

The Readings on This Day

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Sunday, October 9–15

Lectionary 28

The standard Sundays continue through the final parables/allegories of Matthew. We are glad to go from these readings to the table of holy communion. This Sunday concludes the semicontinuous reading of Philippians.

[Isaiah 25:1-9](#)

This stunning eschatological poem invokes the images of city, ruins, palace, shelter, cloud, mountain, feast, wine, shroud, tears. God is described as swallowing up death, consuming its danger so that we remain alive and safe. The poem is chosen as a parallel to Matthew's picture of the king providing a banquet for a surprising group of guests. For Christians, the tomb of Christ has swallowed death. Be sure that a masterful reader proclaims this amazing ancient poem.

[The Psalm for the Day](#)

Responding to Isaiah's vision of a feast on a mountain, we sing [Psalm 23](#). Early Christian preachers interpreted the table with the overflowing cup as a metaphor for holy communion. Not only at the end of time, but here on Sunday we share in the feast of the Lord. In the resurrection, the end of time has already begun.

[Philippians 4:1-9](#)

Paul once again provides a balance for Matthew: even though there is controversy within the Philippian community, Paul still praises it as his joy and his crown. "The Lord is near": the church recognizes the risen Lord here, in word, sacrament, and assembly.

[Matthew 22:1-14](#)

God calls us to life together, described here as a wedding banquet for the prince. Christians have likened the love of Christ for the church as a marriage and holy communion as the banquet that God provides: recall the wedding imagery in the hymn "Soul, adorn yourself with gladness." Some interpreters have likened the "wedding robe" to a white garment of baptism, and some Christians have literalized the eschatological metaphors and specify heaven as an everlasting joyous banquet and hell as perpetual weeping and gnashing of teeth.

