

What does Jesus ask of His Father on the cross? (verse 34)

"Father, forgive them, for they {know not }what they do." {κἰν}. Because that's what the Sacrifice of the Lamb does: provides for the forgiveness of sins. That's what the Sacrament gives: the forgiveness of sins. And in Jesus upon the Cross, we see the price, the payment, the atoning sacrifice of the Lamb — which is, undoubtedly, why the Evangelist records Him saying this, first of all: "Father, forgive them, for they know not what they do."

CATECHISM CONNECTION

What is the connection of the Second Article of the Creed with Explanation to Gospel accounts you've read over the last three days?

In the Second Article of the Creed, we confess Christ's Passion. He "has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death."

REFLECTION

Over the last three days, you've read three of the four Gospel accounts of Jesus Christ's Passion. What are some of the common elements that stand out to you?

There, hanging on the Cross, is the culmination of all of our foolish, ruthless, adulterous, disobedient sins, and indeed, all of our sins. There, hanging on the Cross, is the work of our hands. There, hanging on the Cross, is the result of our failed attempts to be good enough, holy enough, righteous enough. There, hanging on the Cross, the Father's only-begotten Son is *stricken, smitten, and afflicted* (LSB. #451) – for us. Despite the horror and the agony of this crucifixion, despite the humiliation of the Cross, this is the will of God. The Father willingly and mercifully gives His Son into death for us. Ours is the sin, yet Christ pays the penalty; ours the guilt, yet His the shame. Jesus, **the Lamb of God who takes away the sin of the world** (John 1:29d), **our Passover, [has been] sacrificed for us** (1 Corinthians 5:7e-f); behold, **it is finished**. The penalty has been paid, forgiveness has been earned; by Him and in Him we have life.



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Lambs at Pasture™

Monday, Tuesday, & Wednesday of Holy Week Answer Key

GRADUAL

MONDAY: *Psalm 35:23, 3*
Awake and rouse yourself for my vindication, for my cause, my God and my Lord! Draw the spear and javelin against my pursuers! Say to my soul, "I am your salvation!"

TUESDAY: *Psalm 35:13a, 1a, 2b*
But I wore sackcloth; I afflicted myself with fasting. Contend, O Lord, with those who contend with me; and rise for my help!

WEDNESDAY: *Psalm 69:17, 1-2a*
Hide not your face from your servant; for I am in distress; make hast to answer me. Save me, O God! For the waters have come up to my neck. I sink in deep mire, where there is no foothold.

DAILY READINGS & DISCUSSION QUESTIONS

The Passion account according to St. Matthew, St. Mark, and St. Luke

HYMN OF THE WEEK: LSB #453 — Upon the Cross Extended

CATECHISM CONNECTION: The Second Article of the Creed with Explanation

COLLECT OF THE DAY

MONDAY:
Almighty God, grant that in the midst of our failures and weaknesses we may be restored through the passion and intercession of Your only-begotten Son, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

TUESDAY:
Almighty and everlasting God, grant us by Your grace so to pass through this holy time of our Lord's passion that we may obtain the forgiveness of our sins; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

WEDNESDAY:
Merciful and everlasting God, You Did not spare Your only Son but delivered Him up for us all to bear our sins on the cross. Grant that our hearts may be so fixed with steadfast faith in Him that we fear not the power of sin, death, and the devil; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

MONDAY — THE PASSION ACCORDING TO ST. MATTHEW Read Matt. 26:1–27:66

What is the emphasis St. Matthew gives in his account of Christ's Passion? (verse 56)

St. Matthew's Gospel account is chiefly interested in connecting the Old Testament with the New, pointing out — over and over again — that the events described took place in order that the Scriptures might be fulfilled. Numerous times throughout the account, we are told: that something happened because "it is written", or that such-and-such took place "that it might be fulfilled which was spoken by the prophet"¹. St. Matthew's Passion narrative is no different; all that you have heard tonight happened that the Scriptures of the prophets might be fulfilled.

¹ While this phrase does not appear in this exact form in the Passion narrative, it is found several times throughout St. Matthew's gospel account.

What is the connection between Judas and the Field of Blood? (verses 3–10)

Judas was remorseful for betraying and condemning Jesus; he brought back the 30 pieces of silver to the chief priests and elders before hanging himself. The "chief priests took the silver pieces and said, 'It is not lawful to put them into the treasury, because they are the price of blood.' And they consulted together and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day." This was a fulfillment of the prophet Jeremiah. (Jeremiah 32:6–10 and Zechariah 11:12–13).

TUESDAY — THE PASSION ACCORDING TO ST. MARK Read Mark 14:1–15:47

What is the emphasis St. Mark gives in his account of Christ's Passion?

St. Mark's Gospel account is chiefly interested in recounting the single-mindedness of Jesus, the immediacy of His mission to save sinners. This sense of urgency is conveyed by the word, "Immediately" — a word used more often here than in any other book of the Bible. From the very beginning of His ministry, Jesus heads to Jerusalem and the Cross at a relentless pace, for there is much to do — the world is broken, and man, His beloved creation, is wracked by the effects of sin. On the way, He pauses — here and there — showing His deep compassion for His creation. But He must move on, He must not tarry; mankind is afflicted with a terrible, terminal disease. St. Mark's Passion narrative depicts this sense of urgency, this immediacy, like no other.

What is the importance of Jesus' prayer in the Garden of Gethsemane? (verse 36)

Jesus prayed, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will." Jesus knows the hour is near for His betrayal, arrest, trial, and execution. It is not His Father's will that Jesus be spared the cup of suffering. Mankind is in trouble! The burden of our salvation rests solely upon the shoulders of Jesus.

Jesus relentlessly makes His way to the Cross to provide that which we most desperately need. He dies for our sins, in our place. We should be the ones hanging between our brothers, for we indeed are transgressors — our sins are many. But He takes our place. He offers Himself as the sacrifice for our sins. And the sacrifice has been accepted. With urgency, with immediacy, He sees to our most dire need.

WEDNESDAY — THE PASSION ACCORDING TO ST. LUKE Read Luke 22:1–23:56

What is the emphasis St. Luke gives in his account of Christ's Passion?

St. Luke's Gospel account is chiefly interested in showing Jesus to be the atoning sacrifice for sin. As such, the temple, the place where sacrifices were offered, plays a large role in this account — it begins¹ at the temple, concludes with the temple, and there are numerous references to the temple, as well as synagogues, throughout. The temple — and by extension, the synagogue — was the place of public worship. That's another thing this account is notable for: it's focus on worship; it's the most liturgical, several well-known canticles are found in this account.² Mary, Zachariah, the angels, and Simeon all worship God and give thanks to Him for the salvation He has provided for mankind. Yet, for there to be salvation, there must be sacrifice. Jesus goes to the Cross to be just that: the atoning sacrifice for sin. More than any other, St. Luke's Passion narrative brings this particular detail to the fore.

¹ Excluding the prologue, St. Luke's introductory note to Theophilus.

² The Magnificat (Luke 1:46–55), the Benedictus (Luke 1:67–79), the Gloria in Excelsis (Luke 2:14), and the Nunc Dimittis (Luke 2:29–32). These canticles have, from the earliest centuries of Christianity, been incorporated into the various liturgies of the Church

What is the connection of the Passover to the Passion? (verses 1–20)

In the opening verses, St. Luke writes: "The Feast of Unleavened Bread drew near, which is called [the] Passover. And the chief priests and scribes sought how they might kill Him." Did you catch the subtlety of the Evangelist? He directs our attention to the fact that the One whom the chief priests and scribes sought to kill was the Passover. Jesus is the Passover. And then, just a few verses later, he writes: "Then came the Day of Unleavened Bread, when the Passover must be killed. And He sent Peter and John." A second, subtle reminder in regards to who Jesus is: He, the Passover, sent Peter and John.