

**Palm Sunday    March 20, 2016**  
**Also known as Passion Sunday\***

**LUTHERAN**

## **LIVING THE ^ LECTIONARY**

**A weekly study of the Scriptures for the coming Sunday.  
An opportunity to make the rhythms of the readings  
become a part of the rhythms of your life.**

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**At either “Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

March 17, 2016 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

*(Also presented as a part of the bible study/worship midweek service, 5:30pm, at the home of Robert Russo, a Puritas Lutheran Church member. E-mail [puritaspastor@hotmail.com](mailto:puritaspastor@hotmail.com) for details.)*



<http://www.thornburyurc.org/Easter.html> Thornbury United Reformed Church (England) has been in existence since 1662. Read a bit of its history on the congregational site.

### **Hymn of the Day**

**Lutheran Service Book (LSB) 442    The Lutheran Hymnal (TLH) 160**

**“All glory, laud, and honor”**

“This hymn text was written by St. Theodulph of Orleans in 820 while he was imprisoned in Angers, France, for conspiring against the King, with whom he had fallen out of favor. The text acts as a retelling of the triumphal entry of Jesus into Jerusalem. The medieval church actually re-enacted this story on Palm Sunday using a standard liturgy that featured this hymn. The priests and inhabitants of a city would process from the fields to the gate of the city, following a living representation of Jesus seated on a donkey. When they reached the city gates, a choir of children would sing the hymn, then in Latin: *Gloria, laus et honor*, and the refrain was taken up by the crowd. At this point the gates were opened and the crowd made its way through the streets to the cathedral. Though we might not have any city gates to proceed through today, this hymn still acts as a royal hymn of praise and proclamation. Today we praise the “Redeemer, King” because we know just what kind of King He was and is – an everlasting King who reigns not just in Jerusalem, but over the entire earth. What more could we do but praise Him with glory, laud, and honor.”

[http://www.hymnary.org/text/all glory laud and honor](http://www.hymnary.org/text/all_glory_laude_and_honor)

<https://www.youtube.com/watch?v=7t4kUTy8wto> A variation on the bouncing ball, but presents the melody in a very clear simple fashion.

<https://www.youtube.com/watch?v=t4sQxXNMPu0> Enjoy the pipe organ and the comments that follow – Trinity Lutheran Church, Sheboygan, WI

<https://www.youtube.com/watch?v=pttElvF94Vo> A processional version on pipe organ.

**Holy Week Readings: There are numerous readings and variations for the different days of Holy Week. All four Gospels include this important time in great detail. The assigned readings are primarily from John. Use this link to the Vanderbilt Library site for a detailed listing for every day of the coming week.**

**[http://lectionary.library.vanderbilt.edu/lections.php?year=C&season=Holy Week](http://lectionary.library.vanderbilt.edu/lections.php?year=C&season=HolyWeek)**

**Deuteronomy 32:36-39, RCL; none (next week, Job: 19:23-27, RCL; Acts 10:34-43 or Isaiah 65:17-25)**

<sup>36</sup>For the LORD will vindicate<sup>[a]</sup> his people  
and have compassion on his servants,  
when he sees that their power is gone  
and there is none remaining, bond or free.

<sup>37</sup>Then he will say, ‘Where are their gods,  
the rock in which they took refuge,

<sup>38</sup>who ate the fat of their sacrifices  
and drank the wine of their drink offering?

Let them rise up and help you;  
let them be your protection!

<sup>39</sup>““See now that I, even I, am he,  
and there is no god beside me;  
I kill and I make alive;  
I wound and I heal;  
and there is none that can deliver out of my hand.

1. [Deuteronomy 32:36](#) Septuagint *judge*

**“Moses' song, but not very cheerful (Deuteronomy 32:1-43)**

**Here are the words to the song God told Moses** to write back in [Deuteronomy 31:19-21](#) ([see notes](#)). It's a rather long song and a very important song...with a big ending. It's a song that tells a story and issues a warning. On this day Moses seems to have introduced the writing technique that country music song writers would use centuries later - the story song. **Since this is a long song, we'll divide it up with some brief explanations regarding content:**

*Deuteronomy 32:1-2 Moses begins with, "Everybody listen up!"...*

*Deuteronomy 32:3-6 "He is a Rock." This is the first time God is called a "rock" in Scripture...*

*3 Deuteronomy 32:7-14 Moses gives particular instances of God's kindness and concern for the people of Israel...*

*Deuteronomy 32:15-18 Here are two instances of the wickedness of Israel, each was apostasy from God...*

*Jeshurun is another name for Israel meaning, "upright people" (Deuteronomy 32:15; 33:5, 26; Isaiah 44:2)...*

*Deuteronomy 32:19-25 They move God to anger (that's not good)...*

*Deuteronomy 32:26-38 The idolatry and rebellions cause God to respond...*

*Deuteronomy 32:39-43 God is awesome....*

**Moses gets the bad news...again (Deuteronomy 32:44-52)**

"Hoshea" in verse 44 is "Joshua." Here's the confirmation: **No Canaan land for you, Moses.** Of course, he already knew that from ...Moses is to be **"gathered unto his people,"** a term reflecting the Hebrews' knowledge of eternal life....

*Introduction to the blessings (Deuteronomy 33:1-5) ...*

*The conclusion to the blessings...*

**Hey! Where's Simeon in these blessings?** As a matter of fact, the Tribe of Simeon gets swallowed up into the Tribe of Judah when they reach Canaan ([Click here to see the population chart of the tribes from the Numbers 26 notes.](#)) Now, at the end of the 40 years, **they are the smallest Tribe of Israel with just 22,200 men.** And to make things worse, they don't even get a mention in the blessings of Moses.

**Moses gets a 30-day send off (Deuteronomy 34)..."**

<http://www.bibletrack.org/cgi-bin/bible.pl?dy=18&mo=4> A short reading with a long setting – read more at this web site.

**Psalm 118:19-29 or Psalm 31:9-16, RCL; Psalm 118, 1-2, 19-29** (*Psalm 118: 15-29, RCL; Psalm 118:1-2, 14-24*)

### Psalm 118:19-29 (also appears for Easter Sunrise readings)

<sup>19</sup> Open to me the gates of  
righteousness,  
that I may enter through them  
and give thanks to the LORD.  
<sup>20</sup> This is the gate of the LORD;  
the righteous shall enter through it.  
<sup>21</sup> I thank you that you have  
answered me  
and have become my salvation.  
<sup>22</sup> The stone that the builders rejected  
has become the cornerstone. <sup>[a]</sup>  
<sup>23</sup> This is the LORD's doing;  
it is marvelous in our eyes.  
<sup>24</sup> This is the day that the LORD has  
made;  
let us rejoice and be glad in it.  
<sup>25</sup> Save us, we pray, O LORD!  
O LORD, we pray, give us success!

<sup>26</sup> Blessed is he who comes in the  
name of the LORD!  
We bless you from the house of  
the LORD.  
<sup>27</sup> The LORD is God,  
and he has made his light to shine  
upon us.  
Bind the festal sacrifice with cords,  
up to the horns of the altar!  
<sup>28</sup> You are my God, and I will give  
thanks to you;  
you are my God; I will extol you.  
<sup>29</sup> Oh give thanks to the LORD, for he  
is good;  
for his steadfast love endures  
forever!

1. [Psalm 118:22](#) Hebrew *the head of the corner*

### Psalm 31:9-16

<sup>9</sup> Be gracious to me, O LORD, for I  
am in distress;  
my eye is wasted from grief;  
my soul and my body also.  
<sup>10</sup> For my life is spent with sorrow,  
and my years with sighing;  
my strength fails because of my  
iniquity,  
and my bones waste away.  
<sup>11</sup> Because of all my adversaries I  
have become a reproach,  
especially to my neighbors,  
and an object of dread to my  
acquaintances;  
those who see me in the street flee  
from me.  
<sup>12</sup> I have been forgotten like one who

is dead;  
I have become like a broken  
vessel.  
<sup>13</sup> For I hear the whispering of  
many—  
terror on every side!—  
as they scheme together against me,  
as they plot to take my life.  
<sup>14</sup> But I trust in you, O LORD;  
I say, “You are my God.”  
<sup>15</sup> My times are in your hand;  
rescue me from the hand of my  
enemies and from my persecutors!  
<sup>16</sup> Make your face shine on your  
servant;  
save me in your steadfast love!

**Philippians 2:5-11; RCL – no reading** (1 Corinthians 15:51-57, RCL; 1 Corinthians 15:19-26 or Acts 10:34-43)

<sup>5</sup> Have this mind among yourselves, which is yours in Christ Jesus,<sup>[a]</sup> <sup>6</sup> who, though he was in the form of God, did not count equality with God a thing to be grasped,<sup>7</sup> but emptied himself, by taking the form of a servant,<sup>[b]</sup> being born in the likeness of men. <sup>8</sup> And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup> Therefore God has highly exalted him and bestowed on him the name that is above every name, <sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

- a. [Philippians 2:5](#) Or which was also in Christ Jesus
- b. [Philippians 2:7](#) Greek bondservant

“In Lewis Carroll’s famous book, *Through the Looking Glass*, Alice steps through the mirror in the living room to find a world on the opposite side where everything is backwards: Alice wants to go forward, but every time she moves, she ends up back where she started; she tries to go left and ends up right; up is down and fast is slow. Similarly, Christianity is a kind of looking glass world where everything works on principles opposite to those of the world around us. To be blessed, be a blessing to others... In [Philippians 2:5–11](#), Paul will explain that *the way up is down*. That’s right: Down is up, up is down. The way to be great is to go lower. *The way up is down*. The logical flow of Philippians has been building up to this great truth. After addressing the church as a unified whole (1:1–2), Paul offers a prayer for them to achieve this unity (1:3–11). He then gives his own life as a model (1:12–26; cf. 4:9) and urges the church to live lives of humility and unity without (1:27–30) and within the church (2:1–4).<sup>3</sup> Finally, Paul arrives at a crescendo and turns his attention to the powerful example of Christ Himself in 2:5–11.<sup>4</sup> This is one of the most important passages in the entire Bible.<sup>5</sup> Many scholars believe that this is the best passage in the Bible to defend and explain that Jesus Christ is God.<sup>6</sup> However, this sermon will not be a systematic theology lesson because it is found in a context that stresses the need for unity in the local church...”

<https://bible.org/seriespage/6-work-your-way-down-ladder-philippians-25-11>

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*“Passion Sunday — The Sunday before Easter, Palm Sunday, is observed by virtually all Christians. But for the Roman Catholic Church it is also Passion Sunday during which all stand for readings and meditations from the passion account. The feast has a bittersweet taste. Though it celebrates the King’s triumphal entry into Jerusalem amidst hosannas, the parade leads straight to the Lord Jesus’ suffering and death on Calvary.*

Passion Sunday/Palm Sunday. We now come to the Sunday with a split personality. It starts with an upbeat gospel recounting Jesus’ triumphal entry into Jerusalem. It is a festive affair, complete with a parade route strewn with palm branches instead of ticker tape. But we quickly progress to the stark reading of Jesus’ passion, bearable only because we already know its happy ending. Mel Gibson’s film did us a favor in reminding us how shockingly brutal the whole business really was.

Two names for the same day: Palm Sunday and Passion Sunday. I propose a third name: Fickle Sunday. For the same crowd that was cheering during the parade was jeering a few days later. They’d been wowed by his sermons, fed with loaves and fishes, healed of their diseases, delivered of their demons. But as soon as the tide began to turn, so did they. Their cries of “Hosanna” turned to shouts of a very different kind: “Crucify him!”

Of course, he was not surprised in the least. The gospels tell us that he knew the human mind and heart all too well. He was not fooled by all the acclamations and fanfare. Flattery could not swell his head. He had no illusions of grandeur or ambition for worldly glory. In fact, our second reading tells us that He had willingly emptied Himself of heavenly glory in pursuit of His true passion – His Fathers will and our salvation.“

<https://www.crossroadsinitiative.com/media/articles/passion-sunday-palm-sunday/>

**“The Holy Gospel according to St. Luke (or John)”**

**“Glory to You, O Lord”**

**Luke 22:1-23:56 or Luke 23:1-56 or John 12:20 – 43; RCL, 19:28-40; LCMS One year Lectionary adds Matt. 21:1-9 or John 12:12-19 (John 20:1-18, RCL John 20:1-18 or Luke 24:13-49)**

**The Plot to Kill Jesus**

22 Now the Feast of Unleavened Bread drew near, which is called the Passover. <sup>2</sup> And the chief priests and the scribes were seeking how to put him to death, for they feared the people.

**Judas to Betray Jesus**

<sup>3</sup> Then Satan entered into Judas called Iscariot, who was of the number of the twelve. <sup>4</sup> He went away and conferred with the chief priests and officers how he might betray him to them. <sup>5</sup> And they were glad, and agreed to give him money. <sup>6</sup> So he consented and sought an opportunity to betray him to them in the absence of a crowd.

**The Passover with the Disciples**

<sup>7</sup> Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. <sup>8</sup> So Jesus<sup>[a]</sup> sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." <sup>9</sup> They said to him, "Where will you have us prepare it?" <sup>10</sup> He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters <sup>11</sup> and tell the master of the house, 'The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?' <sup>12</sup> And he will show you a large upper room furnished; prepare it there." <sup>13</sup> And they went and found it just as he had told them, and they prepared the Passover.

**Institution of the Lord's Supper**

<sup>14</sup> And when the hour came, he reclined at table, and the apostles with him. <sup>15</sup> And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. <sup>16</sup> For I tell you I will not eat it<sup>[b]</sup> until it is fulfilled in the kingdom of God." <sup>17</sup> And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. <sup>18</sup> For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." <sup>19</sup> And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." <sup>20</sup> And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood."<sup>[c]</sup> <sup>21</sup> But behold, the hand of him who betrays me is with me on the table. <sup>22</sup> For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!" <sup>23</sup> And they began to question one another, which of them it could be who was going to do this.

**Who Is the Greatest?**

<sup>24</sup> A dispute also arose among them, as to which of them was to be regarded as the greatest. <sup>25</sup> And he said to them, "The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. <sup>26</sup> But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. <sup>27</sup> For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

<sup>28</sup> "You are those who have stayed with me in my trials, <sup>29</sup> and I assign to you, as my Father assigned to me, a kingdom, <sup>30</sup> that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

**Jesus Foretells Peter's Denial**

<sup>31</sup> "Simon, Simon, behold, Satan demanded to have you,<sup>[d]</sup> that he might sift you like wheat, <sup>32</sup> but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers."

<sup>33</sup> Peter<sup>[e]</sup> said to him, "Lord, I am ready to go with you both to prison and to death." <sup>34</sup> Jesus<sup>[f]</sup> said, "I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me."

**Scripture Must Be Fulfilled in Jesus**

<sup>35</sup> And he said to them, "When I sent you out with no moneybag or knapsack or sandals, did you lack anything?" They said, "Nothing." <sup>36</sup> He said to them, "But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. <sup>37</sup> For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment." <sup>38</sup> And they said, "Look, Lord, here are two swords." And he said to them, "It is enough."

#### Jesus Prays on the Mount of Olives

<sup>39</sup> And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. <sup>40</sup> And when he came to the place, he said to them, "Pray that you may not enter into temptation." <sup>41</sup> And he withdrew from them about a stone's throw, and knelt down and prayed, <sup>42</sup> saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done." <sup>43</sup> And there appeared to him an angel from heaven, strengthening him. <sup>44</sup> And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. <sup>45</sup> And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, <sup>46</sup> and he said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."

#### Betrayal and Arrest of Jesus

<sup>47</sup> While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, <sup>48</sup> but Jesus said to him, "Judas, would you betray the Son of Man with a kiss?" <sup>49</sup> And when those who were around him saw what would follow, they said, "Lord, shall we strike with the sword?" <sup>50</sup> And one of them struck the servant <sup>[h]</sup> of the high priest and cut off his right ear. <sup>51</sup> But Jesus said, "No more of this!" And he touched his ear and healed him. <sup>52</sup> Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, "Have you come out as against a robber, with swords and clubs? <sup>53</sup> When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness."

#### Peter Denies Jesus

<sup>54</sup> Then they seized him and led him away, bringing him into the high priest's house, and Peter was following at a distance. <sup>55</sup> And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. <sup>56</sup> Then a servant girl, seeing him as he sat in the light and looking closely at him, said, "This man also was with him." <sup>57</sup> But he denied it, saying, "Woman, I do not know him." <sup>58</sup> And a little later someone else saw him and said, "You also are one of them." But Peter said, "Man, I am not." <sup>59</sup> And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him, for he too is a Galilean." <sup>60</sup> But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, the rooster crowed. <sup>61</sup> And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times." <sup>62</sup> And he went out and wept bitterly.

#### Jesus Is Mocked

<sup>63</sup> Now the men who were holding Jesus in custody were mocking him as they beat him. <sup>64</sup> They also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" <sup>65</sup> And they said many other things against him, blaspheming him.

#### Jesus Before the Council

<sup>66</sup> When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said, <sup>67</sup> "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe, <sup>68</sup> and if I ask you, you will not answer. <sup>69</sup> But from now on the Son of Man shall be seated at the right hand of the power of God." <sup>70</sup> So they all said, "Are you the Son of God, then?" And he said to them, "You say that I am." <sup>71</sup> Then they said, "What further testimony do we need? We have heard it ourselves from his own lips."

- a. [Luke 22:8](#) Greek *he*
- b. [Luke 22:16](#) Some manuscripts *never eat it again*

- c. [Luke 22:20](#) Some manuscripts omit, in whole or in part, verses [19b-20](#) (*which is given... in my blood*)
- d. [Luke 22:31](#) The Greek word for *you* (twice in this verse) is plural; in verse [32](#), all four instances are singular
- e. [Luke 22:33](#) Greek *He*
- f. [Luke 22:34](#) Greek *He*
- g. [Luke 22:44](#) Some manuscripts omit verses [43](#) and [44](#)
- h. [Luke 22:50](#) Greek *bondservant*

### Jesus Before Pilate

23 Then the whole company of them arose and brought him before Pilate. <sup>2</sup> And they began to accuse him, saying, "We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king." <sup>3</sup> And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." <sup>4</sup> Then Pilate said to the chief priests and the crowds, "I find no guilt in this man." <sup>5</sup> But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

### Jesus Before Herod

<sup>6</sup> When Pilate heard this, he asked whether the man was a Galilean. <sup>7</sup> And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. <sup>8</sup> When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. <sup>9</sup> So he questioned him at some length, but he made no answer. <sup>10</sup> The chief priests and the scribes stood by, vehemently accusing him. <sup>11</sup> And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate. <sup>12</sup> And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

<sup>13</sup> Pilate then called together the chief priests and the rulers and the people, <sup>14</sup> and said to them, "You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. <sup>15</sup> Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. <sup>16</sup> I will therefore punish and release him."<sup>[a]</sup>

### Pilate Delivers Jesus to Be Crucified

<sup>18</sup> But they all cried out together, "Away with this man, and release to us Barabbas" — <sup>19</sup> a man who had been thrown into prison for an insurrection started in the city and for murder. <sup>20</sup> Pilate addressed them once more, desiring to release Jesus, <sup>21</sup> but they kept shouting, "Crucify, crucify him!" <sup>22</sup> A third time he said to them, "Why, what evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him." <sup>23</sup> But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. <sup>24</sup> So Pilate decided that their demand should be granted. <sup>25</sup> He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

### The Crucifixion

<sup>26</sup> And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. <sup>27</sup> And there followed him a great multitude of the people and of women who were mourning and lamenting for him. <sup>28</sup> But turning to them Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. <sup>29</sup> For behold, the days are coming when they will say, 'Blessed are the barren and the wombs that never bore and the breasts that never nursed!' <sup>30</sup> Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.' <sup>31</sup> For if they do these things when the wood is green, what will happen when it is dry?"

<sup>32</sup> Two others, who were criminals, were led away to be put to death with him. <sup>33</sup> And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. <sup>34</sup> And Jesus said, "Father, forgive them, for they know not what they do."<sup>[b]</sup> And they cast lots to divide his garments. <sup>35</sup> And the people stood by, watching, but the rulers scoffed at him, saying, "He

saved others; let him save himself, if he is the Christ of God, his Chosen One!"<sup>36</sup> The soldiers also mocked him, coming up and offering him sour wine<sup>37</sup> and saying, "If you are the King of the Jews, save yourself!"<sup>38</sup> There was also an inscription over him,<sup>[c]</sup> "This is the King of the Jews."

<sup>39</sup>One of the criminals who were hanged railed at him,<sup>[d]</sup> saying, "Are you not the Christ? Save yourself and us!"<sup>40</sup> But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation?"<sup>41</sup> And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong."<sup>42</sup> And he said, "Jesus, remember me when you come into your kingdom."<sup>43</sup> And he said to him, "Truly, I say to you, today you will be with me in Paradise."

### The Death of Jesus

<sup>44</sup>It was now about the sixth hour,<sup>[e]</sup> and there was darkness over the whole land until the ninth hour,<sup>[f]</sup><sup>45</sup> while the sun's light failed. And the curtain of the temple was torn in two.<sup>46</sup> Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this he breathed his last.<sup>47</sup> Now when the centurion saw what had taken place, he praised God, saying, "Certainly this man was innocent!"<sup>48</sup> And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts.<sup>49</sup> And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.

### Jesus Is Buried

<sup>50</sup>Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man,<sup>51</sup> who had not consented to their decision and action; and he was looking for the kingdom of God.<sup>52</sup> This man went to Pilate and asked for the body of Jesus.<sup>53</sup> Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had ever yet been laid.<sup>54</sup> It was the day of Preparation, and the Sabbath was beginning.<sup>[g]</sup><sup>55</sup> The women who had come with him from Galilee followed and saw the tomb and how his body was laid.<sup>56</sup> Then they returned and prepared spices and ointments.

On the Sabbath they rested according to the commandment.

- A. [Luke 23:16](#) Here, or after verse [19](#), some manuscripts add verse [17](#): *Now he was obliged to release one man to them at the festival*
- B. [Luke 23:34](#) Some manuscripts omit the sentence *And Jesus... what they do*
- C. [Luke 23:38](#) Some manuscripts add *in letters of Greek and Latin and Hebrew*
- D. [Luke 23:39](#) Or *blasphemed him*
- E. [Luke 23:44](#) That is, noon
- F. [Luke 23:44](#) That is, 3 p.m.
- G. [Luke 23:54](#) Greek *was dawning*

***"This is the Gospel of the Lord"      "Praise to You, O Christ"***



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