

Pastor Geoffrey R. Boyle  
Holy Wednesday  
27 March 2013  
Grace-Trinity Lutheran Churches, Wichita  
Lk 22-23

*In the name of the Father and of the ✠ Son and of the Holy Spirit*

Everything is fulfilled in Christ.

Though Adam fell into the temptation of the serpent,  
Christ was delivered from temptation by the Word of God;  
denying Himself *for you*.

Though Joseph was unjustly imprisoned for the scandal with Potiphar,  
then lifted to the right hand of Pharaoh,  
Christ was even more unjustly crucified for the sins of the world,  
and on the third day raised beyond Pharaoh to the right hand of the Father.

Every lamb and goat and bull, grain and wine and incense offering was empty and meaningless,  
if it wasn't for the blood of Christ that filled each of these with the forgiveness of sins.

The daily bread of Manna was nothing but a reflection of the miraculous feeding of Christ's  
own body and blood.

The tabernacle and temple of old were mere shadows of the Temple made without hands,  
which was destroyed and raised on the 3<sup>rd</sup> day.

Every prophet, every priest, every king, every Name of God—  
it's all fulfilled in Christ Jesus, which means, "*the Lord saves.*" (Mt 1:21)

And the same works for us on this side of the cross.

While the Old pictured and foreshadowed what was to come in Christ these Holy Days,  
the New, our life now, constantly points backwards, remembers, and joins us with Him.

Every Baptism is a washing and cleansing in the blood of Christ.  
Every Absolution, every word of the Gospel, every sermon is a hearing of the voice of Jesus.  
Every Eucharist is a participation in the very blood of Christ shed from the cross for us.

And then every prayer, every Psalm we chant, every hymn we sing, every *Our Father*—  
it's all fulfilled in this story of the Passion.

From Psalm 22, "*My God, My God, why have You forsaken me?*"  
To Psalm 31, "*Into Your hands I commit My Spirit*"—  
these are the prayers of Christ.

So when we pray, we enter *His* prayer, the prayer He has taught us.

The Lord's Prayer is woven throughout this Passion story.  
It's almost as if Luke composed the story around the prayer.

It begins in the garden of Gethsemane, when Jesus calls upon God as *“Father”* (Lk 22:42). In this prayer we also hear the 3<sup>rd</sup> petition: *“Nevertheless, not My will, by Yours, be done.”*

While Jesus is off praying, He asks His disciples to pray the 6<sup>th</sup> petition,  
*“Pray that you may not enter into temptation.”* (22:40)

The fourth petition, for daily bread, is prayed and delivered when  
*“Jesus 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.”* (22:19)

The next petition, *“Forgive us our trespasses,”* is heard from the cross,  
*“Father, forgive them, for they know not what they do”* (23:34),  
as well as the promise attached to the chalice,  
*“Drink of it, all of you, for this is My blood of the covenant,  
which is poured out for many for the forgiveness of sins.”* (Mt 26:28)

A prayer for God’s coming Kingdom, the 2<sup>nd</sup> petition, comes just before the words of Institution:  
*“For I tell you that from now on I will not drink of the fruit of the vine  
until the kingdom of God comes.”* (Lk 22:18)  
And Joseph of Arimathea, *“who was looking for the kingdom of God”* (23:51),  
sought and found this kingdom in the body of Jesus,  
which he wrapped in a linen shroud and laid in a tomb.

The final petition, the deliverance from evil, comes as a promise from the lips of a dying Jesus to a dying criminal:  
*“Truly, I say to you, today you will be with Me in Paradise.”* (23:43)  
But this deliverance from the evil one is most sure and certain, secure and final on the 3<sup>rd</sup> day,  
when hell is harrowed and Satan defeated and the dead are raised.

All is fulfilled in these most holy days.

Every prayer, every hope, every expectation.  
All of creation, all of humanity, all is fulfilled in the life and work and words of Jesus.

For here, on the cross, we see, just like the Centurion,  
*“Certainly this man was innocent!”* (23:47)

And like the crowds who assembled for this spectacle, we also return home,  
*“beating our breasts”* with repentant hearts,  
knowing it was us and our sin that hung Him there,  
but trusting that all is done and fulfilled even *for us!*

Thanks be to God,  
*“For Thine is the kingdom and the power and the glory forever and ever. Amen.”*  
*In the name of the Father and of the ✠ Son and of the Holy Spirit*