; Psalm 116:1-4 & 12-19; 1 Corinthians 11:23-26;  
and John 13:1-17 & 31b-35

For the Son of Man came  
not to be served but to  
serve, and to give his life a  
ransom for many.”

Mark 10:45



## Celebration of Holy Communion

### OFFERING PRAYER

**Holy Mystery, just as Jesus offered bread and wine so that we might eat and drink, we offer these gifts to a world that is hungry for abundant life. Amen.** (1 Corinthians 11)

### THE GREAT THANKSGIVING

*Christ be with you.*

**And also with you.**

*Lift up your hearts.*

**We lift them up to God.**

*Let us give our thanks to the Holy One.*

**It is right to give our thanks and praise.**

*It is a right, good, and a joyful thing always and everywhere to give our thanks to You, Who saved the Israelites from slavery in Egypt and Who continues to hear the voice of Your people in times of trouble. We give You thanks for the gifts of life and love, for Your promise to feed us with Your Holy Word and to make us into members of the body of Christ.*

*And so, with Your creatures on earth and all the heavenly chorus, we praise Your Name and join their unending hymn:*

**Holy, holy, holy Lord, God of power and might, heaven and earth are full of Your glory. Hosanna in the highest. Blessed is the One Who comes in the Name of the Lord. Hosanna in the highest.**

*Holy are You, and holy is Your child, Jesus Christ, Who walked among us from Galilee to Jerusalem and Who continues to live in us today, showing us Your face in the faces of those whose feet we wash and in Your power of love to heal all things.*

*On the night in which He gave Himself up, Jesus took bread, broke it, saying: "Take, eat, all of you. This is My body, broken for you. Whenever you eat it, do so in remembrance of Me." After supper, He took the cup, saying: "This is the cup of the new covenant, poured out for the healing of the world. Whenever you drink it, do so in remembrance of Me."*

*And so, in remembrance of Your mighty acts in Jesus Christ, we proclaim the mystery of faith.*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Pour out Your Holy Spirit on us, and on these gifts of bread and wine. Make them be for us the Body and Blood of Christ, that we may be the body of Christ to a world that is aching and yearning to be made whole. Teacher of Truth, Wellspring of Love, Source of Compassion, we praise Your healing, gracious Name. **Amen.***

*\*\*Now, you are invited to the table to receive a pre-packaged communion cup to take with you back to your seat. After everyone receives the Elements, we will partake of the Body and Blood of Christ together.\*\**

*As you leave, please deposit your empty cups in the small trash can located near the exit. Thank you!*



E A S T E R  
UPSIDE  
DOWN

skitguysstudios

## Mara:

# The Last Supper And Reversing The Curse

Genesis 3:1-7, Genesis 2:15-17, Genesis 3:2,4, Genesis 3:6, John 13:1-15, Mark 10:45, Matthew 26:26-29, Genesis 3:21,

Sometimes the smallest details from the most familiar stories in the Bible can cause our eyes to open the widest when we consider them from a fresh perspective. Something significant from the first recorded meal in the Bible that took place in the Garden of Eden echoes all the way to the Last Supper Jesus hosted in an Upper Room in a Jerusalem home with His twelve disciples. As we reframe these two stories that included meals of great significance, pay close attention to the details that are referenced in both.

The first meal account follows on the heels of God, creating man and woman after providing a perfect place for them not only to inhabit but also to enjoy. The Garden of Eden was the home God created for Adam and Eve that is described in Genesis 1-2. The next chapter, known as The Fall, is where the first meal is situated, and the curse of death begins. Let's focus on Genesis 3:1-7 and notice the wording regarding the first recorded meal.

“Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.” Genesis 3:1-7

Adam and Eve fell for a lie and were deceived by the serpent. They wanted to “be like God” more than they wanted to trust God at His word. In the previous chapter, God was clear what would happen if they ate from the tree of the knowledge of good and evil.

“The Lord God took the man and put him in the garden of Eden to work it and keep it. And the Lord God commanded the man, saying, ‘You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.’”  
Genesis 2:15-17

A curse of death linked to sinful disobedience by not trusting that God knew best would be the outcome should humans choose to take matters into their own hands to try and “be like God.” The serpent started his bidding that would start the curse by sowing doubt into the heart and mind of Eve.

“He said to the woman, ‘Did God actually say, “You shall not eat of any tree in the garden?...You will not surely die.”’ Genesis 3:2,4

Eve fell for the lie first. Then Adam followed suit. They rationalized that the forbidden fruit looked good, met a need and that because wisdom was something helpful for living their best life now, “she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.” Genesis 3:6

Take note of that detail at the first meal: they took and ate.

As a result of taking and eating the forbidden fruit, their eyes were opened. They realized they were naked. They fashioned coverings to try and hide their shame. In an attempt to be like God, they clearly could see they were not. On that day, when Eden was fractured at The Fall, a sin spell entered earth that resulted in a curse leading to death. Perfection was turned upside-down because they “took and ate” a meal with a curse attached to it, just as God had said would happen.

They took and ate.

Fast forward to the New Testament. All four gospel writers, as well as Paul, refer to the Last Supper Jesus enjoyed with his best friends. This special meal commemorated the faithfulness of God to the people of Israel that tied back thousands of years to the Passover and Exodus from Egyptian slavery. While the Last Supper is referenced in multiple places throughout the New Testament, volumes of theologians and scholars over the years have written about the significance of this meal. Notice how Dr. Charles Swindoll situates this sacred spread into historical terms that are helpful in understanding the surrounding importance that continues to this day.

Passover was just around the corner. The paschal meal marked the beginning of the eight-day celebration, which always occurred on the fourteenth day of the first month in the Jewish lunar calendar. But preparations always began well in advance. For weeks, Jews from all over Israel and across the empire ascended to the Holy City to find lodging and to prepare for the most significant meal of the year.

As Jesus had instructed, the disciples selected a sacrificial lamb and then located a secluded private room on the second floor of someone’s home. In keeping with Jewish law, they began purging the room of any trace of leaven (yeast) two full days before Passover, which, on this particular year, began at sundown on Thursday. By midday, all work came to an end as a representative of each family carried his lamb to the temple. At about 3



p.m., a Levite blew the ram's horn, worshipers filled the temple court, and the massive gates closed behind the men. Each worshiper then killed his own lamb, skinned it, and drained its blood into a basin.

While this sounds brutal to the twenty-first-century reader who buys packaged meat from the grocery store, this was how any meal involving meat began in the first century. On Passover, however, the lamb bore special significance and was killed in the temple to consecrate it as a substitute. The blood was drained into a basin held by a priest who then splashed it against the base of the altar to signify atonement for sin. The fat and kidneys were surrendered for burning on the altar as part of the "peace offering," which signified the friendship between God and the worshiper.

After the sacrifice was complete, each household representative slung the paschal lamb over his shoulder, took it home, and roasted the meat in preparation for dinner. In keeping with the instructions given for the first Passover in Egypt, the disciples smeared some of the blood on the doorposts and lintel of the main entrance and prepared the other elements of the ritual meal: bitter herbs, unleavened bread, and wine.

Thursday evening, just before sundown, the Master and His disciples arrived in their festive, white tunics. As they entered the room, a servant should have been available to help them loosen their sandals and rinse their feet. But they were alone. The disciples chattered and laughed as each lay down on a cushion and propped himself on one elbow near the table. Only two of them knew this would be their last meal together: Jesus and His betrayer.

After Jesus settled into the honored place reserved for Him at the head of the table, He lit a ceremonial lamp to signify the end of work and the beginning of the celebration. He filled a cup of wine, the first of four ceremonial cups for the evening, and held it up. He gave thanks to the Father for His faithfulness to Israel and then dedicated the evening to remembering the Exodus. As each man drained his cup and then reached for a bowl of water for the first ceremonial washing of hands, Jesus stood up.

John's gospel uniquely describes what happened next.

"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. During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, 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, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. 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. He came to Simon Peter, who said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." 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." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "Not all of you are clean."

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? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do just as I have done to you.” John 13:1-15

While Adam and Eve at their first meal desired to “be like God,” Jesus demonstrated what God in the flesh truly looked like. Adam and Eve “took and ate,” and their eyes were opened, and they realized they were naked. They were trying to take *ascending* steps to greatness, as were the disciples of Jesus who sought the seats to His right and left while arguing about who was the greatest. Conversely, Jesus rose from the dinner table, disrobed from His outer garment, and took a towel and water basin as He demonstrated what servant leadership and the love of God looked like. He took *descending* steps to greatness as he redefined what God was like before their very eyes. He washed the stinky, dirty, crusty feet of the disciples as a servant would do. Jesus demonstrated what it looks like to love to the humblest level imaginable. This is the kind of love that turns things that are upside-down, right-side up. But this is what Jesus, the Son of Man, came to do. He stated this clearly to His disciples in Mark 10:45, but they would not understand what He meant until later.

“For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”  
Mark 10:45

Jesus was redefining everything of importance, and they could not fully understand it all in those moments. While Jesus’ actions of servant leadership and love with the foot-washing episode would eternally impact the disciples, what Jesus would do and say next at the Last Supper would forever turn the symbolism of this sacred meal in a new direction. Just a few days earlier, Jesus had cleansed the temple and thus demonstrated a parable that pointed to His messiahship; the Last Supper would point to the cross and the real Passover leading to liberation that was about to happen. Both the cleansing of the temple and the Last Supper were monumental moments in Jesus’ ministry that each pointed to Himself as the Messiah who had come to rescue those who were under the curse of sin and death.

Jesus was the center of it all. While back at the head of the table after washing His disciples’ feet, He proceeded to give new meaning to an old remembrance of God’s faithfulness. However, Jesus was one who could turn a phrase like no other. Remember, it’s the smallest details that often can reveal the greatest significance when we view them from a fresh perspective. Notice how Jesus takes the same words from the first meal in the Bible and incorporates them in this Last Supper. Matthew records the moment in his gospel account.

“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.” And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 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.” Matthew 26:26-29

Jesus started to reverse the curse that began at the first meal in Genesis 3:6 when Adam and Eve “took and ate” the forbidden fruit because they wanted to “be like God.” At the Last Supper, Jesus says, “Take and eat;” in so doing Jesus points to Himself as the only way to make everything in the world that has been turned

upside-down because of the curse of sin and death brought on from the actions of misplaced trust at the first meal, He begins to turn things right-side up. This breaking of the bread symbolizes the way the curse in Eden will be reversed through the breaking of His body on the cross and the pouring out of blood for the forgiveness of all sins.

The Last Supper would be the meal that always pointed to the cross. The cross would be the moment in time that God in the flesh would once and for all disrobe to die in our place, thus washing us clean from the curse effects found in our hearts and lives that caked us in sinful disobedience and thus, separation from Holy God. What Jesus was about to do on the cross, symbolized through the meal that pointed back to Himself, was to cover us from our nakedness and shame. It was another echo of the foreshadowed action that happened at the end of Genesis 3.

“And the Lord God made for Adam and for his wife garments of skins and clothed them. when God.”  
Genesis 3:21

Adam and Eve “took and ate” and they soon realized they were naked. They tried to clothe themselves to cover their shame. But only God truly can cover those who are suffering from a curse like that. Thus, a sacrifice of an innocent animal’s life took place, and the covering of that animal’s skin was used to cover the guilty nakedness and shame of Adam and Eve. Only God can cover and deal with that kind of guilt and shame resulting from our sin.

Jesus was about to do the same on the cross. His sacrifice through the breaking of His body and the pouring out of His blood not only would cover the sinful hearts and guilty lives of all who would call on His name, but also would reverse the curse of such shame leading to death. Jesus’ breaking of the bread and the words, “Take and eat” would haunt hell for eternity. However, Satan is not known to go down without a fight. He, too, was at that meal, in the heart of Judas. But his betrayal would come later. For now, the reversal of the curse was underway; and the meal Jesus had longed to eat and enjoy with His closest friends was at hand. It would be a meal He would never forget, and His followers always would remember.

May we continue to remember all that Jesus did to reverse the curse of sin and death as we “Take and eat” the bread that was broken for us and drink the cup poured out for us.