

KJW38 to Sep 23

September 17 Su Reading 260 — Luke 23:46 — Into Your Hands

⁴⁶ *And Jesus, crying out with a loud voice, said, "Father, INTO YOUR HANDS I COMMIT MY SPIRIT." Having said this, He breathed His last.*

Choosing Death — Yesterday's reading of John's record of Jesus' death omitted this seventh and final statement of Jesus on the cross. It is interesting that with only one breath left before death, Jesus cried out "*with a loud voice.*" Most people die with a whisper, but Jesus showed strength in His death. He had also cried out with a loud voice when He said, "*My God, My God, why have You forsaken Me?*" (Matt. 27:46). Although feeling forsaken, His last words were a prayer ("*Father...*"). He was still submissive to the Father, who was in control of the whole situation. There was trust in His last words: "*Into Your hands I commit My spirit.*" The Father would handle it all. We read earlier that Jesus said, "*I lay down My life so that I may take it again. No one takes it away from Me, but from Myself, I lay it down*" (John 10:17-18). Jesus was in control over the time of His death. He chose to die before the soldiers broke the legs of the two men crucified with Him, so that the prophecy of Psa. 34:20 might be fulfilled: "*He keeps all his bones. Not one of them is broken.*"

[Behold the Savior of Mankind - YouTube](#)

'Tis done! The precious ransom's paid!
"Receive my soul!" He cries;
See where He bows His sacred head!
He bows His head and dies!

— Samuel Wesley (b. 1662)
father of John & Charles

September 18 M Reading 261 — Mark 15:38-41 — Truly God's Son

³⁸ *And the veil of the sanctuary was torn in two from top to bottom.* ³⁹ *And when the centurion, who was standing ^[fn]right in front of Him, saw ^[fn]the way He breathed His last, he said, "Truly this man was God's Son!"*

⁴⁰ *And there were also [some] women looking on from a distance, among whom [were] Mary Magdalene, and Mary the mother of James the ^[fn]Less and Joses, and Salome, ⁴¹ who, when He was in Galilee, were following Him and ^[fn]serving Him; and [there were] many other women who came up with Him to Jerusalem.*

LSB Footnotes

(15:39) Or *opposite Him*

(15:39) Lit *that He thus*

(15:40) Lit *little* (either in stature or age)

(15:41) Or *waiting on*

The Impact of Jesus' Death — The end of Jesus' physical life on earth was marked by three significant events in this passage. The first was the supernatural ("*top to bottom*"—v. 38) tearing of the temple veil between the Holy Place and the Most Holy Place, where the cherubim and the Ark of the Covenant resided, representing the presence of Yahweh. Through this supernatural action, God was dramatically declaring that the annual visit of the high priest to that room had been concluded and that access to God was now being made continually available to everyone. The Old Covenant was being replaced by the New Covenant, with Jesus' death providing the Way to the Father. The

second event was the centurion's declaration that Jesus was God's Son (v. 39). He had seen Jesus' forgiving attitude toward those who nailed Him to the cross, His promise of heaven to the repentant criminal, the three-hour period of darkness, the earthquake, and His final prayer of dismissing His spirit to the Father. Perhaps Mark was suggesting that the centurion subsequently became a follower of Jesus. The third significant phenomenon was the large number of women present at the crucifixion. We have already seen that Jesus' mother was close to the cross, when John was given the responsibility to care for her. There were also four other named women who were "*looking on from a distance*" (v. 40). Then, there were "*many other women who came up from Galilee with Him to Jerusalem*" (v. 41). These were committed, supporting followers of Jesus. Why were no groups of men mentioned? They were certainly present as well, but as is still true today, women always seem to be the most loving and committed followers of Jesus. They were both sorrowful and confused, but they were still there; they were still faithfully following Jesus.

Jesus, Keep Me Near the Cross - YouTube

Near the cross, O Lamb of God,
Bring its scenes before me;
Help me walk from day to day
With its shadow o'er me.

In the cross, in the cross,
Be my glory ever,
Till my ransomed soul shall find
Rest beyond the river.

— Fanny Crosby (1869)

September 19 Tu Reading 262 — Luke 24:1-8 — He Has Risen!

¹ Now on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared. ² And they found the stone rolled away from the tomb, ³ but when they entered, they did not find the body of the Lord Jesus. ⁴ And it happened that while they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing, ⁵ and when [the women] were terrified and bowed their faces to the ground, [the men] said to them, "Why do you seek the living One among the dead?" ⁶ He is not here, but He has ^[fn]risen. Remember how He spoke to you while He was still in Galilee, ⁷ saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." ⁸ And they remembered His words...

LSB Footnote

(24:6) Or *been raised*

Remembered Promise — The group of women who returned to the tomb after the Sabbath day were not prepared for the resurrection of Jesus; they had brought more spices to anoint His dead body. In their grief, they had completely forgotten about Jesus' promise to rise from the dead on the third day. When they found the stone rolled away and the tomb empty, "*they were perplexed*" (v. 4). Next, they "*were terrified*" when they saw the two angels in dazzling clothing (v. 5). At other times in Scripture, angels were sent to inform and reorient perplexed and terrified people. The angels first revealed to them what was true: "*He has risen*" (v. 5). They needed to be brought from their expectation of finding Jesus' body, to the reality of the fact that He had risen from the dead. The next thing they needed was to remember that Jesus had told them earlier that this would happen. Jesus would make the reality of His resurrection even more clear as He began appearing to His followers.

[I Know That My Redeemer Lives - YouTube](#)

I know that my Redeemer lives,
What hope this sweet assurance gives,
That He, who gave His life for me,
Arose with healing in His wings.

He lives, the tomb is empty still,
Redemption's promise He fulfilled;
No condemnation now remains,
The stone of death is rolled away.

— Laura Story, et al. (2023)

September 20 W Reading 263 — John 20:11-18 — Mary! Rabboni!

¹¹ *But Mary was standing outside the tomb crying; and so, as she was crying, she stooped to look into the tomb;* ¹² *and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.* ¹³ *And they said to her, "Woman, why are you crying?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."* ¹⁴ *When she had said this, she turned around and saw Jesus standing [there], and did not know that it was Jesus.* ¹⁵ *Jesus said to her, "Woman, why are you crying? Whom are you seeking?" Thinking Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away."* ¹⁶ *Jesus said to her, "Mary!" She turned and said to Him in ^[fn]Hebrew, "Rabboni!" (which means, Teacher).* ¹⁷ *Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brothers and say to them, 'I ascend to My Father and your Father, and My God and your God.'"* ¹⁸ *Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and [that] He had said these things to her.*

LSB Footnote

(20:16) Jewish Aramaic

I Have Seen the Lord — Harmonizing the chronology of the resurrection stories by four different authors can sometimes seem confusing. John mentions neither the women who came to the tomb with Mary Magdalene nor the message from the angels that we read about yesterday. Mary was very confused. When the angels asked why she was crying, she said that *"they have taken away my Lord"* (v. 13), assuming the angels did not do it. When the apparent gardener asked her the identical question, she suggested that *"you have carried Him away"* (v. 15). Neither was true. Jesus' answer was a single word: *"Mary!"* The Good Shepherd *"calls his own sheep by name ... and they know his voice"* (John 10:3-4). Mary's one-word response was, *"Rabboni!"* She had found her Lord and Master again. All was well. Peter and John had already been to the tomb and found it empty (John 20:3-10), but Jesus waited to reveal Himself first to this woman. Mary was then sent to inform Peter and John who had rejoined the remaining disciples. Her message was simple but personal: *"I have seen the Lord"* (v. 18).

This beautiful song was suggested by a reader who sings with the East Valley Chorale.

[It is Well - YouTube](#)

Let go, my soul, and trust in Him.
The waves and wind still know His name,
And it is well with my soul.

Through it all, through it all,
My eyes are on You,
And through it all, through it all,
It is well.

— Kristene DiMarco (b. 1985)

September 21 Th Reading 264 — Luke 24:13-32 — The Emmaus Disciples

¹³ And behold, two of them were going that same day to a village named Emmaus, which was ^[fn]sixty stadia from Jerusalem. ¹⁴ And they were conversing with each other about all these things which had happened. ¹⁵ And it happened that while they were conversing and debating, Jesus Himself approached and was going with them. ¹⁶ But their eyes were prevented from recognizing Him. ¹⁷ And He said to them, "What are these words that you are discussing with one another as you are walking?" And they stood still, looking sad. ¹⁸ And one [of them], named Cleopas, answered and said to Him, "Are You ^[fn]the only one visiting Jerusalem and unaware of the things which have happened here in these days?" ¹⁹ And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a mighty prophet in deed and word in the sight of God and all the people, ²⁰ and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. ²¹ But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. ²² But also some women among us astounded us. When they were at the tomb early in the morning, ²³ and not finding His body, they came, saying that they had also seen a vision of angels who said that He was alive. ²⁴ Some of those who were with us went to the tomb and found it just exactly as the women also said, but Him they did not see." ²⁵ And He said to them, "O foolish ones and slow of heart to believe in all that the prophets have spoken! ²⁶ Was it not necessary for the ^[fn]Christ to suffer these things and to enter into His glory?" ²⁷ Then beginning ^[fn]with Moses and ^[fn]with all the prophets, He interpreted to them the things concerning Himself in all the Scriptures.

²⁸ And they approached the village where they were going, and He acted as though He were going farther. ²⁹ But they urged Him strongly, saying, "Stay with us, for it is toward evening, and the day ^[fn]is now nearly over." So He went in to stay with them. ³⁰ And it happened that when He had reclined [at the table] with them, He took the bread and blessed [it], and after breaking [it], He was giving [it] to them. ³¹ Then their eyes were opened and they recognized Him. And He vanished from ^[fn]their sight. ³² And they said to one another, "^[fn]Were not our hearts burning within us while He was speaking to us on the road, while He was opening the Scriptures to us?"

LSB Footnotes

(24:13) Approx. 7 mi. or 11 km, a stadion was approx. 607 ft. or 185 m

(24:18) Or visiting Jerusalem alone

(24:26) Messiah

(24:27) Lit from

(24:27) Lit from

(24:29) Lit has now declined

(24:31) Lit them

(24:32) Lit Was not our heart

Creative Master — I love this story for many reasons. After first appearing to a woman, Jesus then chose to reveal Himself to these two disciples, mentioned nowhere else in Scripture. Why would He begin there? He was the Master of mystery. He never sought the spotlight, but He loved to focus attention on people who were often neglected by others. He casually joined these two dejected men as they walked from Jerusalem, but they were intentionally prevented from recognizing Him (v. 16) so He could teach them about the OT predictions of the necessary suffering of the Christ before He was to be glorified. Jesus was obviously in charge of the whole conversation from the point where He referred to them like this: “*O foolish ones ... slow to believe*” (v. 25). He also acted as the leader when “*He took the bread and blessed it, and after breaking it, He was giving it to them*” (v. 30). It is not recorded that they asked for His name, but they were certainly impacted by His amazing teaching. What a wonderfully creative Lord! He still encounters people in a great variety of ways, revealing Himself to them so they might believe.

[On the Journey to Emmaus - YouTube](#)

On the journey to Emmaus with our hearts cold as stone,
The One who would save us had left us alone.
Then a stranger walks with us and, to our surprise,
He opens our stories and He opens our eyes.

— Marty Haugen (b. 1950)

September 22 F Reading 265 — Luke 24:33-43 — Jesus Appears to the Disciples

³³ *And they stood up that very hour and returned to Jerusalem, and found gathered together the eleven and those with them,* ³⁴ *who were saying, "The Lord has really risen and has appeared to Simon."* ³⁵ *And they were relating* ^[fn] *their experiences on the road and how He was recognized by them in the breaking of the bread.*

³⁶ *Now while they were telling these things, He Himself stood in their midst and said to them, "Peace to you."* ³⁷ *But being startled and frightened, they were thinking that they were seeing a spirit.* ³⁸ *And He said to them, "Why are you troubled, and why do doubts arise in your* ^[fn] *hearts?"* ³⁹ *See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have."* ⁴⁰ *And when He had said this, He showed them His hands and His feet.* ⁴¹ *And while they still were not believing because of their joy and were [still] marveling, He said to them, "Have you anything here to eat?"* ⁴² *They gave Him a piece of a broiled fish,* ⁴³ *and He took it and ate [it] before them.*

LSB Footnotes

(24:35) Lit *the things*

(24:38) Lit *heart*

Flesh and Bones — We discover in this passage that Jesus had also appeared to Simon Peter (v. 34), although we don't know when. Perhaps Peter had just told the other disciples about his experience when the two disciples arrived from Emmaus. Finally, Jesus appeared to the whole gathered group. It was sudden and miraculous because it “*startled and frightened*” them (v. 37). It was an appearance intended to provide proof the disciples would understand that Jesus had not only risen from the dead, but that His post-resurrection body had very real connections to His former body. He invited them to see His hands and feet, where there were still imprints of the nail wounds, and to touch His body (v. 35). He did this to prove that His body was one of “*flesh and bones*” (v. 39). A final proof was to eat a piece of fish before them. Jesus was removing all doubt about the reality of

His resurrection and the physical connection with His pre-resurrection body. He also gave us a glimpse of the kind of body we will have for eternity. It will have flesh and bones that can and will eat.

[Christ Is Risen, He Is Risen Indeed - YouTube](#)

How can it be, the One who died
Has borne our sin through sacrifice
To conquer every sting of death?
Sing, sing hallelujah!

For joy awakes as dawning light
When Christ's disciples lift their eyes;
Alive He stands, their Friend and King,
Christ, Christ, He is risen!

Christ is risen, He is risen indeed!
Oh, sing hallelujah!
Join the chorus and all the redeemed.
Christ is risen, He is risen indeed!

— Keith and Kristyn Getty (2012)

September 23 Sa Reading 266 — John 20:24-31 — Doubting Thomas Believes

²⁴ *But Thomas, one of the twelve, called ^[fn]Didymus, was not with them when Jesus came. ²⁵ So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."*

²⁶ *And ^[fn]after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been ^[fn]shut, and stood in their midst and said, "Peace [be] with you." ²⁷ Then He said to Thomas, "Bring your finger here, and see My hands; and bring your hand [here] and put it into My side; and do not be unbelieving, but believing." ²⁸ Thomas answered and said to Him, "My Lord and my God!" ²⁹ Jesus said to him, "Because you have seen Me, have you believed? Blessed [are] those who did not see, and [yet] believed."*

³⁰ *Therefore many other ^[fn]signs Jesus also did in the presence of the disciples, which are not written in this book; ³¹ but these have been written so that you may believe that Jesus is the ^[fn]Christ, the Son of God; and that believing you may have life in His name.*

LSB Footnotes

(20:24) The Twin

(20:26) Or A week later

(20:26) Or locked

(20:30) Or attesting miracles

(20:31) Messiah

Believing the Evidence — This is the third time in John's Gospel that the deity of Christ has been made clear, referring to Jesus as God. In John's prologue, it was said that "*the Word was God*" (1:1) and that Jesus was "*the only begotten God*" (1:18). As we approach the end of John's Gospel in our reading for today, Thomas declared, "*My Lord and My God*" (John 20:28), and John also concludes that "*Jesus is the Christ, the Son of God*" (v. 31). Jesus' appearance was done entirely for Thomas, who had not seen Jesus after He had risen. He was a reluctant believer, but this encounter

convinced him as it had done for the rest of the disciples a week earlier. Jesus gave Thomas a mild rebuke for being slow to believe and complimented, in advance, those of us who would believe without seeing that physical evidence. We have believed by reading the evidence seen by writers we trust. The result for us is the same as it was for Thomas, “*that believing you may have life in His name*” (v. 31).

[**We Walk by Faith - YouTube**](#)

We walk by faith, and not by sight;
No gracious words we hear
From Him who spoke as none e'er spoke,
But we believe Him near.

— Henry Alford (1844)