

Guide for the Preparation for Worship on 22 June 2025

AM Worship

Call to Worship: Psalm 105:1-3

Opening Hymn: 281 Rejoice, the Lord Is King

Confession of Sin

Most merciful God, Who are of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before You with a humble sense of our own unworthiness, acknowledging our manifold transgressions of Your righteous laws. But, O gracious Father, Who desires not the death of a sinner, look upon us, we beseech You, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; And work in us a hearty contrition; That we may obtain forgiveness at Your hands, Who are ever ready to receive humble and penitent sinners; for the sake of Your Son Jesus Christ, our only Savior and Redeemer. Amen.

Assurance of Pardon: Leviticus 26:44-45

Psalm of Preparation: 28 To You, O LORD, I Cry (1-4)

Old Covenant Reading: Isaiah 52:13-53:6

New Covenant Reading: Matthew 27:57-66

Sermon Title: *He Was Buried*

Psalm of Response: 111B O Give the LORD Wholehearted Praise

Confession of Faith: Nicene Creed (p. 852)

Doxology (Hymn 568)

Closing Psalm: 28 To You, O LORD, I Cry (5-8)

PM Worship

51B God, Be Merciful to Me (1-4)

51B God, Be Merciful to Me (5-8)

241 O God beyond All Praising

Old Covenant Reading: Psalm 40:1-8

New Covenant Reading: Hebrews 10:4-10

Sermon Title: *The Son's Speech*

No Sunday School – Extended Time of Fellowship

Suggested Preparations

Monday (6/16) Read and discuss Matthew 27:57–66

When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body and wrapped it in a clean linen shroud and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember how that impostor said, while he was still alive, ‘After three days I will rise.’ Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last fraud will be worse than the first.” Pilate said to them, “You have a guard of soldiers. Go, make it as secure as you can.” So they went and made the tomb secure by sealing the stone and setting a guard. (ESV)

Jeffrey Gibbs writes:

Authority over Jesus remains in the bloody hands of Pilate.

I highlight this aspect of the text to underscore that Matthew does not exonerate Pilate of responsibility, nor does he unfairly shift opprobrium upon the Jewish leadership. To be sure, the fact that some chief priests and Pharisees together approach the prefect and want to make Jesus’ grave secure with a guard and even with a seal is an extreme measure. This merely shows that they were utterly convinced that Jesus of Nazareth and everything associated with Him and His teaching presented a deadly peril to Israel and to their own influence. Fair enough – it is not surprising that they would want to do this.

Pilate, however, retains his authority over Jesus’ corpse because this “King of the Jews” was executed under his authority and the authority of Caesar, whose interests Pilate was to represent. Even though Joseph from Arimathea was an influential figure because of his wealth, he had to request Jesus’ body from Pilate, late on that Friday afternoon. Matthew does not tell us Pilate’s thought process that led him to grant the body to Joseph. At the very least, we know that Pilate did not really think that Jesus posed a serious political threat. Since Pilate had been willing to release Jesus while He was still alive, it is reasonable enough to conclude that Pilate did not see any danger in releasing His body to one of His disciples, and so he did not really care what happened to the body. Pilate ordered that the body be given to Joseph.

The next day, the Jewish leaders arrive to ask something else from Pilate. They are dependent on Pilate’s permission because they are asking for a contingent of soldiers from Pilate’s troops to make the grave secure. In an echo of “he ordered” in 27:58, they ask, “Order that the grave be made secure.” Once again, we do not know the thinking of the prefect. Given the political expedencies of the situation and the need for him to cooperate appropriately with the Jewish authorities, it was easy enough to grant the request. Whether Pilate’s words “have a guard; go, make [it] secure as you know how” were spoken with resignation or contempt does not matter. The authority as Pilate’s, and he granted their request. The first two ecumenical creeds are correct, and what they say should be taken with all seriousness: [Jesus] suffered under Pontius Pilate, was crucified, died and was buried

(Apostles Creed). [Jesus] was crucified also for us under Pontius Pilate. He suffered and was buried” (Nicene Creed).

Read or sing Hymn 281 Rejoice, the Lord Is King

Tuesday (6/17) Read and discuss Matthew 27:39–56

And those who passed by derided him, wagging their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” So also the chief priests, with the scribes and elders, mocked him, saying, “He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him. For he said, ‘I am the Son of God.’” And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” And some of the bystanders, hearing it, said, “This man is calling Elijah.” And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” And Jesus cried out again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”

There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee. (ESV)

Knox Chamblin writes:

Following the death of Jesus darkness covers “all the land,” signally God’s judgment on Israel for her rejection of Messiah, the cosmic phenomena associated with the end, and God’s judgment upon the sin-bearer. Out of this darkness Jesus utters the cry of dereliction.

This is the moment Jesus dreaded – abandonment by the One with whom He had enjoyed the deepest communion, even in Gethsemane. This dereliction is the inevitable consequence of His “becoming sin” (1:21: cf. Isa. 53:4-10; 2 Cor. 5:21). And once He is deserted by the Father, there is no hope of rescue by Elijah (v. 49) or anyone else. Even at this moment Jesus clings to God. In the words of Psalm 22:1, He directly address “My

God” and cries “Why have *You* forsaken *Me?*” As in Gethsemane, Jesus’ striving with God yields peace with God.

Read or sing Psalm 28 To You, O LORD, I Cry (1-4)

Wednesday (6/18) Read and discuss Isaiah 52:13–15

Behold, my servant shall act wisely;
 he shall be high and lifted up,
 and shall be exalted.
As many were astonished at you—
 his appearance was so marred, beyond human semblance,
 and his form beyond that of the children of mankind—
so shall he sprinkle 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. (ESV)

Who has believed what he has heard from us?
 And to whom has the arm of the LORD been revealed?
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.
He was despised and rejected by men,
 a man of sorrows and acquainted with grief;
and as one from whom men hide their faces
 he was despised, and we esteemed him not.

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

Willem VanGemeren writes:

The servant of the LORD will share the throne with God Himself, as He will be “lifted up and highly exalted.” He will succeed in His mission, for which reason He is described as acting “wisely” (v. 13). He does what is

right and pleases God. The LORD will raise Him up to glory. The nations who marvel at His appearance, because the servant was greatly humiliated in His suffering, will witness His glory.

Read or sing Psalm 111B O Give the LORD Wholehearted Praise

Thursday (6/19) Read and discuss Psalm 40:1–8

I waited patiently for the LORD;
 he inclined to me and heard my cry.
He drew me up from the pit of destruction,
 out of the miry bog,
and set my feet upon a rock,
 making my steps secure.
He put a new song in my mouth,
 a song of praise to our God.
Many will see and fear,
 and put their trust in the LORD.

Blessed is the man who makes
 the LORD his trust,
who does not turn to the proud,
 to those who go astray after a lie!
You have multiplied, O LORD my God,
 your wondrous deeds and your thoughts toward us;
 none can compare with you!
I will proclaim and tell of them,
 yet they are more than can be told.

In sacrifice and offering you have not delighted,
 but you have given me an open ear.
Burnt offering and sin offering
 you have not required.
Then I said, “Behold, I have come;
 in the scroll of the book it is written of me:
I delight to do your will, O my God;
 your law is within my heart.” (ESV)

Tim Keller writes:

Most translations of verse 1 say “I waited patiently,” but the Hebrew literally says “I waited-waited.” In Hebrew the doubling of a term conveys intensification and magnitude. This means not passivity but great concentration. Servants waiting on a great lord are not twiddling their thumbs but watching every expression and gesture to discern their master’s will. Waiting on God, then, is to be busy in service to God and to others, all in full acceptance of His wisdom and timing. That kind of waiting may

indeed be long and excruciating, as Psalms 37 through 39 have shown us. But finally it leads to a new song of praise to God (verse 3) and joy (verse 4).

Waiting for God changed David from the inside out. He no longer obeyed God's laws under compulsion but joyfully from the heart (verse 7-8). "Our pleasure and our duty, though opposite before, since we have seen His beauty, are joined to part no more (John Newton)." David seems to say his eager self-offering ends all sacrifices for sin. The New Testament quotes these words to tell of a greater David, who told His Father that He would willingly live the obedient life we should have lived and die the death we should have died in order to bring us to God. Let yourself be moved by what He did for you until your duty becomes a joy.

Friday (6/20) Read and discuss Hebrews 10:4–10

For it is impossible for the blood of bulls and goats to take away sins.

Consequently, when Christ came into the world, he said,

“Sacrifices and offerings you have not desired,
but a body have you prepared for me;
in burnt offerings and sin offerings
you have taken no pleasure.
Then I said, ‘Behold, I have come to do your will, O God,
as it is written of me in the scroll of the book.’”

When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. (ESV)

John Kleinig writes:

In the quotation from Psalm 40:6-8, Jesus tells the congregation two things about Himself, two things that are highlighted by the paraphrase in Hebrews 10:8-9. In contrast with the sacrifices that the Law had ordained for God's people in the old covenant, Jesus tells them about the nature and purpose of His coming into the world. On the one hand, it involved His incarnation, His assumption of a human “body,” a unique body that God had “prepared” for Him, a body for presentation as an offering to God for the sanctification of the congregation (10:10). On the other hand, He became incarnate to “do” God's “will,” so that God could rightly say that He was “well-pleased” with Him. That was and is His earthly mission, the purpose of His incarnation.

Read or sing Psalm 28 To You, O LORD, I Cry (5-8)

Saturday (6/21) Read and discuss Matthew 27:57–66

When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body and wrapped it in a clean linen shroud and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember how that impostor said, while he was still alive, ‘After three days I will rise.’ Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last fraud will be worse than the first.” Pilate said to them, “You have a guard of soldiers. Go, make it as secure as you can.” So they went and made the tomb secure by sealing the stone and setting a guard. (ESV)

Jeffrey Gibbs writes:

Jesus is dead; of that fact, everyone involved is quite certain. Sometime on the day “after Preparation Day,” however, the religious leaders take steps to make sure that everyone else will remain certain that Jesus is dead and gone.

Once again the principals involved have to approach Pilate in order for their plan to unfold. The prefect would have to give the order for his troops to be involved in making Jesus’ grave secure. Although – not surprisingly! – Pilate regards the dead Jesus as no longer a threat in any sense, this delegation that is united by its opposition to Jesus and His teaching has a different viewpoint.

The chief priests and the Pharisees remember that, when Jesus was alive, He predicted His resurrection after three days. We cannot be certain as to how or when or how often they came by this information. In terms of Matthew’s narrative, Jesus had explicitly predicted His passion and resurrection to His own disciples, but it is not at all clear from those texts that his words were publicly rather than privately spoken. Specific data from Matthew’s narrative does reveal how the opponents could have learned of Jesus’ prediction: the double prediction of the sign of Jonah (12:38-42; 16:1-4). In the first incident, “some of the scribes and Pharisees” hear Jesus’ words. In the second incident, Matthew writes that “the Pharisees and Sadducees” were tempting Jesus when they asked Him to show them a sign from heaven. Given the likelihood of significant overlap between “chief priests” and “Sadducees,” this occasion, at the least, would have been sufficient for His opponents to become aware of and remember what Jesus’ own disciples were unable to believe, namely, Jesus’ prediction that He would rise from the dead.

Prayer: Please lift up tomorrow's morning and evening worship services.