

Friday 14th April 2017

Good Friday

Red



Collect

Almighty Father, look with mercy on this your family for which our Lord Jesus Christ was content to be betrayed and given up into the hands of sinners and to suffer death upon the cross; who is alive and glorified with you and the Holy Spirit, one God, now and for ever. **Amen**

Isaiah 52:13-53:12 English Standard Version (ESV)

He Was Pierced for Our Transgressions

52 ¹³Behold, my servant shall act wisely;^[a] he shall be high and lifted up, and shall be exalted. ¹⁴As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—¹⁵so 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.

53 ¹Who has believed what he has heard from us?^[c] And to whom has the arm of the LORD been revealed? ²For 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. ³He was despised and rejected^[d] by men, a man of sorrows^[e] and acquainted with^[f] grief;^[g] and as one from whom men hide their faces^[h] he was despised, and we esteemed him not. ⁴Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. ⁵But 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. ⁶All 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. ⁷He 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. ⁸By 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? ⁹And 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. ¹⁰Yet it was the will of the LORD to crush him; he has put him to grief;^[i] when his soul makes^[j] an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. ¹¹Out of the anguish of his soul he shall see^[k] and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. ¹²Therefore I will divide him a portion with the many,^[l] and he shall divide the spoil with the strong,^[m] 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.

Footnotes: a. Or *shall prosper*. b. Or *startle*. c. Or *Who has believed what we have heard?*. d. Or *forsaken*. e. Or *pains*; also verse 4. f. Or *and knowing*. g. Or *sickness*; also verse 4. h. Or *as one who hides his face from us*. i. Or *he has made him sick*. j. Or *when you make his soul*. k. Masoretic Text; Dead Sea Scroll *he shall see light*. l. Or *with the great*. m. Or *with the numerous*.

COMMENT: The word “Servant” is used only nine times in Isaiah chapters 1-39 in the sense of one who serves. In chapters 40-66 occurs thirty-one times, only two of which means ‘one who serves’ (44:26, 50:10). In all the remaining occurrences, “servant” is used in a figurative sense. The “servant” is usually the collective nation of Israel as the chosen people of God. “But you, Israel, my servant, Jacob, whom I have chosen . . . you are my servant, I have chosen you . . . for I am your God” (41:8-9). The book continues to use this imagery. In chapter 44, God promises the community of Israel, in the figure of the servant, forgiveness and a day of new things. In chapter 49, the community speaks as a servant commissioned to bear witness of God’s deliverance “to the ends of the earth” (49:1-13; note v.3). In Isaiah 56-66, “servant,” usually occurring in the plural, always depicts the restored community of God’s people who will faithfully follow Him (65:9-15). The servant is a poetic symbol to describe the community of God’s people, and then this was focused of an anticipation of a new king who will help God’s people respond faithfully to Him. Israel’s past kings had miserably failed. So the people longed for a new intervention by God. God had raised David to establish the nation. Now the people yearned for a righteous and just king like David (11:3-5) who would teach them how to be God’s people (note Psalm 72). The hopes for the future of the people rested largely on the anticipation of this godly ruler. This idealised king personified Israel as the true people of God and stood in for the nation. The primary focus, then, is not on the specific identity of the servant. It is on the new act of God symbolised by the servant. That focus on God’s new action in history allowed the New Testament writers to see the servant of Isaiah 53 in a new light as God acted yet again in Jesus. Chapter 53 then reports on the sufferings of the Servant. It adopts a language found in such as the Psalms; a lament. A highly poetic and expresses an emotion or frame of mind. Again the community or nation of Israel though the misfortunes can be seen as the Servant who suffers. Throughout the Old Testament there is the conviction that God had chosen the Israelites for a special purpose, as expressed in the promise to Abraham: “all peoples on earth will be blessed through you” (Genesis 12:3). The blessing and success of Israel were not just reward for right conduct. They were a witness to the world of the nature and character of Israel’s God (Numbers 14:11-19). Yet the whole description was so apt in terms of its application to the crucified messiah, who stands in for the true Israel and was readily identified as such by the infant Church (see Acts 8:30-35).

John 18:1-40, 19:1-44 English Standard Version (ESV)

Betrayal and Arrest of Jesus

18¹When 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. ²Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. ³So 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. ⁴Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” ⁵They

answered him, "Jesus of Nazareth." Jesus said to them, "I am he."^[a] Judas, who betrayed him, was standing with them. ⁶When Jesus^[b] said to them, "I am he," they drew back and fell to the ground. ⁷So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." ⁸Jesus answered, "I told you that I am he. So, if you seek me, let these men go." ⁹This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." ¹⁰Then 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.) ¹¹So 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

¹²So the band of soldiers and their captain and the officers of the Jews^[d] arrested Jesus and bound him. ¹³First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. ¹⁴It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

Peter Denies Jesus

¹⁵Simon 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, ¹⁶but 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. ¹⁷The 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." ¹⁸Now 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

¹⁹The high priest then questioned Jesus about his disciples and his teaching. ²⁰Jesus 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." ²¹Why do you ask me? Ask those who have heard me what I said to them; they know what I said." ²²When 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?" ²³Jesus 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?" ²⁴Annas then sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again

²⁵Now 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." ²⁶One 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?" ²⁷Peter again denied it, and at once a rooster crowed.

Jesus Before Pilate

²⁸Then 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. ²⁹So Pilate went outside to them and said, "What accusation do you bring against this man?" ³⁰They answered him, "If this man were not doing evil, we would not have delivered him over to you." ³¹Pilate 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.

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]

Jesus Delivered to Be Crucified

19¹ 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^[h] 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^[i] Gabbatha.¹⁴ Now it was the day of Preparation of the Passover. It was about the sixth hour.^[j] 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. ^[k] 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.” 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.” 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 ^[l] by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds ^[m] 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.

Footnotes: a. Greek *I am*; also verses 6, 8. b. Greek *he*. c. Or *bondservant*; twice in this verse. d. Greek *loudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time; also verses 14, 31, 36, 38. e. Or *bondservants*; also verse 26. f. Greek *the praetorium*. g. Or *an insurrectionist*. h. Greek *loudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time; also verses 12, 14, 31, 38. i. Or *Hebrew*; also verses 17, 20. j. That is, about noon. k. Greek *chiton*, a long garment worn under the cloak next to the skin. l. Greek *him*. m. Greek *one hundred litras*; a *litra* (or Roman pound) was equal to about 11 1/2 ounces or 327 grams.

COMMENT: John is very much in debt to the other three Gospels, and in their turn Matthew and Luke owe a debt to Mark who first set down the record of Christian salvation history. Yet John draws his own picture of the events, informed by theological reflection honed over a number of decades. Right at the beginning of this long passage John uses a play on the divine name of God. Although the English translation gives Jesus; reply as “I am he” – the footnote draws our attention to the fact that the reply was “I am”. Exodus 3:14; “God said to Moses “I am who I am”. The Soldiers were Jews all of whom would be acquainted with the passage in Exodus – they fell backwards! In the interview with Pilate, Jesus makes it clear he is a King, but his Kingdom is not of this world. Whilst the three other Gospel’s do not have the piecing of our Lord’s side, Mark 15:46 makes the matter clear that the Centurion ensured that Jesus was dead. John then offers the fact that this was witnessed by the Gospel writer. Whilst the Gospel was written many decades after the event, and follows the other three Gospels in the essential outline, it claims to contain snippets of an eye witness report, preserved by John.

Psalm 22:1-16 *Deus, Deus meus* Grail Psalter

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

¹ *For the Choirmaster. In the manner of “The Doe at Daybreak. “ A Psalm of David*

² My God, my God, why have you forsaken me?

You are far from my plea and the cry of my distress.

³ O my God, I call by day and you give no reply;

I call by night and I find no peace. ✠

⁴ Yet you, O God, are holy,
enthroned on the praises of Israel.

⁵ In you our fathers put their trust;
they trusted and you set them free.

⁶ When they cried to you, they escaped.
In you they trusted and never in vain. ✠

⁷ But I am a worm and no man,
scorned by men, despised by the people.

⁸ All who see me deride me.
They curl their lips, they toss their heads.

⁹ “He trusted in the Lord, let him save him;
let him release him if this is his friend.” ✠

¹⁰ Yes, it was you who took me from the womb,
entrusted me to my mother’s breast.

¹¹ To you I was committed from my birth,
from my mother’s womb you have been my God.

¹² Do not leave me alone in my distress;
Come close, there is none else to help. ✠

¹³ Many bulls have surrounded me,
fierce bulls of Bashan close me in.

¹⁴ Against me they open wide their jaws,
like lions, rending and roaring. ✠

¹⁵ Like water I am poured out,
disjointed are all my bones.
My heart has become like wax,
it is melted within my breast.

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

¹⁶ Parched as burnt clay is my throat,
my tongue cleaves to my jaws. **℟**

¹⁷ Many dogs have surrounded me,
a band of the wicked beset me.
They tear holes in my hands and my feet
^{16c} and lay me in the dust of death. **℟**

¹⁸ I can count every one of my bones.
These people stare at me and gloat;
¹⁹ they divide my clothing among them.
They cast lots for my robe. **℟**

²⁰ O Lord, do not leave me alone,
my strength, make haste to help me!
²¹ Rescue my soul from the sword,
my life from the grip of these dogs.
²² Save my life from the jaws of these lions,
my poor soul from the horns of these oxen. **℟**

²³ I will tell of your name to my brethren
and praise you where they are assembled.
²⁴ “You who fear the Lord give him praise;
all sons of Jacob, give him glory.
Revere him, Israel’s sons. **℟**

²⁵ For he has never despised
nor scorned the poverty of the poor.
From him he has not hidden his face,
but he heard the poor man when he cried.” **℟**

²⁶ You are my praise in the great assembly.
My vows I will pay before those who fear him.
²⁷ The poor shall eat and shall have their fill.
They shall praise the Lord, those who seek him.
May their hearts live for ever and ever! **℟**

²⁸ All the earth shall remember and return to the Lord,
all families of the nations worship before him;
²⁹ for the kingdom is the Lord’s, he is ruler of the nations.
³⁰ They shall worship him, all the mighty of the earth;
before him shall bow all who go down to the dust. **℟**

And my soul shall live for him, ³¹ my children serve him.
They shall tell of the Lord to generations yet to come,
³² declare his faithfulness to peoples yet unborn:
“These things the Lord has done.” **℟**

**Glory be to the Father, and to the Son :
and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be :
world without end. Amen.**

COMMENT: This psalm begins with a cry of dereliction repeated by Jesus on the cross. It ends with a hymn of praise and trust in the God who rules over all nations. There is good reason to believe that the two parts of the psalm (verses 1-21 and 22-31) existed separately before being combined in the final edition of the Psalter. This amalgamation may have served a liturgical purpose for the use of anyone who came to the temple to offer thanksgiving for relief from some great affliction (verses 25-26). The hymn reaches its climax in the universalism of verses 27-31, for which the psalmist finds ample basis in his own experience. Christians would not be far from the truth if they imagined a hint of resurrection in verse 30, but the Hebrew is so uncertain that several different English translations do not make clear exactly what it meant. The Psalm ends with a commitment of the penitent to serve God, followed by his children, to declare to new generations what God has done. There is an ancient tradition amongst Priests – to nurture vocations. The Priest must be ready to listen to God, and to discern whom he has chosen. It is the solemn task of a Priest to produce a replacement, so when he retires or dies, someone else is there to be part of the leadership of the Christian Community – again to declare to new generations what God has done.

Post Communion

Most merciful God, who by the death and resurrection of your Son Jesus Christ delivered and saved mankind: grant that by faith in him who suffered on the cross, we may triumph in the power of his victory; through Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The service may conclude with one of the following prayers without a blessing or dismissal

O Lord Jesus Christ, Son of the living God, set your passion, cross and death between your judgement and our souls, now and in the hour of our death. Grant mercy and grace to the living, rest to the departed, to your Church peace and concord and to us sinners forgiveness, and everlasting life and glory; for, with the Father and the Holy Spirit, you are alive and reign, God, now and for ever. **Amen.**

or

Most merciful God, who by the death and resurrection of your Son Jesus Christ delivered and saved the world: grant that by faith in him who suffered on the cross we may triumph in the power of his victory; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**