

Good Friday April 10, 2020

Lectionary Year A – the Gospel of Matthew

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<https://www.timeanddate.com/holidays/common/good-friday>

Hymn of the Day

Lutheran Service Book (LSB) 438 The Lutheran Hymnal (TLH) 142

“A Lamb goes uncomplaining forth”

- <https://www.youtube.com/watch?v=pl-8VjeSnSQ>
TLH page + lyrics with Piano accompaniment by [Andrew Remillard](#)
- <https://www.youtube.com/watch?v=FRRfak00g0> Heirs of the Reformation: Treasures of the Singing Church © 2008 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.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001
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O.T. – “Surely he has borne our griefs”

Psalm – “My God, my God, why have you forsaken me?”

Epistle – “Let us then with confidence draw near ... and find grace to help in time of need.”

Gospel – “*It is finished,*”

Isaiah 52:13-53:12; Revised Common Lectionary (RCL), the same reading

“Preparing to preach on Good Friday is preparing to wander about in the heart of the mystery of God’s reconciling activity in Jesus Christ and (most importantly!) inviting your hearers and by extension the world into the all-important mystery of faith.

Isaiah’s Servant Songs, of which this Good Friday text is the fourth and final, hold a particular place within the theology of the church. I do not mention this as a means of ranking texts one above or below another. Rather, I draw our attention to the place of these texts in the interpretation of the church because in and by these texts the early church understood who Jesus of Nazareth was and is. And, quite frankly, they remain guiding texts in how we continue to understand who Jesus of Nazareth was and is...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2820 [Samuel Giere](#)
- Associate Professor of Homiletics and Biblical Interpretation, Wartburg Seminary, Dubuque, Iowa

The LORD's Coming Salvation Verses 1-12

He Was Pierced for Our Transgressions

¹³ Behold, my servant shall act wisely;^[a]
he shall be high and lifted up,
and shall be exalted.

¹⁴ As many were astonished at you—
his appearance was so marred, beyond human semblance,

and his form beyond that of the children of mankind—
¹⁵ so shall he sprinkle^[b] many nations.

Kings shall shut their mouths because of him,
 for that which has not been told them they see,
 and that which they have not heard they understand.

- a. [Isaiah 52:13](#) Or *shall prosper*
- b. [Isaiah 52:15](#) Or *startle*

Cross references:

1. [Isaiah 52:13](#) : [See ch. 42:1](#)
2. [Isaiah 52:14](#) : [\[ch. 53:2, 3\]](#)
3. [Isaiah 52:15](#) : [Lev. 4:6, 17](#)
4. [Isaiah 52:15](#) : [ch. 49:7, 23](#)
5. [Isaiah 52:15](#) : [Cited Rom. 15:21; \[Rom. 16:25\]](#)

53 Who has believed what he has heard from us?^[a]
 And to whom has the arm of the LORD been revealed?

² For he grew up before him like a young plant,
 and like a root out of dry ground;
 he had no form or majesty that we should look at him,
 and no beauty that we should desire him.

³ He was despised and rejected^[b] by men,
 a man of sorrows^[c] and acquainted with^[d] grief;^[e]
 and as one from whom men hide their faces^[f]
 he was despised, and we esteemed him not.

⁴ Surely he has borne our griefs
 and carried our sorrows;
 yet we esteemed him stricken,
 smitten by God, and afflicted.

⁵ But he was pierced for our transgressions;
 he was crushed for our iniquities;
 upon him was the chastisement that brought us peace,
 and with his wounds we are healed.

⁶ All we like sheep have gone astray;
 we have turned—every one—to his own way;
 and the LORD has laid on him
 the iniquity of us all.

⁷ He was oppressed, and he was afflicted,
 yet he opened not his mouth;
 like a lamb that is led to the slaughter,
 and like a sheep that before its shearers is silent,
 so he opened not his mouth.

⁸ By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?

⁹ And they made his grave with the wicked
and with a rich man in his death,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰ Yet it was the will of the LORD to crush him;
he has put him to grief;^[g]
when his soul makes^[h] an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the LORD shall prosper in his hand.

¹¹ Out of the anguish of his soul he shall see^[i] and be satisfied;
by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities.

¹² Therefore I will divide him a portion with the many,^[j]
and he shall divide the spoil with the strong,^[k]
because he poured out his soul to death
and was numbered with the transgressors;
yet he bore the sin of many,
and makes intercession for the transgressors.

- a. [Isaiah 53:1](#) Or *Who has believed what we have heard?*
- b. [Isaiah 53:3](#) Or *forsaken*
- c. [Isaiah 53:3](#) Or *pains*; also verse [4](#)
- d. [Isaiah 53:3](#) Or *and knowing*
- e. [Isaiah 53:3](#) Or *sickness*; also verse [4](#)
- f. [Isaiah 53:3](#) Or *as one who hides his face from us*
- g. [Isaiah 53:10](#) Or *he has made him sick*
- h. [Isaiah 53:10](#) Or *when you make his soul*
- i. [Isaiah 53:11](#) Masoretic Text; Dead Sea Scroll *he shall see light*
- j. [Isaiah 53:12](#) Or *with the great*
- k. [Isaiah 53:12](#) Or *with the numerous*

Cross references:

1. [Isaiah 53:1](#) : [Cited John 12:38](#); [Rom. 10:16](#)
2. [Isaiah 53:1](#) : [See ch. 51:9](#)
3. [Isaiah 53:2](#) : [ch. 11:1](#)
4. [Isaiah 53:2](#) : [\[ch. 52:14\]](#)
5. [Isaiah 53:3](#) : [ch. 49:7](#); [\[Ps. 22:6](#); [Mark 9:12\]](#)
6. [Isaiah 53:3](#) : [\[John 1:10, 11\]](#)
7. [Isaiah 53:4](#) : [\[Matt. 8:17\]](#)
8. [Isaiah 53:4](#) : [Ps. 69:26](#)
9. [Isaiah 53:5](#) : [\[Rom. 4:25\]](#)
10. [Isaiah 53:5](#) : [Cited 1 Pet. 2:24](#)
11. [Isaiah 53:6](#) : [Cited 1 Pet. 2:25](#); [\[Jer. 50:6, 17\]](#)

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| 12. Isaiah 53:6 : 2 Cor. 5:21 ; [ver. 10 ; Col. 2:14] | 19. Isaiah 53:10 : [ver. 4] |
| 13. Isaiah 53:7 : Matt. 26:63 ; Mark 14:61 ; John 19:9 ; 1 Pet. 2:23 | 20. Isaiah 53:10 : [ver. 6] |
| 14. Isaiah 53:7 : Cited Acts 8:32 | 21. Isaiah 53:10 : [ch. 44:28] |
| 15. Isaiah 53:7 : [Jer. 11:19] | 22. Isaiah 53:11 : [1 John 2:1] |
| 16. Isaiah 53:8 : ch. 57:1 | 23. Isaiah 53:11 : Acts 13:39 ; Rom. 5:18, 19 |
| 17. Isaiah 53:9 : Matt. 27:57, 60 | 24. Isaiah 53:11 : [ver. 5] |
| 18. Isaiah 53:9 : Cited 1 Pet. 2:22 ; [Heb. 4:15 ; 1 John 3:5] | 25. Isaiah 53:12 : ch. 52:13 ; [Phil. 2:9] |
| | 26. Isaiah 53:12 : [Col. 2:15] |
| | 27. Isaiah 53:12 : ver. 6, 8, 10 |

Do you agree with this approach to interpretation?

“This is one of the most well known passages in the entire Old Testament. Yet, when we interpret this passage we need to be careful precisely because we are so familiar with it.

The interpreter should keep three things in mind in studying this passage. **First**, we should not invert the Bible by working backward through history and using the events of the New Testament to interpret the Old Testament. God worked *through* historical events, not apart from them.

Second, we need to view this passage in the literary context of Isaiah 40-55 (see [The Turn Toward Hope: Isaiah 40:1-15](#)). This passage reflects the major concerns of this part of the book of Isaiah, not **our** concerns.

Third, we need to overcome the common misconception that prophets simply predicted the future. The future *did* concern the prophets, but predicting it was not their primary mission. Prophecy served two functions: 1) to proclaim God’s will to the people and 2) to interpret events in light of God’s will. In this passage, we are "listening in" as the prophet addressed events of his day and brought God’s new word to despairing exiles.

This splendid poetic passage has three major parts. It opens with a declaration by God contrasting the servant’s external appearance with his true status (52:13-15). The report concerning the servant’s sufferings and their purpose follows (53:1-11a). The passage concludes with a renewed declaration by God of the servant’s triumph (53:11b-12)...”

- <http://www.crivoice.org/isa53.html> -Dennis Bratcher, Copyright © 2018, Christian Resource Institute

Psalm 22 or Psalm 31; RCL, Psalm22

“This is beyond all others THE PSALM OF THE CROSS. It may have been actually repeated word by word by our Lord when hanging on the tree; it would be too bold to say that it was so, but even a casual reader may see that it might have been. It begins with, "My God, my God, why hast thou forsaken me?" and ends, according to some, in the original with "It is finished." For plaintive expressions uprising from unutterable depths of woe we may say of this psalm, "there is none like it." It is the photograph of our Lord's saddest hours, the record of his dying words, the lachrymatory of his last tears, the memorial of his expiring joys. David and his afflictions may be here in a very modified sense, but, as the star is concealed by the light of the sun, he

who sees Jesus will probably neither see nor care to see David. Before us we have a description both of the darkness and of the glory of the cross, the sufferings of Christ and the glory which shall follow. Oh for grace to draw near and see this great sight! We should read reverently, putting off our shoes from off our feet, as Moses did at the burning bush, for if there be holy ground anywhere in Scripture it is in this psalm..."

- <https://www.christianity.com/bible/commentary.php?com=spur&b=19&c=22>
Charles H. Spurgeon's Treasury of David

Why Have You Forsaken Me?

To the choirmaster: according to The Doe of the Dawn*. A Psalm of David.

22 My God, my God, why have you forsaken me?

Why are you so far from saving me, from the words of my groaning?

² O my God, I cry by day, but you do not answer,
and by night, but I find no rest.

³ Yet you are holy,
enthroned on the praises^[a] of Israel.

⁴ In you our fathers trusted;
they trusted, and you delivered them.

⁵ To you they cried and were rescued;
in you they trusted and were not put to shame.

⁶ But I am a worm and not a man,
scorned by mankind and despised by the people.

⁷ All who see me mock me;
they make mouths at me; they wag their heads;

⁸ "He trusts in the LORD; let him deliver him;
let him rescue him, for he delights in him!"

⁹ Yet you are he who took me from the womb;
you made me trust you at my mother's breasts.

¹⁰ On you was I cast from my birth,
and from my mother's womb you have been my God.

¹¹ Be not far from me,
for trouble is near,
and there is none to help.

¹² Many bulls encompass me;
strong bulls of Bashan surround me;

¹³ they open wide their mouths at me,
like a ravening and roaring lion.

¹⁴ I am poured out like water,
and all my bones are out of joint;

my heart is like wax;
 it is melted within my breast;
¹⁵ my strength is dried up like a potsherd,
 and my tongue sticks to my jaws;
 you lay me in the dust of death.

¹⁶ For dogs encompass me;
 a company of evildoers encircles me;
 they have pierced my hands and feet^[b]—
¹⁷ I can count all my bones—
 they stare and gloat over me;
¹⁸ they divide my garments among them,
 and for my clothing they cast lots.

¹⁹ But you, O LORD, do not be far off!
 O you my help, come quickly to my aid!
²⁰ Deliver my soul from the sword,
 my precious life from the power of the dog!
²¹ Save me from the mouth of the lion!
 You have rescued^[c] me from the horns of the wild oxen!

²² I will tell of your name to my brothers;
 in the midst of the congregation I will praise you:
²³ You who fear the LORD, praise him!
 All you offspring of Jacob, glorify him,
 and stand in awe of him, all you offspring of Israel!
²⁴ For he has not despised or abhorred
 the affliction of the afflicted,
 and he has not hidden his face from him,
 but has heard, when he cried to him.

²⁵ From you comes my praise in the great congregation;
 my vows I will perform before those who fear him.
²⁶ The afflicted^[d] shall eat and be satisfied;
 those who seek him shall praise the LORD!
 May your hearts live forever!

²⁷ All the ends of the earth shall remember
 and turn to the LORD,
 and all the families of the nations
 shall worship before you.
²⁸ For kingship belongs to the LORD,
 and he rules over the nations.

²⁹ All the prosperous of the earth eat and worship;
 before him shall bow all who go down to the dust,

even the one who could not keep himself alive.

- ³⁰ Posterity shall serve him;
it shall be told of the Lord to the coming generation;
³¹ they shall come and proclaim his righteousness to a people yet unborn,
that he has done it.

- a. [Psalm 22:3](#) Or *dwelling in the praises*
- b. [Psalm 22:16](#) Some Hebrew manuscripts, Septuagint, Vulgate, Syriac; most Hebrew manuscripts *like a lion [they are at] my hands and feet*
- c. [Psalm 22:21](#) Hebrew *answered*
- d. [Psalm 22:26](#) Or *The meek*

* *Ayelet Hashachar* (Hebrew: "hind (doe) of the dawn") is found in the title of the psalm. It is probably the name of some song or tune to the measure of which the psalm was to be chanted.^[6] Some, however, understand by the name some instrument of music, or an allegorical allusion to the subject of the psalms.

Where English translations have "psalm," the underlying Hebrew word is *mizmor* (מִזְמוֹר), a song with instrumental accompaniment. ...The heading further assigns the psalm as "for the conductor." This is apparently a reference to the use of psalms in the (temple) liturgy. The exact meaning is unclear.^[8]

The song is to be sung to the tune "Hind of Dawn", in a style apparently known to the original audience, according to the traditional interpretation. In the recent literature, however, it is argued that "Hind of Dawn" cultic role of the priest designated person acting as *menatseach*, as head of the ritual."

https://en.wikipedia.org/wiki/Psalm_22

Cross references:

1. [Psalm 22:1](#) : [Cited Matt. 27:46](#); [Mark 15:34](#)
2. [Psalm 22:1](#) : [ver. 11](#)
3. [Psalm 22:1](#) : [Ps. 32:3](#); [38:8](#); [Job 3:24](#); [Isa. 59:11](#); [[Heb. 5:7](#)]
4. [Psalm 22:2](#) : [Ps. 88:1](#)
5. [Psalm 22:3](#) : [Lev. 19:2](#)
6. [Psalm 22:3](#) : [[Ps. 80:1](#); [99:1](#)]
7. [Psalm 22:3](#) : [[Ps. 9:11](#), [14](#); [65:1](#); [102:21](#); [147:12](#)]
8. [Psalm 22:5](#) : [See Judg. 3:9](#)
9. [Psalm 22:5](#) : [Ps. 25:2](#); [31:1](#); [71:1](#); [Isa. 49:23](#); [Rom. 9:33](#)
10. [Psalm 22:6](#) : [Job 25:6](#); [Isa. 41:14](#)
11. [Psalm 22:6](#) : [Ps. 69:19](#); [109:25](#)
12. [Psalm 22:6](#) : [Isa. 49:7](#); [53:3](#)
13. [Psalm 22:7](#) : [See Matt. 27:39-43](#); [Mark 15:29-32](#); [Luke 23:35](#), [36](#)
14. [Psalm 22:7](#) : [Ps. 109:25](#); [[Ps. 44:14](#); [2 Kgs. 19:21](#); [Isa. 37:22](#); [Lam. 2:15](#)]
15. [Psalm 22:8](#) : [[Ps. 37:5](#); [Prov. 16:3](#)]
16. [Psalm 22:8](#) : [Ps. 91:14](#)
17. [Psalm 22:8](#) : [Ps. 18:19](#); [Matt. 3:17](#); [Mark 1:11](#); [Luke 3:22](#)
18. [Psalm 22:9](#) : [Ps. 71:6](#)
19. [Psalm 22:10](#) : [Isa. 46:3](#); [49:1](#); [Gal. 1:15](#)
20. [Psalm 22:11](#) : [See ver. 1](#); [Ps. 10:1](#)
21. [Psalm 22:11](#) : [Ps. 107:12](#); [2 Kgs. 14:26](#); [Isa. 63:5](#)
22. [Psalm 22:12](#) : [[Ps. 68:30 \(Heb.\)](#)]
23. [Psalm 22:12](#) : [Amos 4:1](#)
24. [Psalm 22:13](#) : [Ps. 35:21](#); [Job 16:10](#); [Lam. 2:16](#); [3:46](#)
25. [Psalm 22:14](#) : [[Lam. 2:11](#)]
26. [Psalm 22:14](#) : [[Dan. 5:6](#)]

27. [Psalm 22:14](#) : [\[Job 23:16; Nah. 2:10\]](#);
[See Josh. 2:11](#)
28. [Psalm 22:14](#) : [See Ps. 68:2](#)
29. [Psalm 22:15](#) : [Prov. 17:22](#)
30. [Psalm 22:15](#) : [\[John 19:28; See Job 29:10\]](#)
31. [Psalm 22:16](#) : [\[Phil. 3:2; Rev. 22:15\]](#)
32. [Psalm 22:16](#) : [Ps. 88:17](#)
33. [Psalm 22:16](#) : [Matt. 27:35; Mark 15:24;](#)
[Luke 23:33; 24:40; John 19:23, 37;](#)
[20:25; \[Zech. 12:10\]](#)
34. [Psalm 22:17](#) : [Luke 23:35](#)
35. [Psalm 22:18](#) : [Cited John 19:24; \[Matt. 27:35; Luke 23:34\]](#)
36. [Psalm 22:19](#) : [\[See ver. 11 above\]; See ver. 1; Ps. 10:1](#)
37. [Psalm 22:19](#) : [Ps. 38:22](#)
38. [Psalm 22:20](#) : [\[Phil. 3:2; Rev. 22:15\]](#)
39. [Psalm 22:21](#) : [2 Tim. 4:17](#)
40. [Psalm 22:21](#) : [See Num. 23:22](#)
41. [Psalm 22:22](#) : [Cited Heb. 2:12; \[Ps. 102:21; John 17:6\]](#)
42. [Psalm 22:22](#) : [Matt. 28:10; John 20:17;](#)
[Rom. 8:29](#)
43. [Psalm 22:23](#) : [Ps. 135:20](#)
44. [Psalm 22:23](#) : [Ps. 50:15, 23](#)
45. [Psalm 22:24](#) : [\[Isa. 53:4, 7\]](#)
46. [Psalm 22:24](#) : [Ps. 10:1; 13:1; See Job 13:24](#)
47. [Psalm 22:24](#) : [Heb. 5:7](#)
48. [Psalm 22:25](#) : [Ps. 35:18; 40:9, 10; 111:1](#)
49. [Psalm 22:25](#) : [Lev. 7:16](#)
50. [Psalm 22:25](#) : [Ps. 66:13; Jonah 2:9; See Ps. 50:14](#)
51. [Psalm 22:26](#) : [Ps. 69:32](#)
52. [Psalm 22:26](#) : [Isa. 25:6; 65:13](#)
53. [Psalm 22:26](#) : [John 6:51](#)
54. [Psalm 22:27](#) : [Ps. 2:8; 67:7](#)
55. [Psalm 22:27](#) : [Ps. 96:7](#)
56. [Psalm 22:28](#) : [Obad. 21; \[Ps. 47:8; Zech. 14:9\]](#)
57. [Psalm 22:29](#) : [\[Ps. 45:12\]](#)
58. [Psalm 22:29](#) : [Ps. 72:9; \[Phil. 2:10\]](#)
59. [Psalm 22:29](#) : [Ezek. 18:27](#)
60. [Psalm 22:30](#) : [Ps. 48:13; 71:18](#)
61. [Psalm 22:31](#) : [Ps. 86:9; \[Isa. 60:3\]](#)
62. [Psalm 22:31](#) : [Ps. 78:6; 102:18](#)

"Psalm 22 is a prayer of complaint that, perhaps more than any psalm, serves as a link between the Old Testament and the story of Jesus' passion."¹

Indeed, this psalm is an appropriate lectionary reading for Good Friday because the Gospels cite and allude to it at least five times in the crucifixion account. It is important to recognize, however, that Psalm 22 is not important simply because it appears in the New Testament. Rather, the New Testament writers drew from it because of its profound expressions of suffering and faith.

Psalm 22 has "an intensity and a comprehensiveness" that is almost unequaled among psalms of this type.² The psalm has two main parts: (1) a prayer for help in verses 1-21a; and (2) a song of praise in verses 21b-31. Both of these sections have two prominent divisions in which repetition of a main theme, sometimes with exact vocabulary, strengthens the psalm's expression of both complaint and praise. Verses 1-11 has two complaints (verses 1-2, 6-8), each of which contains some of the most striking language in the Psalms. The psalm opens with the famous cry of dereliction, "My God, my God, why have you forsaken me?"

At the other end of this section the psalmist complains, "I am a worm, and not human; scorned by others, and despised by the people" (verse 6). In both cases, however, the complaint is followed by an extended confession of trust that recalls God's protection in the past (verses 3-5, 9-11). The first confession of trust is corporate ("In you our ancestors trusted; they trusted, and you delivered them," verse 4) and second individual and personal ("Yet it was you who took me from the womb; you kept me safe on my mother's breast," verse 9)...

The second major portion of the psalm turns to praise and assurance that God has heard and answered. This section offers praise and thanksgiving that matches the repeated calls for

help in verses 1-21a. Verse 21b responds tersely to the complaints of verses 1-18 by saying "From the horns of the wild oxen you have rescued me." The rest of the psalm then promises praise to God, promises that progress from the psalmist's profession before worshippers (verses 22-25) to the praise of those who "sleep in the earth" (verse 29)...

The connection between Psalm 22 and the story of Jesus' suffering and death is natural given the extensive description of suffering the psalm contains. Perhaps the most obvious connection between the passion story and Psalm 22 is Jesus' cry of God-forsakenness: "My God, my God, why have you forsaken me?" (Psalm 22:1; Mark 15:34; Matthew 27:46). Other portions of the psalm provide an outline of the experience of Jesus on the cross.

Mark 15:29 (Matthew 27:39) implies the language of Psalm 22:7 in the description of passersby at the crucifixion...

Matthew 27:43 also frames the taunts of the religious leaders with an allusion to Psalm 22:8...

In all four Gospels (Mark 15:24; Matthew 27:35; Luke 23:34; John 19:24) the description of the soldiers' activity beneath the cross draws on Psalm 22:18...In addition to these examples, John 19:28 probably has Psalm 22:15 in mind when reporting that Jesus says, "I am thirsty" in order "to fulfill scripture." The scripture fulfilled is most likely Psalm 22:15.

Though the original setting of Psalm 22 had nothing to do with the passion of Jesus, a Messianic reading is a natural result of the psalm's extensive expression of suffering and its far-reaching declaration of hope. The psalm "explodes the limits" of poetic expression and thus expands the Old Testament understanding of God, human life, and death.³

Not only does the psalmist cry out to God with unparalleled expressions of pain and loss (verse 1), but the writer also expresses hope in something close akin to resurrection (verses 29-30). Thus, Psalm 22 is appropriate for the hope that accompanies Jesus' passion as well as the grief. It anticipates a vision of God who holds the believer even after death that will only be expressed fully centuries later."

➤ https://www.workingpreacher.org/preaching.aspx?commentary_id=4041 Jerome Creach

Robert C. Holland Professor of Old Testament, Pittsburgh Theological Seminary, Pittsburgh, Penn.

Or Psalm 31

"The last words that Jesus spoke from the cross, according to Luke, were taken from this psalm:

"Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit.' Having said this, he breathed his last." (Luke 23:46; see Psalm 31:5). The last words of Stephen before he died as a martyr were also from this psalm, "Lord Jesus, receive my spirit." (Acts 7:59).

My Times Are In Your Hand

The fact that Psalm 31 contains one of the "seven last words from the cross" is reason enough to consider it for preaching. It is in fact possible that Jesus recited the entire psalm or at least longer parts of it, with Luke reporting only this verse.

The psalm is thus associated with the death of Jesus and of Stephen. A portion of it (verses 9-16) is assigned by the lectionary to Passion Sunday (also known as Palm Sunday) in all three

series, A,B, and C, with the focus on verse 5 as the antiphon. Because of these associations, the psalm has long been used at the time of death.

Psalm 31, however, also has something important to say about the life of the believer. Our approach here will be to consider the psalm as a whole, as the basis for a sermon. The theme is that of trusting in the Lord, no matter what..."

http://www.workingpreacher.org/preaching.aspx?commentary_id=874 [James Limburg](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

For the director of music. A psalm of David.

- ¹ In you, LORD, I have taken refuge;
 let me never be put to shame;
 deliver me in your righteousness.
- ² Turn your ear to me,
 come quickly to my rescue;
 be my rock of refuge,
 a strong fortress to save me.
- ³ Since you are my rock and my fortress,
 for the sake of your name lead and guide me.
- ⁴ Keep me free from the trap that is set for me,
 for you are my refuge.
- ⁵ Into your hands I commit my spirit;
 deliver me, LORD, my faithful God.
- ⁶ I hate those who cling to worthless idols;
 as for me, I trust in the LORD.
- ⁷ I will be glad and rejoice in your love,
 for you saw my affliction
 and knew the anguish of my soul.
- ⁸ You have not given me into the hands of the enemy
 but have set my feet in a spacious place.
- ⁹ Be merciful to me, LORD, for I am in distress;
 my eyes grow weak with sorrow,
 my soul and body with grief.
- ¹⁰ My life is consumed by anguish
 and my years by groaning;
 my strength fails because of my affliction,^[b]
 and my bones grow weak.
- ¹¹ Because of all my enemies,
 I am the utter contempt of my neighbors
 and an object of dread to my closest friends—
 those who see me on the street flee from me.
- ¹² I am forgotten as though I were dead;
 I have become like broken pottery.
- ¹³ For I hear many whispering,

“Terror on every side!”
They conspire against me
and plot to take my life.

¹⁴ But I trust in you, LORD;
I say, “You are my God.”
¹⁵ My times are in your hands;
deliver me from the hands of my enemies,
from those who pursue me.
¹⁶ Let your face shine on your servant;
save me in your unfailing love.
¹⁷ Let me not be put to shame, LORD,
for I have cried out to you;
but let the wicked be put to shame
and be silent in the realm of the dead.
¹⁸ Let their lying lips be silenced,
for with pride and contempt
they speak arrogantly against the righteous.

¹⁹ How abundant are the good things
that you have stored up for those who fear you,
that you bestow in the sight of all,
on those who take refuge in you.
²⁰ In the shelter of your presence you hide them
from all human intrigues;
you keep them safe in your dwelling
from accusing tongues.

²¹ Praise be to the LORD,
for he showed me the wonders of his love
when I was in a city under siege.

²² In my alarm I said,
“I am cut off from your sight!”
Yet you heard my cry for mercy
when I called to you for help.

²³ Love the LORD, all his faithful people!
The LORD preserves those who are true to him,
but the proud he pays back in full.

²⁴ Be strong and take heart,
all you who hope in the LORD.

- a. [Psalm 31:1](#) In Hebrew texts 31:1-24 is numbered 31:2-25.
- b. [Psalm 31:10](#) Or *guilt*

Cross references:

1. [Psalm 31:1](#) : [31:1-4pp](#) — [Ps 71:1-3](#)
2. [Psalm 31:1](#) : [S Ps 7:1](#)
3. [Psalm 31:1](#) : [Ps 5:8](#)
4. [Psalm 31:2](#) : [S Ps 6:4](#)
5. [Psalm 31:2](#) : [S Ex 2:17](#)
6. [Psalm 31:2](#) : [S 2Sa 22:3](#); [S Ps 18:2](#)
7. [Psalm 31:3](#) : [S Ps 18:2](#)
8. [Psalm 31:3](#) : [S Ps 23:3](#)
9. [Psalm 31:4](#) : [S 1Sa 28:9](#); [S Job 18:10](#)
10. [Psalm 31:4](#) : [Ps 9:9](#)
11. [Psalm 31:5](#) : [Lk 23:46](#); [Ac 7:59](#)
12. [Psalm 31:5](#) : [Isa 45:19](#); [65:16](#)
13. [Psalm 31:6](#) : [S Dt 32:21](#)
14. [Psalm 31:6](#) : [S Ps 4:5](#)
15. [Psalm 31:7](#) : [S Ps 13:3](#)
16. [Psalm 31:7](#) : [S Ps 25:17](#); [Lk 22:44](#)
17. [Psalm 31:8](#) : [S Dt 32:30](#)
18. [Psalm 31:8](#) : [S 2Sa 22:20](#)
19. [Psalm 31:9](#) : [Ps 4:1](#)
20. [Psalm 31:9](#) : [Ps 6:7](#)
21. [Psalm 31:9](#) : [Ps 63:1](#)
22. [Psalm 31:10](#) : [ver 7](#)
23. [Psalm 31:10](#) : [Ps 6:6](#)
24. [Psalm 31:10](#) : [Ps 22:15](#); [32:4](#); [38:10](#); [73:26](#)
25. [Psalm 31:10](#) : [Ps 25:18](#)
26. [Psalm 31:10](#) : [S Ps 6:2](#)
27. [Psalm 31:11](#) : [Dt 30:7](#); [Ps 3:7](#); [25:19](#); [102:8](#)
28. [Psalm 31:11](#) : [S Ps 22:6](#)
29. [Psalm 31:11](#) : [Ps 38:11](#)
30. [Psalm 31:12](#) : [Ps 28:1](#); [88:4](#)
31. [Psalm 31:13](#) : [S Lev 19:16](#); [Ps 50:20](#)
32. [Psalm 31:13](#) : [S Job 18:11](#); [Isa 13:8](#); [Jer 6:25](#); [20:3](#), [10](#); [46:5](#); [49:5](#); [La 2:22](#)
33. [Psalm 31:13](#) : [Ps 41:7](#); [56:6](#); [71:10](#); [83:3](#)
34. [Psalm 31:13](#) : [S Ge 37:18](#); [S Mt 12:14](#)
35. [Psalm 31:14](#) : [Ps 4:5](#)
36. [Psalm 31:15](#) : [S Job 14:5](#)
37. [Psalm 31:16](#) : [S Nu 6:25](#)
38. [Psalm 31:16](#) : [S Ps 6:4](#)
39. [Psalm 31:17](#) : [S Ps 22:5](#)
40. [Psalm 31:17](#) : [1Sa 2:9](#); [Ps 94:17](#); [115:17](#)
41. [Psalm 31:18](#) : [Ps 120:2](#); [Pr 10:18](#); [26:24](#)
42. [Psalm 31:18](#) : [S 1Sa 2:3](#); [Jude 1:15](#)
43. [Psalm 31:19](#) : [S Ps 27:13](#); [Ro 11:22](#)
44. [Psalm 31:19](#) : [Ps 23:5](#)
45. [Psalm 31:19](#) : [Ps 2:12](#)
46. [Psalm 31:20](#) : [Ps 55:8](#)
47. [Psalm 31:20](#) : [S Ps 17:8](#)
48. [Psalm 31:20](#) : [S Ge 37:18](#)

49. [Psalm 31:21](#) : [Ps 28:6](#)
50. [Psalm 31:21](#) : [S Ps 17:7](#)
51. [Psalm 31:21](#) : [1Sa 23:7](#)
52. [Psalm 31:22](#) : [Ps 116:11](#)
53. [Psalm 31:22](#) : [Job 6:9; 17:1; Ps 37:9; 88:5; Isa 38:12](#)
54. [Psalm 31:22](#) : [Ps 6:9; 66:19; 116:1; 145:19](#)
55. [Psalm 31:23](#) : [S Ps 4:3](#)
56. [Psalm 31:23](#) : [S Ps 18:25; Rev 2:10](#)
57. [Psalm 31:23](#) : [Dt 32:41; Ps 94:2](#)
58. [Psalm 31:24](#) : [Ps 27:14](#)

“Psalm 31, along with Psalms 22 and 69, is among the longest and most impressive of the genre known variously as lament, complaint, protest, and/or prayer for help.

Not coincidentally, these three psalms figure prominently in the Gospel accounts of Jesus’ passion (see below). Like Psalm 22 in particular, Psalm 31 has a noticeable double intensity -- that is, the basic elements of complaint, petition, and expression of trust/praise recur in what Konrad Schaefer describes as a “first movement” (verses 1-8) and a “second movement” (verses 9-22), in which the basic elements match or parallel each other.¹ For instance, in today’s lection, verse 5 parallels verse 15. John Goldingay notices the same structural feature, aptly entitling his treatment of Psalm 31, “When a Prayer Needs to be Prayed Twice.”²

As in all the laments (except Psalm 88), expressions of trust/praise like verses 5 and 15 are present; but what is distinctive about Psalm 31 is that such expressions not only begin and conclude the psalm (verses 1a, 19-24), but also appear throughout it (verses 3a, 4b-8, 14-15a). In this regard, Psalm 31 is similar to Psalm 116, a psalm of thanksgiving that is pervaded by expressions of trust (see essay on Psalm 116:1-4, 12-29, Third Sunday of Easter)...”

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=2037

[J. Clinton McCann](#) Evangelical Professor of Biblical Interpretation, Eden Seminary (a seminary of the United Church of Christ), Saint Louis, MO

Hebrews 4:14-16; 5:7-9; RCL, Hebrews 10:16-25 or Hebrews 4:14-16; 5:7-9

“Hebrews is perhaps best known for its rather daring and imaginative portrait of Jesus as the high priest and simultaneously the sacrifice of the Day of Atonement, whose death guaranteed forgiveness of sins and who brought his blood into the heavenly temple and into the Holy of Holies to present his finished work before God. Certainly the author will have had this thought at the back of his mind right from the beginning of the letter, ready for it to jump onto the page. For this he waits, however, until chapter 9, although the hints are already there in the opening verses and then scattered across the early chapters...”

<http://wwwstaff.murdoch.edu.au/~loader/AEpGoodFriday0.htm> William Loader

Jesus the Great High Priest

¹⁴ Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.

¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. ¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

- a. [Hebrews 4:2](#) Some manuscripts *it did not meet with faith in the hearers*
- b. [Hebrews 4:8](#) Greek *he*

5

⁷ In the days of his flesh, Jesus^[a] offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.

⁸ Although he was a son, he learned obedience through what he suffered. ⁹ And being made perfect, he became the source of eternal salvation to all who obey him, ¹⁰ *being designated by God a high priest after the order of Melchizedek. (Verse 10 references verses 1-8)*

Warning Against Apostasy Verses 11-14

- a. [Hebrews 5:7](#) Greek *he*

“This passage includes an odd pair of words: sympathy and boldness. The term “sympathy” describes Christ’s role as a priest. The word can seem superficial. When someone says “I’m sympathetic” in casual conversation, it can suggest that the person is more or less inclined to see things your way, but is not ready to go beyond that. In Hebrews, however, sympathy conveys Jesus’ depth of feeling for those who are weak. He enters into the struggle.

The writer recognizes that weakness can include moral failing. And when he describes human priests, he acknowledges that this is all too true. People in ministry are flawed human beings. They understand human sin because they share in it, and being honest about that is important for ministry. It allows people to minister as one flawed human being attending to another.

But the writer explains that when he speaks of Jesus’ sympathizing with weakness, it is about the weakness involved in suffering. He portrays Jesus’ anguished prayer in the face of death. He can sympathize or “feel with” people who suffer, because he has suffered, and that experience empowers his ministry.

The human response to Jesus is boldness” (4:16). What is odd is that we might assume that sympathy encourages passivity. If we are objects of sympathy, we might assume that everyone

agrees that things are unfortunate but nothing can change. Yet Jesus' sympathy is designed to awaken a sense of boldness to approach him in prayer. He enters into suffering in order to empower people to move *through* the suffering to renewed life in grace."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=2513 [Craig R. Koester](#)
Professor and Asher O. and Carrie Nasby Chair of New Testament, Luther Seminary, Saint Paul, Min

John 18:1-19:42 or John 19:17-30; RCL, John 18:1-19:42)

"John presents Jesus as assured and confident throughout. There is none of the brokenness of Gethsemane and the cry of despair we find in Mark. The confidence of Christian faith which knows that this is really a confrontation between the human and the divine paints Jesus as an icon of faith..." (continued after the reading)

"The Holy Gospel according to the 18th Chapter of St. John"

Betrayal and Arrest of Jesus

18 When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. ² Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. ³ So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. ⁴ Then Jesus, knowing all that would happen to him, came forward and said to them, **"Whom do you seek?"** ⁵ They answered him, "Jesus of Nazareth." Jesus said to them, **"I am he."**^a Judas, who betrayed him, was standing with them. ⁶ When Jesus^b said to them, "I am he," they drew back and fell to the ground. ⁷ So he asked them again, **"Whom do you seek?"** And they said, "Jesus of Nazareth." ⁸ Jesus answered, "I told you that I am he. So, if you seek me, let these men go." ⁹ This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." [ch. 17:12] ¹⁰ Then Simon Peter, having a sword, drew it and struck the high priest's servant^c and cut off his right ear. (The servant's name was Malchus.) ¹¹ So Jesus said to Peter, **"Put your sword into its sheath; shall I not drink the cup that the Father has given me?"**

Jesus Faces Annas and Caiaphas

¹² So the band of soldiers and their captain and the officers of the Jews^d arrested Jesus and bound him. ¹³ First they led him to Annas, for he was the father-in-law of Caiaphas, who was high

priest that year. ¹⁴ It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

Peter Denies Jesus

¹⁵ Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, ¹⁶ but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. ¹⁷ The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not." ¹⁸ Now the servants^[e] and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

¹⁹ The high priest then questioned Jesus about his disciples and his teaching. ²⁰ Jesus answered him, ***"I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. ²¹ Why do you ask me? Ask those who have heard me what I said to them; they know what I said."*** ²² When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" ²³ Jesus answered him, ***"If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?"*** ²⁴ Annas then sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again

²⁵ Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not." ²⁶ One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" ²⁷ Peter again denied it, and at once a rooster crowed.

Jesus Before Pilate

²⁸ Then they led Jesus from the house of Caiaphas to the governor's headquarters.^[f] It was early morning. They themselves did not enter the governor's headquarters, so that they would not

be defiled, but could eat the Passover. ²⁹ So Pilate went outside to them and said, “What accusation do you bring against this man?” ³⁰ They answered him, “If this man were not doing evil, we would not have delivered him over to you.” ³¹ Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” ³² This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die. [[ch. 12:32, 33; Matt. 20:19; 26:2; Mark 10:33; Luke 18:32](#)]

My Kingdom Is Not of This World

³³ So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴ Jesus answered, **“Do you say this of your own accord, or did others say it to you about me?”** ³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” ³⁶ Jesus answered, **“My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.”** ³⁷ Then Pilate said to him, “So you are a king?” Jesus answered, **“You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”** ³⁸ Pilate said to him, “What is truth?”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him. ³⁹ But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” ⁴⁰ They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber. [\[g\]](#)

- a. [John 18:5](#) Greek *I am*; also verses [6, 8](#)
- b. [John 18:6](#) Greek *he*
- c. [John 18:10](#) Or *bondservant*; twice in this verse
- d. [John 18:12](#) Greek *loudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time; also verses [14, 31, 36, 38](#)
- e. [John 18:18](#) Or *bondservants*; also verse [26](#)
- f. [John 18:28](#) Greek *the praetorium*
- g. [John 18:40](#) Or *an insurrectionist*

Cross references:

1. [John 18:1](#) : [Matt. 26:30, 36; Mark 14:26, 32; Luke 22:39](#)
2. [John 18:1](#) : [See 2 Sam. 15:23](#)

3. [John 18:2](#) : [Luke 22:40](#)
4. [John 18:2](#) : [\[Luke 21:37; 22:39\]](#)
5. [John 18:3](#) : [For ver. 3-11, see Matt. 26:47-56; Mark 14:43-50; Luke 22:47-53](#)
6. [John 18:4](#) : [ch. 13:1](#)
7. [John 18:4](#) : [ver. 7; ch. 1:38; 20:15](#)
8. [John 18:6](#) : [\[ch. 10:18; Matt. 26:53; Rev. 1:17\]](#)
9. [John 18:7](#) : [\[See ver. 4 above\]; ver. 7; ch. 1:38; 20:15](#)
10. [John 18:9](#) : [ch. 17:12](#)
11. [John 18:10](#) : [\[Luke 22:38\]](#)
12. [John 18:11](#) : [Matt. 20:22; 26:39, 42; \[Isa. 51:22\]](#)
13. [John 18:13](#) : [\[Matt. 26:57\]](#)
14. [John 18:13](#) : [ver. 24; Luke 3:2; Acts 4:6](#)
15. [John 18:13](#) : [ver. 24, 28; See Matt. 26:3](#)
16. [John 18:14](#) : [ch. 11:50](#)
17. [John 18:15](#) : [Matt. 26:58; Mark 14:54; Luke 22:54](#)
18. [John 18:16](#) : [For ver. 16-18, see Matt. 26:69, 70; Mark 14:66-68; Luke 22:55-57](#)
19. [John 18:17](#) : [Acts 12:13](#)
20. [John 18:18](#) : [ver. 25; Mark 14:54](#)
21. [John 18:19](#) : [For ver. 19-24, \[Matt. 26:59-68; Mark 14:55-65; Luke 22:63-71\]](#)
22. [John 18:20](#) : [ch. 7:26; \[Matt. 26:55\]](#)
23. [John 18:20](#) : [\[ch. 8:26\]](#)
24. [John 18:20](#) : [Isa. 45:19; 48:16; \[ch. 7:4\]](#)
25. [John 18:22](#) : [\[Acts 23:4\]](#)
26. [John 18:24](#) : [ver. 13](#)
27. [John 18:24](#) : [ver. 13](#)
28. [John 18:25](#) : [For ver. 25-27, see Matt. 26:71-75; Mark 14:69-72; Luke 22:58-62](#)
29. [John 18:26](#) : [ver. 10](#)
30. [John 18:26](#) : [ver. 1](#)
31. [John 18:27](#) : [ch. 13:38](#)
32. [John 18:28](#) : [Matt. 27:2; Mark 15:1; Luke 23:1](#)
33. [John 18:28](#) : [ver. 24](#)
34. [John 18:28](#) : [ver. 33; ch. 19:9; See Matt. 27:27](#)
35. [John 18:28](#) : [Acts 10:28; 11:3; \[ch. 11:55\]](#)
36. [John 18:28](#) : [\[ch. 19:14\]](#)
37. [John 18:29](#) : [For ver. 29-38, see Matt. 27:11-14; Mark 15:2-5; Luke 23:2, 3](#)
38. [John 18:31](#) : [\[ch. 19:6\]](#)
39. [John 18:32](#) : [\[ch. 13:18\]](#)
40. [John 18:32](#) : [ch. 12:32, 33; Matt. 20:19; 26:2; Mark 10:33; Luke 18:32](#)
41. [John 18:33](#) : [ch. 19:9](#)
42. [John 18:33](#) : [\[ch. 19:12\]](#)
43. [John 18:36](#) : [\[ch. 6:15; Dan. 2:44; 7:14, 27; Luke 17:21\]](#)
44. [John 18:36](#) : [ch. 8:23; \[ch. 15:19; 17:14, 16; 1 John 2:16; 4:5\]](#)
45. [John 18:36](#) : [\[Matt. 26:53\]](#)
46. [John 18:36](#) : [ch. 19:16](#)
47. [John 18:37](#) : [See Luke 22:70](#)
48. [John 18:37](#) : [\[ch. 12:27; Rom. 14:9\]](#)
49. [John 18:37](#) : [ch. 16:28](#)
50. [John 18:37](#) : [ch. 3:11, 32; 5:31; 8:13, 14, 18](#)

- 51. [John 18:37](#) : [1 John 4:6](#); [\[ch. 8:47\]](#)
- 52. [John 18:37](#) : [1 John 2:21](#); [3:19](#)
- 53. [John 18:37](#) : [ch. 10:16, 27](#)
- 54. [John 18:38](#) : [ch. 19:4](#)
- 55. [John 18:38](#) : [ch. 19:4, 6](#); [See Luke 23:4](#)
- 56. [John 18:39](#) : [For ver. 39, 40, see Matt. 27:15-18, 20-23; Mark 15:6-14; Luke 23:18-23](#)
- 57. [John 18:40](#) : [Acts 3:14](#)

Jesus Delivered to Be Crucified

19 Then Pilate took Jesus and flogged him. ² And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. ³ They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. ⁴ Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." ⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" ⁶ When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." ⁷ The Jews^[a] answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God." ⁸ When Pilate heard this statement, he was even more afraid. ⁹ He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus **gave him no answer.** ¹⁰ So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" ¹¹ Jesus answered him, ***"You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."***

¹² From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." ¹³ So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic^[b] Gabbatha. ¹⁴ Now it was the day of Preparation of the Passover. It was about the sixth hour.^[c] He said to the Jews, "Behold your King!" ¹⁵ They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." ¹⁶ So he delivered him over to them to be crucified.

The Crucifixion

So they took Jesus, ¹⁷ and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. ¹⁸ There they crucified him, and with him two others, one on either side, and Jesus between them. ¹⁹ Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰ Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. ²¹ So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” ²² Pilate answered, “What I have written I have written.”

²³ When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic.^[d] But the tunic was seamless, woven in one piece from top to bottom, ²⁴ so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says,

“They divided my garments among them,
and for my clothing they cast lots.” [Cited from Ps. 22:18](#)

So the soldiers did these things, ²⁵ but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, **“Woman, behold, your son!”** ²⁷ Then he said to the disciple, **“Behold, your mother!”** And from that hour the disciple took her to his own home.

The Death of Jesus

²⁸ After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), **“I thirst.”** [[Ps. 69:21](#); [See ch. 4:6, 7](#)] ²⁹ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. ³⁰ When Jesus had received the sour wine, he said, **“It is finished,”** and he bowed his head and gave up his spirit.

Jesus' Side Is Pierced

³¹ Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. ³² So the soldiers came and

broke the legs of the first, and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ But one of the soldiers pierced his side with a spear, and at once there came out blood and water. ³⁵ He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. ³⁶ For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” ³⁷ And again another Scripture says, “They will look on him whom they have pierced.”

Jesus Is Buried

³⁸ After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. ³⁹ Nicodemus also, who earlier had come to Jesus^[e] by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds^[f] in weight. ⁴⁰ So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. ⁴¹ Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. ⁴² So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

- a. [John 19:7](#) Greek *loudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time; also verses [12](#), [14](#), [31](#), [38](#)
- b. [John 19:13](#) Or *Hebrew*; also verses [17](#), [20](#)
- c. [John 19:14](#) That is, about noon
- d. [John 19:23](#) Greek *chiton*, a long garment worn under the cloak next to the skin
- e. [John 19:39](#) Greek *him*
- f. [John 19:39](#) Greek *one hundred litras*; a *litra* (or Roman pound) was equal to about 11 1/2 ounces or 327 grams

Cross references:

1. [John 19:1](#) : [Matt. 20:19](#); [27:26](#); [Mark 15:15](#); [Luke 23:16](#)
2. [John 19:2](#) : [Matt. 27:27-30](#); [Mark 15:16-19](#)
3. [John 19:4](#) : [ver. 6](#); [ch. 18:38](#)
4. [John 19:5](#) : [ver. 2](#)
5. [John 19:5](#) : [\[ver. 14\]](#)
6. [John 19:6](#) : [\[ch. 18:31\]](#)
7. [John 19:6](#) : [ver. 4](#)
8. [John 19:7](#) : [Lev. 24:16](#); [\[ch. 10:33\]](#)
9. [John 19:7](#) : [ch. 5:17, 18](#); [10:36](#); [Matt. 26:63](#); [Luke 22:70](#)
10. [John 19:8](#) : [\[Matt. 27:19\]](#)

11. [John 19:9](#) : [ch. 18:33](#)
12. [John 19:9](#) : [ch. 7:27](#)
13. [John 19:9](#) : [\[ch. 18:37\]](#); See [Matt. 26:63](#)
14. [John 19:11](#) : [\[Rom. 13:1\]](#)
15. [John 19:11](#) : [\[ch. 18:14, 28-32; Matt. 27:2\]](#)
16. [John 19:11](#) : [See ch. 9:41](#)
17. [John 19:12](#) : [Acts 3:13](#)
18. [John 19:12](#) : [See Luke 23:2](#)
19. [John 19:13](#) : [Matt. 27:19](#)
20. [John 19:14](#) : [\[ch. 18:28\]](#); See [Matt. 27:62](#)
21. [John 19:14](#) : [\[ver. 5\]](#)
22. [John 19:15](#) : [Luke 23:18](#); [\[Acts 21:36\]](#)
23. [John 19:16](#) : [Matt. 27:26](#); [Mark 15:15](#); [Luke 23:25](#)
24. [John 19:16](#) : [ch. 18:36-40](#)
25. [John 19:17](#) : [Matt. 27:33](#); [Mark 15:22](#); [Luke 23:33](#)
26. [John 19:17](#) : [Luke 14:27](#); [\[Matt. 27:32; Mark 15:21; Luke 23:26\]](#)
27. [John 19:18](#) : [Matt. 27:38](#); [Mark 15:24, 27](#); [Luke 23:32, 33](#)
28. [John 19:19](#) : [\[Matt. 27:37; Mark 15:26; Luke 23:38\]](#)
29. [John 19:20](#) : [ver. 17](#); [\[Num. 15:35, 36; Heb. 13:12\]](#)
30. [John 19:22](#) : [\[Gen. 43:14; Esth. 4:16\]](#)
31. [John 19:23](#) : [Matt. 27:35](#); [Mark 15:24](#); [Luke 23:34](#)
32. [John 19:24](#) : [See ch. 13:18](#)
33. [John 19:24](#) : [Cited from Ps. 22:18](#)
34. [John 19:25](#) : [Matt. 27:55, 56](#); [Mark 15:40, 41](#); [Luke 23:49](#)
35. [John 19:26](#) : [See ch. 13:23](#)
36. [John 19:26](#) : [ch. 2:4](#)
37. [John 19:27](#) : [\[ch. 16:32\]](#)
38. [John 19:28](#) : [\[ver. 30\]](#)
39. [John 19:28](#) : [\[See ver. 24 above\]](#); See [ch. 13:18](#)
40. [John 19:28](#) : [Ps. 69:21](#); See [ch. 4:6, 7](#)
41. [John 19:29](#) : [Matt. 27:48](#); [Mark 15:36](#); [\[Luke 23:36\]](#)
42. [John 19:30](#) : [\[ver. 28; Acts 13:29\]](#); See [ch. 17:4](#)
43. [John 19:30](#) : [Matt. 27:50](#); [Mark 15:37](#); [Luke 23:46](#)
44. [John 19:31](#) : [ver. 14](#)
45. [John 19:31](#) : [Deut. 21:23](#); [Josh. 8:29](#); [10:26, 27](#)
46. [John 19:31](#) : [Ex. 12:16](#)
47. [John 19:32](#) : [ver. 18](#)
48. [John 19:34](#) : [1 John 5:6, 8](#)
49. [John 19:35](#) : [1 John 1:1-3](#); [Rev. 1:2](#); See [ch. 15:27](#)
50. [John 19:35](#) : [\[ch. 21:24\]](#)
51. [John 19:35](#) : [\[ch. 20:31\]](#)
52. [John 19:36](#) : [See Matt. 1:22](#)
53. [John 19:36](#) : [Cited from Ex. 12:46](#); [Num. 9:12](#); [\[1 Cor. 5:7\]](#)
54. [John 19:36](#) : [Ps. 34:20](#)
55. [John 19:37](#) : [Cited from Zech. 12:10](#); [\[Rev. 1:7\]](#)
56. [John 19:38](#) : [For ver. 38-42, see Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56](#)
57. [John 19:38](#) : [See ch. 7:13](#)
58. [John 19:39](#) : [ch. 3:1, 2](#); [7:50](#)

59. [John 19:39](#) : [\[Mark 16:1; Luke 24:1\]](#)
60. [John 19:39](#) : [Ps. 45:8; Prov. 7:17; Song 4:14](#)
61. [John 19:40](#) : [ch. 11:44; \[2 Chr. 16:14; Acts 5:6\]](#)
62. [John 19:40](#) : [ch. 20:5-7; Luke 24:12](#)
63. [John 19:41](#) : [\[ch. 20:15\]](#)
64. [John 19:41](#) : [2 Kgs. 21:18, 26](#)
65. [John 19:41](#) : [Luke 23:53; \[Mark 11:2\]](#)
66. [John 19:42](#) : [ver. 14, 31](#)
67. [John 19:42](#) : [ver. 41](#)

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

“...Jesus is much more talkative in John during the trial, usually in a way which gives expression to central themes of Johannine faith and reflects its own history of conflict. The Jews – doubtless fellow Jews for most of John’s readers – are exposed as betraying their own people and almost hailing the Emperor as a god. It is a cruel portrait and reflects the enmity present in John 8. It becomes dynamite when taken from being an inner Jewish conflict and when made to serve anti-Semitism. No, ‘the Jews’ did not kill Jesus! The historical collusion probably included temple authorities, but not ‘the Jews’ – we need to tell our people that...

The motifs of the crucifixion – Golgotha place of the skull, the two others, the accusation written above Jesus, the garments (now embellished by imagining a seamless robe), the thirst – appear in Johannine guise. Some read Jesus’ breathing his last breath (pneuma) as pointing to the giving of the Spirit (pneuma) and see the blood and water as allusions to the sacraments or the eucharist and the Spirit. Perhaps the emphasis is rather on the reality of the death and its real humanity. In John it is sometimes hard to know. Only John has the thrust of the spear, perhaps suggested by use of Zechariah 12:10 in the tradition (as in Rev 1:7). It provides the proof Jesus really died a human death like one of us and spawns detail for the Thomas story in 20:24-29.

‘It is finished’ (19:30) means in John’s world of thought: Jesus has completed the task given to him, to make the Father known (see also 4:34; 17:4). It is often linked to atonement models as if Jesus is saying: I have made the sacrifice of my body which I came to make. This would certainly be the way the author of Hebrews would read it (10:5-6), but it is not John’s emphasis. Instead the focus is Jesus’ faithfulness to the Father’s commission in offering light and life and truth to people. The work is complete. Love is revealed even in the face of suffering (which despite the confidence is real as 12:27 and 18:11 show). The effect is to reveal love and expose hate and so offer a new beginning.

The gospel is making a statement about the faith of its community more than retelling the details of history. Yet that faith’s painting of the crucified one, for all its licence with colours and contours, provides an historic interpretation which helps us see in this event something much more than an event in history. It is an icon to be contemplated, whose texture and tensions reflect our own and become a context in which truly he makes the Father known, if we are open to such knowledge.”

- <http://wwwstaff.murdoch.edu.au/~loader/MtGoodFriday.htm> William Loader
“William Ronald George "Bill" Loader is a minister of the Uniting Church in Australia and emeritus professor of New Testament at Murdoch University in Perth, Western Australia.” Wikipedia



www.agnusday.org

- *Agnus Day appears with the permission of <https://www.agnusday.org/>*
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The Easter Vigil

Easter Vigil, also called the **Paschal Vigil** or the **Great Vigil of Easter**, is a liturgy held in traditional Christian churches as the first official celebration of the Resurrection of Jesus. Historically, it is during this liturgy that people are baptized and that adult catechumens are received into full communion with the Church. It is held in the hours of darkness between sunset on Holy Saturday and sunrise on Easter Day – most commonly in the evening of Holy Saturday or midnight – and is the first celebration of Easter, days traditionally being considered to begin at sunset.

Among liturgical western churches including the Roman Catholic Church, the Anglican Communion, and Lutheran churches, the Easter Vigil is the most important liturgy of public worship and Masses of the liturgical year, marked by the first use since the beginning of Lent of the exclamatory "Alleluia", a distinctive feature of the Easter season...

The Easter Vigil, like the Christmas Vigil, remained a popular festive worship service in the Lutheran churches during and after the Reformation. It was often celebrated in the early morning hours of Easter Sunday. As in all Lutheran services of this period, vernacular language was used in combination with traditional liturgical texts in Latin (such as the Exsultet). Elements which were considered unbiblical and superstitious were eliminated, such as the blessing of the new fire, the consecration of the candles or of water. Emphasis was placed on the scriptural readings, congregational singing and on the Easter sermon. In Wittenberg the Easter Gospel (Matthew 28. 1 - 10; 16 - 20) was sung in the German language in a tone similar to the tone of the Exsultet - a gospel tone only used for this worship service. The devastation caused by the Thirty Years' War also led to a decline in worship culture in the Lutheran Churches in Germany. The rationalism of the 18th century also brought about a change in worship habits and customs. The liturgical movement that arose in the German Lutheran Churches after World War I rediscovered the Easter Vigil in its reformational form. In an article from 1934 for the Liturgical Conference of Lower Saxony and for the Berneuchen Movement Wilhelm Stählin appealed to fellow Lutherans for an Easter service on early Easter Sunday or on Holy Saturday night using elements from the Missal, the Orthodox tradition and from reformational service orders. An order for the Easter Vigil was published in 1936, and several Lutheran congregations in

Hannover observed the Easter Vigil in 1937. Since then the Easter Vigil has experienced a revival in many parishes throughout Germany. This movement within the German Lutheran Churches contributed to a revival and revision of the Roman Catholic order for the Easter Vigil by Pope Pius XII in 1951. The "Agende II" for the Evangelical Lutheran Churches and Parishes in Germany from 1960 gave the "Osternacht" (German for "Easter Vigil") a normative form. The most recent agenda for the Easter Vigil was published by the "Vereinigte Evangelisch-lutherische Kirche" in 2008.^[6] The order for the Easter Vigil is comparable to the order of service used by American Lutherans. It is characterized, however, by a number of Gregorian chants, medieval and reformational hymns which have been in use in German worship services for centuries.

In North America the Lutherans, similarly to the Anglicans, have in many places returned to the observance of the Easter Vigil [including the restoration of the blessing of the new fire]. The recent service books of both the Lutheran Church—Missouri Synod and the Evangelical Lutheran Church in America assume the service as normative.

In the Lutheran Service Book, the Altar Book, the Vigil comprises the Service of Light with the Exsultet; the Service or Readings with up to 12 readings; the Service of Holy Baptism at which candidates may be baptized, the baptized confirmed, and the congregation remember its Baptism into Jesus; the Service of Prayer, featuring an Easter litany; and concluding with the Service of the Sacrament, at which the Holy Eucharist is celebrated.

- https://en.wikipedia.org/wiki/Easter_Vigil

The readings for this service according to the Revised Common Lectionary can be found at:

- <https://lectionary.library.vanderbilt.edu/lections.php?year=A&season=Easter>

Easter Vigil

April 12, 2020

[ART](#) -- [PRAYER](#)

Old Testament Readings and Psalms

- Genesis 1:1-2:4a and Psalm 136:1-9, 23-26
- Genesis 7:1-5, 11-18; 8:6-18; 9:8-13 and Psalm 46
- Genesis 22:1-18 and Psalm 16
- Exodus 14:10-31; 15:20-21 and Exodus 15:1b-13, 17-18
- Isaiah 55:1-11 and Isaiah 12:2-6
- Baruch 3:9-15, 3:32-4:4 or Proverbs 8:1-8, 19-21; 9:4b-6 and Psalm 19
- Ezekiel 36:24-28 and Psalm 42, 43
- Ezekiel 37:1-14 and Psalm 143
- Zephaniah 3:14-20 and Psalm 98

New Testament Reading and Psalm

- Romans 6:3-11 and Psalm 114

Gospel

- Matthew 28:1-10