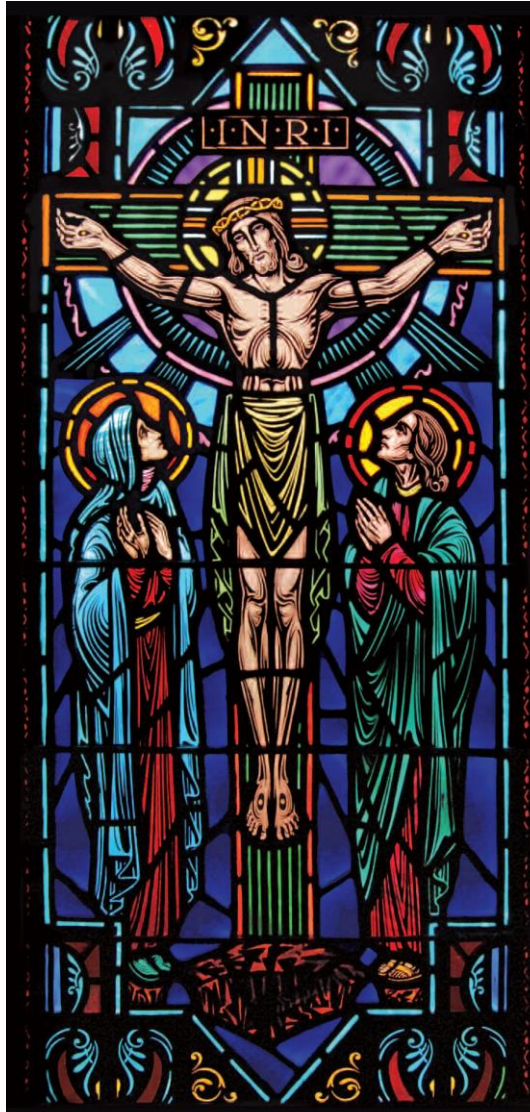


GRACE LUTHERAN CHURCH



Adoration of the Cross
Good Friday
April 15, 2022
7:00 p.m.

WELCOME TO GRACE LUTHERAN CHURCH

We welcome you in the name of Jesus Christ as we gather to hear God's holy Word on this Good Friday. We are blessed by your presence, just as you are. As God welcomes all people through the saving grace of Jesus, so do we seek to welcome God's people of all races, social statuses, physical and mental abilities, sexual orientations, and gender identities to be together in Christ – to love, to grow, and to serve. Should you have no church home, you are invited to consider Grace. We encourage you to fill out the perforated page on the back of the bulletin and place it in the offering plate. Welcome!

Nursery care is provided for children ages 4 and under. The nursery is located across from Fellowship Hall. From the atrium, go through the Lamb Door by the elevator, up half a flight of stairs and turn right. From the sanctuary, go through the door by the stone baptismal font, up the stairs and turn left. A silent paging system allows the nursery staff to contact parents when needed.

Assistance in Worship: For those who find it difficult to stand during any part of the service, please remain seated. Sound enhancement units are available in the back of the church. Large print bulletins are available from the ushers in the back of the church and at the Division Street door.

Please silence all cell phones and other electronic devices. Thank you.

Grace Council Statement on Racism: Racism, manifested in individual acts and present throughout systems, continues to prevent us from being the beloved community that God intends. Our faith in the crucified and risen Christ compels us to speak. We speak against the sin of racism. We speak in solidarity with Black people and all people of color, each of whom is precious to God. We stand with and for Black people within our church and school and in the larger community.

We commit ourselves to following Jesus Christ into the world in the hope that, by the Spirit's power, God's Kingdom would come on earth as it is in heaven. We look with hope and anticipation to a season of growth and change as Grace becomes a more faithful witness to God's wide welcome in Christ. We see this as the beginning, not the end, of the conversation. We pray for the Holy Spirit to guide us, and for the courage to follow.

As we gather:

Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.

ADORATION OF THE CROSS

The ministers enter in silence.

ANTHEM: Praise to Thee, Lord Jesus

Heinrich Schütz

Praise to thee, Lord Jesus, who in bitter pain,
on the cross did suffer, and for our sake wast slain.
Thou reignest with God the Father in eternity.
Lead us, erring sinners, unto heaven and thee.
Kyrie eleison. Christe eleison. Kyrie eleison.

We stand.

PRAYER OF THE DAY

P Let us pray.


Almighty God, we ask you to look with mercy on your family,
for whom our Lord Jesus Christ was willing to be betrayed
and to be given over to the hands of sinners and to suffer death on the cross;
who lives and reigns with you and the Holy Spirit, one God, forever and ever.

C Amen.





HYMN: Ah, Holy Jesus



Stanzas two and four are sung by the choir in settings by John Folkening and Michael D. Costello.




1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
sin - ned, and the Son hath suf - fered; for our a - tone - ment,
sor - row, and thy life's ob - la - tion; thy death of an - guish
dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee; I cru - ci - fied thee.
while we noth - ing heed - eth, God in - ter - ced - eth.
and thy bit - ter pas - sion, for my sal - va - tion,
and thy love un - swerv - ing, not my de - serv - ing.



Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

We sit.

FIRST READING: Isaiah 52:13–53:12

¹³See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

¹⁴Just as there were many who were astonished at him
— so marred was his appearance, beyond human semblance,
and his form beyond that of mortals —

¹⁵so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

¹Who has believed what we have heard?
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,
nothing in his appearance that we should desire him.

³He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

⁴Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

⁵But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

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

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

⁸By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.

⁹They made his grave with the wicked
and his tomb with the rich,
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 with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the LORD shall prosper.

¹¹Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

¹²Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

L The Word of the Lord.

C Thanks be to God.

PSALM 22

Antiphon by Hal H. Hopson

L My God, my God, why have you forsaken | me*
and are so far from my cry, and from the words of | my distress?

C **O my God, I cry in the daytime, but you do not | answer;*
by night as well, but I | find no rest.**

L Yet you are the Holy | One,*
enthroned upon the prais- | es of Israel.

C **Our ancestors put their trust in | you;*
they trusted, and you de- | livered them.**

L They cried out to you and were de- | livered,*
they trusted in you and were not | put to shame.

C **But as for me, I am a worm and not | human,*
scorned by all and despised | by the people.**

L All who see me laugh me to | scorn,*
they curl their lips and wag | their heads, saying,

C **“He trusted in the LORD; let him deliver | him;*
let him rescue him, if he de- | lights in him.”**

L Yet you are he who took me out of the | womb,*
and kept me safe upon my | mother's breast.

- ☐ I have been entrusted to you ever since I was | born;***
you were my God when I was still in my | mother's womb.

ANTIPHON

- ☐ Be not far from me, for trouble is | near;***
and there is | none to help.
- ☐ Many young bulls encircle | me;***
strong bulls of Ba- | shan surround me.
- ☐ They open wide their jaws at | me;***
like a ravening and a | roaring lion.
- ☐ I am poured out like water; all my bones are out of | joint;***
my heart within my breast is | melting wax.
- ☐ My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my | mouth;***
and you have laid me in the dust | of the grave.
- ☐ Packs of dogs close me in, and gangs of evildoers circle a- | round me;***
they pierce my hands and my feet, I can count | all my bones.
- ☐ They stare and gloat over | me;***
they divide my garments among them; they cast lots | for my clothing.
- ☐ Be not far away, O | LORD;***
you are my strength; hast- | en to help me.

ANTIPHON

- ☐ Save me from the | sword;***
my life from the power | of the dog.
- ☐ Save me from the lion's | mouth;***
my wretched body from the horns | of wild bulls.
- ☐ I will declare your name to my | brethren;***
in the midst of the congregation | I will praise you.
- ☐ Praise the LORD, you that | fear him;***
stand in awe of him, O offspring of Israel; all you of Jacob's | line, give glory.
- ☐ For he does not despise nor abhor the poor in their poverty;**
neither does he hide his face from | them;*
but when they cry to | him he hears them.
- ☐ My praise is of him in the great as- | sembly;***
I will perform my vows in the presence of those who | worship him.

ANTIPHON

- ℣ The poor shall eat and be satisfied, and those who seek the LORD shall | praise him: *
 “May your heart | live forever!”
- ☩ **All the ends of the earth shall remember and turn to the | LORD,*
 and all the families of the nations shall | bow before him.**
- ℣ For kingship belongs to the | LORD; *
 he rules o- | ver the nations.
- ☩ **To him alone all who sleep in the earth bow down in | worship; *
 all who go down to the dust | fall before him.**
- ℣ My soul shall live for him; my descendants shall | serve him; *
 they shall be known as the | LORD's forever.
- ☩ **They shall come and make known to a people yet un- | born *
 the saving deeds that | he has done.**

SECOND READING: Hebrews 10:16–25

¹⁶“This is the covenant that I will make with them
 after those days, says the Lord:

I will put my laws in their hearts,
 and I will write them on their minds,”

¹⁷he also adds,

“I will remember their sins and their lawless deeds no more.”

¹⁸Where there is forgiveness of these, there is no longer any offering for sin.

¹⁹Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, ²⁰by the new and living way that he opened for us through the curtain (that is, through his flesh), ²¹and since we have a great priest over the house of God, ²²let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. ²³Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. ²⁴And let us consider how to provoke one another to love and good deeds, ²⁵not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

℣ The Word of the Lord.

☩ **Thanks be to God.**

We stand.

GOSPEL VERSE: Hebrews 12:2

Michael D. Costello

Let us look to Jesus, who for the sake of the joy that was set before him endured the cross,
 disregarding its shame, and has taken his seat at the right hand of the throne of God.

We sit.

THE PASSION ACCORDING TO ST. JOHN: John 18:1–19:42

Setting by Richard Hillert

P The Passion of Our Lord Jesus Christ according to St. John.

The text of the Passion can be found in the last four pages of this file.

A time of silence follows the reading of the Passion, then:

CHORAL PRAYER

Hans Leo Hassler

Lord, let at last thine angels come,
To Abraham's bosom bear me home,
That I may die unfearing;
And in its narrow chamber keep
My body safe in peaceful sleep
Until thy reappearing.

And then from death awaken me,
That these mine eyes with joy may see,
O Son of God, thy glorious face,
My Savior and my fount of grace.
Lord Jesus Christ, my prayer attend,
And I will praise thee without end!

BIDDING PRAYER

The assisting minister leads each bid, which is followed by a brief silence for reflection.

In several prayers the presiding minister prays for the church, the world, and the whole human family.

We add our assent to the prayer by responding "Amen."

The prayers conclude:

LORD'S PRAYER

L Finally, let us pray for all those things for which our Lord would have us ask, saying:

C Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

For thine is the kingdom, and the power,
and the glory, forever and ever. Amen

We stand, face the cross, and sing the versicle three times as the cross is carried in procession.

ADORATION OF THE CROSS AND REPROACHES

Setting by Michael D. Costello

- ☐ Behold, the life-giving cross on which was hung the salvation of the whole world.



- ☐ Oh, come, let us wor - ship him._____

All are invited to come forward to the large cross to make a sign of reverence. Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it for prayer, or touching it.

During this time the Solemn Reproaches are sung.

We join in singing the stanzas of "O Sacred Head, Now Wounded," interspersed with the Reproaches.

We sit.

- ☐ Thus says the Lord: What have I done to you, O my people,
and wherein have I offended you? Answer me.
For I have raised you up out of the prison house of sin and death,
and you have delivered up your Redeemer to be scourged.
For I have redeemed you from the house of bondage,
and you have nailed your Savior to the cross. O my people.
Holy Lord God, holy and mighty God, holy and most merciful Redeemer.
God eternal, leave us not to bitter death. O Lord, have mercy.

Following a brief cello interlude, we join in singing:

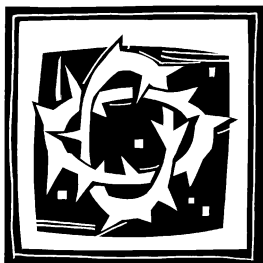


L Thus says the Lord: What have I done to you, O my people,
 and wherein have I offended you? Answer me.
 For I have conquered all your foes
 and you have given me over and delivered me to those who persecute me.
 For I have fed you with my Word and refreshed you with living water,
 and you have given me gall and vinegar to drink.
 Holy Lord God, holy and mighty God, holy and most merciful Redeemer.
 God eternal, allow us not to lose hope in the face of death and hell. O Lord, have mercy.

Following a brief cello interlude, we join in singing:

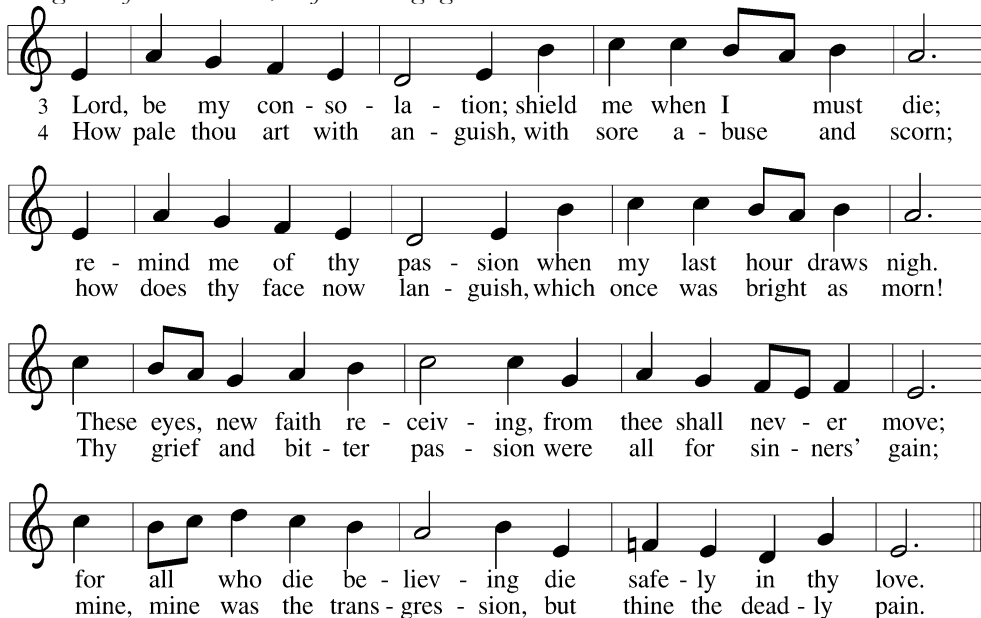


2 What lan-guage shall I bor - row to thank thee, dear - est friend,
 for this thy dy - ing sor - row, thy pit - y with - out end?
 Oh, make me thine for - ev - er, and should I faint - ing be,
 Lord, let me nev - er, nev - er out - live my love to thee.



- L** Thus says the Lord: What have I done to you, O my people,
and wherein have I offended you? Answer me.
What more could have been done for my vineyard
than I have done for it?
When I looked for good grapes, why did it yield only bad?
My people, is this how you thank your God?
Holy Lord God, holy and mighty God, holy and most merciful Redeemer.
God eternal, keep us steadfast in the true faith. O Lord, have mercy.

Following a brief cello interlude, we join in singing:



3 Lord, be my con - so - la - tion; shield me when I must die;
4 How pale thou art with an - guish, with sore a - buse and scorn;
re - mind me of thy pas - sion when my last hour draws nigh.
how does thy face now lan - guish, which once was bright as morn!
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;
Thy grief and bit - ter pas - sion were all for sin - ners' gain;
for all who die be - liev - ing die safe - ly in thy love.
mine, mine was the trans - gres - sion, but thine the dead - ly pain.

Text: Paul Gerhardt, based on Arnulf of Louvain; tr. composite
Music: HERZLICH TUT MICH VERLANGEN, German melody, adapt. Hans Leo Hassler

After a time of silence:

- P** We adore you, O Christ, and we bless you.
C By your holy cross you have redeemed the world.

We stand; the choir sings the Vexilla regis prodeunt

RESPONSE: The Royal Banners Forward Go

(green) **LBW #124**



1 The roy - al ban - ners for - ward go; the cross shines forth in
2 Where deep for us the spear was dyed, life's tor - rent rush - ing
3 Ful - filled is all that Da - vid told in true pro - phet - ic
4 O tree of beau - ty, tree most fair, or-dained those ho - ly



mys - tic glow where he, by whom our flesh was made,
from his side, to wash us in the pre - cious flood
song of old, that God the na - tions' king should be
limbs to bear: gone is your shame, each crim - soned bough



in that same flesh our ran - som paid;
where flowed the wa - ter and the blood.
and reign in tri - umph from the tree.
pro - claims the King of glo - ry now. A - men

5 Blest tree, whose chosen branches bore
the wealth that did the world restore,
the price of humankind to pay,
and spoil the spoiler of his prey.

6 To you, eternal Three in One,
our songs shall rise in unison;
those whom you ransom and restore
preserve and govern evermore. Amen

Text: Venantius Honorius Fortunatus, 530–609, sts. 1–5; source unknown, st. 6; tr. composite

Music: VEXILLA REGIS, Sarum plainsong, mode I

Sts. 4–5 tr. © 1940 Church Pension Fund

The ministers depart in silence.

LEADING WORSHIP TODAY

The Revs. David R. Lyle and Troy E. Medlin, presiding ministers

The Rev. Michael D. Costello, cantor

Rich Schubkegel, assisting minister

Mary Beth Logas and Jo-Ellyn Dorsey, lectors

Al Swanson and Andrew Costello, livestream audio/video

Grace Parish Choir

Jean Hatmaker, cello

Cover art: North transept balcony window, center panel (photo by Jonathan Hillert)

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Psalm 22 Antiphon, Passion Setting, Hassler motet, and The Royal Banners Forward Go all reprinted and livestreamed by permission of OneLicense.net license #A-704569.

The Passion According to St. John

[At that time Jesus went out] with his disciples across the Kidron valley, 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, procuring 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 was to befall 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." Judas, who betrayed him, was standing with them. ⁶ When he said to them, "I am he," they drew back and fell to the ground. ⁷ Again he asked them, "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 fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." ¹⁰ Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. ¹¹ Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup which the Father has given me?"

¹² So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. ¹³ First they led him to Annas; for he was the father-in-law of Ca'iaphas, who was high priest that year. ¹⁴ It was Ca'iaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

¹⁵ Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, ¹⁶ while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. ¹⁷ The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." ¹⁸ Now the servants^[a] 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.

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 secretly. 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 this, 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 I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" ²⁴ Annas then sent him bound to Ca'iaphas the high priest.

²⁵ Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." ²⁶ One of the servants^(b) of the high priest, a kinsman 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 the cock crowed.

²⁸ Then they led Jesus from the house of Ca'iaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. ²⁹ So Pilate went out to them and said, "What accusation do you bring against this man?" ³⁰ They answered him, "If this man were not an evildoer, we would not have handed him over." 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 any man to death." ³² This was to fulfil the word which Jesus had spoken to show by what death he was to die.

³³ Pilate entered the praetorium 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 handed you over to me; what have you done?" ³⁶ Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." ³⁷ Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." ³⁸ Pilate said to him, "What is truth?"

After he had said this, he went out to the Jews again, and told them, "I find no crime in him. ³⁹ But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" ⁴⁰ They cried out again, "Not this man, but Barab'bas!" Now Barab'bas was a robber.

19 Then Pilate took Jesus and scourged him. ² And the soldiers plaited 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 crime 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 crime in him." ⁷ The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." ⁸ When Pilate heard these words, he was the more afraid; ⁹ he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. ¹⁰ Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" ¹¹ Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

¹² Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." ¹³ When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab'batha. ¹⁴ Now it was the day of Preparation of the Passover; it was about the sixth hour. 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 Then he handed him over to them to be crucified.

¹⁷ So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Gol'gotha. ¹⁸ There they crucified him, and with him two others, one on either side, and Jesus between them. ¹⁹ Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." ²⁰ Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. ²¹ The chief priests of the Jews then said to Pilate, "Do not write, 'The King of the Jews,' but, '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 made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven 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 fulfil the scripture,

“They parted my garments among them,
and for my clothing they cast lots.”

²⁵ So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Mag’dalene. ²⁶ When Jesus saw his mother, and the disciple whom he loved standing near, 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.

²⁸ After this Jesus, knowing that all was now finished, said (to fulfil the scripture), “I thirst.” ²⁹ A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. ³⁰ When Jesus had received the vinegar, he said, “It is finished”; and he bowed his head and gave up his spirit.

³¹ Since it was the day of Preparation, in order to prevent the bodies from remaining 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 tells the truth—that you also may believe. ³⁶ For these things took place that the scripture might be fulfilled, “Not a bone of him shall be broken.” ³⁷ And again another scripture says, “They shall look on him whom they have pierced.”

³⁸ After this Joseph of Arimathe’a, 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 leave. So he came and took away his body. ³⁹ Nicode’mus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds’ weight. ⁴⁰ 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 where no one had ever been laid. ⁴² So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.