

**Running the Whole Course:  
Living from the Incarnate Savior  
September 27, 2019**

**1) John Calvin: Drinking from the Fountain of Christ's Whole Life**

Now someone asks, "How has Christ abolished sin, banished the separation between us and God, and acquired righteousness to render God favorable and kindly toward us?"

To this we can in general reply that he has achieved this for us by the *whole course of his obedience....*

In short, from the time when he took on the form of a servant, he began to pay the price of liberation in order to redeem us. (*Institutes*, 2.16.5)

We see that our whole salvation and all of its parts are comprehended in Christ. We should therefore take care not to derive the least portion of it from somewhere else.

If we seek salvation, we are taught by the very name of Jesus that it is "of him."

If we seek any other gifts of the Spirit, they will be found in his *anointing*.

If we seek strength, it lies in his *dominion*; if purity, in his *conception*;

If gentleness, it appears in his *birth*. For by his birth he was made like us in all respects that he might learn to feel our pain.

If we seek redemption, it lies in his *passion*;

If acquittal, in his *condemnation*;

If remission of the curse, in his *cross*;

If satisfaction, in his *sacrifice*; if purification, in his *blood*;

If reconciliation, in his *descent* into hell;

If mortification of the flesh, in his *tomb*;

If newness of life, in his *resurrection*; if immortality, in the same;

If inheritance of the heavenly Kingdom, in his *entrance* into heaven;

If protection, if security, if abundant supply of all blessing, in his *Kingdom*;

if untroubled expectation of judgement, in the power given to him to *judge*.

In short, since rich store of every kind of good abounds in him, let us drink our fill from this fountain, and from no other. (*Institutes*, 2.16.19)

**2) Gregory the Great: Christ's Leaps and Bounds (6<sup>th</sup> c)**

And so the Church says through Solomon: *See how he comes leaping on the mountains, bounding over the hills...*(SS 2:8). By coming for our redemption, the Lord gave some leaps, if I may so. Dearly beloved, do you want to recognize those leaps of his? From heaven to the womb, from the womb to the manger, from the manger to the cross, from the cross to the sepulcher; and from the sepulcher he returned to heaven. You see how the Truth, having made himself known in the flesh, gave some leaps for us to make us run after him. *He exulted like a giant to*

*run his course* (Ps. 19:5, V), so that we might tell to him from our hearts, *Draw me after you; let us run in the fragrance of your ointment* (SS 1:3-3). Dearly beloved, it is fitting that we should follow him in our hearts to where we believe he has ascended in his body. Let us flee earthly desires. (Homily 29, AD 591-2)

### **3) William Storey: The Great Transit of Mercy**

Lord Jesus Christ,  
From the bosom of the Father  
You descended into  
The womb of the Virgin,  
From the womb you visited the cradle,

From the cradle you came to the cross,  
From the cross to the tomb,  
From the tomb you arose in glory  
And ascended into heaven.

By this great transit of mercy—  
you becoming as we are  
and we becoming as you are—  
grant us, O Savior of the world,  
the fullness of our divine adoption  
as sons and daughters of the living God. (*Prayers of Christian Consolation*, 2010)

### **4) St. Patrick's Breastplate (8<sup>th</sup> century, trans C. F. Alexander)**

I bind unto myself today  
The strong Name of the Trinity,  
By invocation of the same  
The Three in One and One in Three.  
I bind this today to me forever  
By power of faith, Christ's incarnation;  
His baptism in Jordan river,  
His death on Cross for my salvation;  
His bursting from the spiced tomb,  
His riding up the heavenly way,  
His coming at the day of doom  
I bind unto myself today.

## 5) Running a Leg with Christ

### A) Jesus' Baptism

Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased" (Matthew 3: 13-17).

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.'"

Hebrews 10: 5-7 (quoting Psalm 40:6-8, Sept.)

Consider: What might it mean for your relationship to Jesus to consider that he, who had no sin, took a sinners' baptism in your name and on your behalf?

What might it mean for your daily walk to consider that Jesus consecrated himself on your behalf, saying, for you, and *as* you, "I have come to do your will, O God"?

How could it help your people to link the event of their baptisms to the event of Jesus' one baptism for us? And to his baptism in blood on the cross?

Finish this prayer, "I bind unto myself this day Christ's baptism in the Jordan, drawing upon....."

### B) Jesus' Ministry:

Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep." Then he came up and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." And the dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, saying, "A great prophet has arisen

among us!” and “God has visited his people!” And this report about him spread through the whole of Judea and all the surrounding country.

What difference does it make that Luke tells us explicitly that Jesus “saw her”?

We could easily translate vs. 13 as “When Jesus saw her, his heart reached toward her.” What difference does it make to know that when Jesus beholds your life situation, his heart, his innermost being, moves *toward* you with feeling?

What does “Jesus gave him to his mother” (vs. 15) tell us about how Jesus views our relationships?

Where in your people’s lives might this event make a difference?

Finish this prayer, “I bind unto myself this day, Christ’s compassion for the bereaved widow, drawing upon.....

### **C) Jesus’ Remaining in Death**

Then some of the scribes and Pharisees answered him, saying, “Teacher, we wish to see a sign from you.” But he answered them, “An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth (Matthew 12: 38-40).

But we see...Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone (Hebrews 2:9)

“Christ’s humiliation after his death consisted in his being buried, and continuing in the state of the dead, and under the power of death, until the third day” (LC, 50).

What encouragement may be found that Jesus was not resurrected from the cross but remained under the power of death?

What implications does Holy Saturday have for our people who experience life in the world as a long wait between cross and resurrection?

Finish this prayer, “I bind unto myself this day, Christ’s submission to remaining dead, drawing upon...”