

3:6 Ps 88:5,
Ps 143:3

3:7 Job 3:23,
Job 19:8; Hos 2:6

3:8 Dt 1:45;
Job 30:20;
Ps 22:2

3:12 Job 6:4;
Ps 7:12, Ps 38:2;
Lam 2:4

3:14 Job 30:9;
Ps 22:6; Jer 20:7

3:16 Ps 3:7,
Ps 58:6;
Pv 20:17;
Jer 6:26

3:19 Dt 29:18;
Jer 9:15;
Lam 1:7,
Lam 3:5,
Lam 3:15

3:24 Ps 16:5,
Ps 33:18,
Ps 73:26,
Ps 119:57;
Lam 3:21

An individual's complaint

3 I am someone^m who saw the suffering caused by God'sⁿ angry rod.

2 He drove me away, forced me to walk in darkness, not light.

3 He turned his hand even against me, over and over again, all day long.

4 He wore out my flesh and my skin; he broke my bones.

5 He besieged me, surrounding me with bitterness and weariness.

6 He made me live in dark places like those who've been dead a long time.

7 He walled me in so I couldn't escape; he made my chains heavy.

8 Even though I call out and cry for help, he silences my prayer.

9 He walled in my paths with stonework; he made my routes crooked.

10 He is a bear lurking for me, a lion in hiding.

11 He took me from my path^o and tore me apart; he made me desolate.

12 He drew back his bow, made me a shooting target for arrows.

13 He shot the arrows of his quiver into my inside parts.

14 I have become a joke to all my people,
the object of their song of ridicule all day long.

15 He saturated me with grief, made me choke on bitterness.

16 He crushed my teeth into the gravel; he pressed me down into the ashes.

17 I've^p rejected peace; I've forgotten what is good.

18 I thought: My future is gone, as well as my hope from the LORD.

19 The memory of my suffering and homelessness is bitterness and poison.

20 I^q can't help but remember and am depressed.

21 I call all this to mind—therefore, I will wait.

22 Certainly the faithful love of the LORD hasn't ended;^r

certainly God's compassion isn't through!

23 They are renewed every morning. Great is your faithfulness.

24 I think:^s The LORD is my portion! Therefore, I'll wait for him.

^mOr *the man*; also in 3:27, 35, 39 ⁿOr *his* ^oHeb uncertain ^pOr *my spirit*; also in 3:20, 24, 25, 51, 58 ^qOr *My spirit can't help but remember and is depressed* ^rTg, Syr, and other ancient sources; MT *we aren't finished*. ^sOr *My spirit thinks*

3:1-66 The third poem introduces a new voice, an individual survivor. He describes the situation from his experience. This poem includes the only expression of hopefulness in the book.

3:1 *I am someone*: or, "I am the strong man." This figure, who is also identified by the same term in Lamentations 3:27, 35, 39, may be a soldier. He's an anonymous character, an "everyman." The strong man gives a male perspective throughout Lamentations 3, balancing the female perspective of Daughter Zion in Lamentations 1–2. *saw the suffering*: He answers Daughter Zion's pleas that someone would see her distress (see Lam 1:12, 18). *angry rod*: He also testifies that the destruction that fell on Jerusalem was because of God's wrath.

3:2-16 The images throughout this section are violent. Most of the verbs are strong and are often used to describe physical attacks.

3:3-4 *He turned his hand even against me... He wore out my flesh and my skin; he broke my bones*: God's hand against humans often causes them to be physically ill (e.g., 1 Sam 5:6-12; Job 19:20-21).

3:5-9 *surrounding me... walled me in... walled in my paths... made my routes crooked*: God has trapped the

strong man, like in a prison, and made it impossible to escape.

3:6 *dark places* represent the netherworld, a form of death.

3:10-13 God is the hunter, and the speaker is the prey. *bear and lion*: Enemies are often imagined as animals (e.g., Pss 7:2; 17:8-12). *inside parts* (kidneys) are the location of a person's emotions (see also Lam 1:20; 2:11; 5:17).

3:17-20 The speaker turns to reflective thoughts, which taste like *bitterness and poison*. His memories make him feel discouraged and hopeless.

3:21-42 These verses sound more like an intellectual essay about God than reflection on personal experience. The speaker faces a theological dilemma: What do you do when your experience doesn't match what you have been taught about God? He chooses to embrace hope in God's goodness, a hope arrived at through internal struggle. In situations of tragedy, people can often feel despair and hope at the same time.

3:21 Though they may seem abrupt, such sudden transitions in attitude from despair to hope are common in lament psalms.

3:22-23 *faithful love... compassion... faithfulness*: characteristics frequently used to describe God (e.g., Exod 34:6-7).

is Jesus, the king of the Jews.”³⁸They crucified with him two outlaws, one on his right side and one on his left.

³⁹Those who were walking by insulted Jesus, shaking their heads⁴⁰and saying, “So you were going to destroy the temple and rebuild it in three days, were you? Save yourself! If you are God’s Son, come down from the cross.”

⁴¹In the same way, the chief priests, along with the legal experts and the elders, were making fun of him, saying,⁴²“He saved others, but he can’t save himself. He’s the king of Israel, so let him come down from the cross now. Then we’ll believe in him.”⁴³He trusts in God, so let God deliver him now if he wants to. He said, ‘I’m God’s Son.’”⁴⁴The outlaws who were crucified with him insulted him in the same way.

Death

⁴⁵From noon until three in the afternoon the whole earth was dark.⁴⁶At about three Jesus cried out with a loud shout, “*Eli, Eli, lama sabachthani*,” which means, “My God, my God, why have you left me?”^r

⁴⁷After hearing him, some standing there said, “He’s calling Elijah.”⁴⁸One of them ran over, took a sponge full of vinegar, and put it on a pole. He offered it to Jesus to drink.

⁴⁹But the rest of them said, “Let’s see if Elijah will come and save him.”

⁵⁰Again Jesus cried out with a loud shout. Then he died.

⁵¹Look, the curtain of the sanctuary was torn in two from top to bottom. The earth shook, the rocks split,⁵²and the bodies of many holy people who had died were raised.⁵³After Jesus’ resurrection they came out of their graves and went into the holy city where they appeared to many people.⁵⁴When the centurion and those with him who were guarding Jesus saw the earthquake and what had just happened, they were filled with awe and said, “This was certainly God’s Son.”

⁵⁵Many women were watching from a distance. They had followed Jesus from Galilee to serve him.⁵⁶Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee’s sons.

Burial

⁵⁷That evening a man named Joseph came. He was a rich man from Arimathea who had become a disciple of Jesus.⁵⁸He came to Pilate and asked for Jesus’ body. Pilate gave him

^rPs 22:1

27:55 Lk 8:2, Lk 8:3 **27:56** Mt 20:20, Mt 28:1; Mk 15:40, Mk 15:47; Lk 8:2 **27:57** Mk 15:42, Mk 15:43; Lk 23:50; Jn 19:38 **27:58** Lk 23:52

27:38 Is 53:12
27:39 Ps 22:7,
 Ps 109:25;
 Lam 2:15;
 Mk 15:29
27:40 Mt 4:3,
 Mt 4:6, Mt 26:61;
 Jn 2:19
27:42 Mt 27:37;
 Jn 1:49, Jn 12:13
27:43 Ps 22:8
27:44 Lk 23:39
27:45 Am 8:9;
 Mk 15:33;
 Lk 23:44;
 Rev 8:12
27:46 Ps 22:1;
 Lk 23:46;
 Jn 19:28
27:47 Mt 11:14;
 Mk 15:35,
 Mk 15:36
27:48 Ps 69:21;
 Mt 27:34;
 Lk 23:36;
 Jn 19:29
27:50 Mt 27:46;
 Mk 15:37;
 Lk 23:46;
 Jn 19:30
27:51 Ex 26:31;
 2Ch 3:14;
 Mt 27:54;
 Mk 15:38;
 Lk 23:45
27:52 Is 25:8,
 Is 26:19;
 Dn 12:2;
 Hos 13:14;
 Jn 5:25
27:53 Mt 4:5
27:54 Mt 4:3,
 Mt 8:5, Mt 27:43;
 Mk 15:39;
 Lk 23:47

others who might threaten Roman peace. *they divided up his clothes*: See Psalm 22:18. *king of the Jews*: an indication that Jesus was crucified as a pretender to the throne, a threat to Roman peace. Among the Romans, death by crucifixion was reserved for people like this.

27:38 *outlaws*: The Greek term *lestēs* refers to political outlaws, revolutionaries.

27:39-44 Jesus is mocked by three groups—passersby; people representing the Jewish council (*the chief priests, along with the legal experts and the elders*); and the outlaws. Their insults recall the words of the devil, who tested Jesus (Matt 4:1-11); and of Peter, who scolded Jesus (Matt 16:22). Like them, these mockers have preconceived ideas about what it must mean for Jesus to be God’s Son, and those ideas make no room for self-sacrifice on behalf of others. Jesus’ mission, however, was to serve and to give his life to liberate others (Matt 20:28). *God’s Son*: Compare the words of the righteous person’s enemies in Wisdom 2:12-21.

27:45 *dark*: an image of evil (outside God’s illumination) and judgment (see Matt 4:16; 6:23; 8:12; 22:13; 25:30).

27:46 “*Eli, Eli, lama sabachthani*”: Jesus’ final words are a mixture of Hebrew (*Eli, Eli, lama*) and Aramaic (*sabachthani*), taken from Psalm 22:1. Psalm 22 speaks of temporary abandonment and ultimate rescue.

27:47-49 *Elijah*: Bystanders think Jesus refers to *Elijah*

when he shouts, “*Eli!*” Popular religion thought of *Elijah* as a helper in times of need.

27:51a *curtain of the sanctuary*: probably the one covering the doorway that separates the outer room of the sanctuary, the holy space, from the inner room of the sanctuary, the holiest space (Exod 26:31-35). Noting that the curtain was torn in two from top to bottom suggests that God has torn the curtain. This is a sign anticipating the total destruction of the temple that Jesus predicted in Matthew 24:2. Since this curtain separated the world of human beings from God’s holiness, we should also find here a reference to access to God for all, whether Jew or Gentile.

27:51b-54 *The earth shook*: These signs emphasize the role of Jesus’ death in God’s transformation of creation. *came out of their graves*: a symbolic anticipation of the resurrection of God’s holy people. See Ezekiel 37:13. *centurion*: a commander of 100 soldiers in the Roman military system. Compare with the impressive faith of the centurion in Matthew 8:5-10. A Roman centurion and his guards, but not the Jewish leaders, recognize Jesus as *God’s Son*. The aftermath of Jesus’ death is for them a moment of revelation (see Matt 11:27; 16:17).

27:55-56 *Many women*: Compare Jesus’ disciples, who betrayed (Matt 26:48-49); abandoned (Matt 26:56); or denied (Matt 26:69-75) him.

27:57-60 *Joseph*: Though *he was a rich man*, Joseph was

27:60 Is 53:9;
Mt 27:66,
Mt 28:2;
Mk 16:4
27:61 Mt 27:56,
Mt 28:1

27:62 Mk 15:42;
Lk 23:54;
Jn 19:14,
Jn 19:31,
Jn 19:42

27:63 Mt 16:21,
Mt 17:23,
Mt 20:19;
Mk 8:31,
Mk 10:34

27:64 Mt 28:13

27:65 Mt 27:66,
Mt 28:11

27:66 Dn 6:17;
Mt 27:60

28:1 Mt 27:56,
Mt 27:61;
Mk 16:1;
Lk 24:1; Jn 20:1

28:2 Mt 1:20,
Mt 17:51;
Jn 20:12;
Ac 16:26;
Rev 11:19

28:3 Dn 7:9,
Dn 10:6;
Mt 17:2; Mk 9:3;
Jn 20:12

28:4 Rev 1:17

28:5 Mt 14:27,
Mt 28:10

28:6 Mt 16:21,
Mt 27:63

28:7 Mt 26:32,
Mt 28:10,
Mt 28:16;
Mk 16:7

28:8 Ps 2:11

28:9 Mt 28:17;
Lk 24:52;
Jn 20:14

28:10 Mt 14:27,
Mt 28:5;
Jn 20:17;
Ro 8:29;
Heb 2:11

28:11 Mt 27:65,
Mt 27:66,
Mt 28:4

28:12 Mk 14:11

28:13 Mt 27:64

28:14 Mt 27:2

permission to take it. ⁵⁹Joseph took the body, wrapped it in a clean linen cloth, ⁶⁰and laid it in his own new tomb, which he had carved out of the rock. After he rolled a large stone at the door of the tomb, he went away. ⁶¹Mary Magdalene and the other Mary were there, sitting in front of the tomb.

Guard at the tomb

⁶²The next day, which was the day after Preparation Day, the chief priests and the Pharisees gathered before Pilate. ⁶³They said, “Sir, we remember that while that deceiver was still alive he said, ‘After three days I will arise.’ ⁶⁴Therefore, order the grave to be sealed until the third day. Otherwise, his disciples may come and steal the body and tell the people, ‘He’s been raised from the dead.’ This last deception will be worse than the first.”

⁶⁵Pilate replied, “You have soldiers for guard duty. Go and make it as secure as you know how.” ⁶⁶Then they went and secured the tomb by sealing the stone and posting the guard.

Resurrection

28 After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary came to look at the tomb. ²Look, there was a great earthquake, for an angel from the Lord came down from heaven. Coming to the stone, he rolled it away and sat on it. ³Now his face was like lightning and his clothes as white as snow. ⁴The guards were so terrified of him that they shook with fear and became like dead men. ⁵But the angel said to the women, “Don’t be afraid. I know that you are looking for Jesus who was crucified. ⁶He isn’t here, because he’s been raised from the dead, just as he said. Come, see the place where they laid him. ⁷Now hurry, go and tell his disciples, ‘He’s been raised from the dead. He’s going on ahead of you to Galilee. You will see him there.’ I’ve given the message to you.”

⁸With great fear and excitement, they hurried away from the tomb and ran to tell his disciples. ⁹But Jesus met them and greeted them. They came and grabbed his feet and worshipped him. ¹⁰Then Jesus said to them, “Don’t be afraid. Go and tell my brothers that I am going into Galilee. They will see me there.”

Guards’ report

¹¹Now as the women were on their way, some of the guards came into the city and told the chief priests everything that had happened. ¹²They met with the elders and decided to give a large sum of money to the soldiers. ¹³They told them, “Say that Jesus’ disciples came at night and stole his body while you were sleeping. ¹⁴And if the governor hears about this, we will take care of it with him so you will have nothing to worry about.” ¹⁵So the soldiers took the money and did as they were told. And this report has spread throughout all Judea to this very day.

Commissioning of the disciples

¹⁶Now the eleven disciples went to Galilee, to the mountain where Jesus told them to go. ¹⁷When they saw him, they worshipped him, but some doubted. ¹⁸Jesus came near and

also a *disciple of Jesus* (see Matt 19:23-26). Compare with Matthew 14:12. *asked for Jesus’ body*: Victims of crucifixion typically hung on the cross after death as food for scavenging animals. This served as a warning to the populace not to oppose Rome. This is why Joseph had to request the body. **27:62a** *Preparation Day*: the day before the Sabbath.

27:62b-66 *chief priests and the Pharisees*: Although the chief priests were active in the process that led to Jesus’ crucifixion, the Pharisees had nothing to do with Jesus’ trial and death. They reappear now in this clear attempt to prove that Jesus was wrong to expect that God would raise him from the dead. This scene sets the stage for Matthew 28:4, 11-15.

28:1 *Mary Magdalene and the other Mary*: See Matthew 27:56, 61.

28:3 See Daniel 7:9 (cf. Matt 17:2).

28:4 *guards*: See Matthew 27:65-66.

28:6 *just as he said*: See Matthew 16:21; 17:9, 23; 20:19; 26:32 (cf. Matt 27:63-64).

28:7 See Matthew 26:32.

28:9 *Jesus met them*: The two Marys witness the empty

tomb (Matt 28:6) and become the first to encounter the resurrected Jesus. *grabbed his feet and worshipped him*: They recognize that he is no mere human being, but one worthy of their allegiance and devotion.

28:10 *brothers*: Jesus’ disciples (cf. Matt 12:50). *Galilee*: See Matthew 26:32.

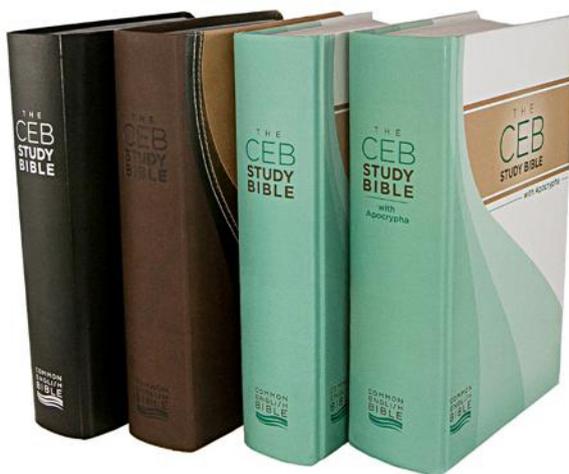
28:11-15 See Matthew 27:62-66; 28:4. The guards had witnessed the earthquake and appearance of the angel at the empty tomb. Like Judas (Matt 26:14-16), they are paid to participate in the schemes of the Jerusalem leadership. **28:16** *eleven*: Of Jesus’ 12 apostles (Matt 10:2-4), only 11 remain after Judas’ defection and death (Matt 27:3-10). *Galilee*: See Matthew 26:32; 27:7. The *mountain* is unspecified, but its presence here isn’t surprising, given the importance of mountains as places of revelation (cf. Matt 5:1; 17:1).

28:17 *they worshipped him*: See the note on Matthew 28:9. *some doubted*: The other two occurrences of the word “doubt” are associated with the disciples’ weak faith (Matt 14:31; 21:21). The presence of doubt and worship at the same time speaks to the shift in thinking required of Jesus’



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