

March 28, 2010

PREPARATION FOR THE ROYAL FEAST

LUKE 19.28-40; 22.1-13

Food/Meals in Scripture: God gives food in the Garden (Gen 1.29). Only one tree from which they were to fast, and that only for a season (see again Gen 1.29).

“Knowledge of good and evil” = ability to judge wisely (cf. 1Kg 3.9; Heb 5.14). Tree is associated with kingship & kingdom. Food is assoc. w/ kingly position. Jesus tells us this in Lk 22.29-30.

Meals = theme in Lk. 10 meal scenes (cf. 5.27-39; 7.36-50; 9.10-17; 10.38-42; 11.37-54; 14.1-24; 19.1-10; 22.7-35; 24.13-35; 24.36-43). Jesus has come to eat of the TKGE, die, be raised to be King, and give his people the ability to see/judge with him.

In his entry into the city and in the preparation for the Passover meal with his disciples, Jesus is proclaimed King, the one to whom the whole creation must submit and the one who himself will lay down his life for his subjects.

1. MAKE WAY FOR THE KING! (19.28-40)

Lk focuses on Jesus as the Savior of the world (note the genealogy back to Adam in ch. 3).

Ascent to Jerusalem, the holy city, the Temple city. Always “go up” to Jerusalem.

Place of the throne of God and throne of David, where David’s Son will be enthroned.

The colt (of a donkey). A kingly mount (cp. 1Kg 1.33, 44). Allusion back to Gen 49 and blessing pronounced upon Judah (tying the colt to the vine; Gen 49.11).

“Until Shiloh comes” - the Messiah; once he comes the colt can be untied and ridden.

Shiloh is the true Adamic king who tames the beasts, taking dominion as was the mission from the beginning.

Cloaks laid on and before the colt: announcement of kingship (cp. Jehu in 2Kg 9). After anointing he goes to destroy the wicked house of Ahab and Jezebel along with the Temple of Baal (2Kg 10.18ff.)

Laying cloaks down indicates that the man is laying his “glory” down before Jesus. (cf. Ex 28.2). Act of submission.

“Draw near” to Jerusalem - worship = drawing near. Jesus is drawing near to Jerusalem to offer himself to the Father.

Also in Jesus God is drawing near to Jerusalem as he did in Egypt. He is coming for the Passover and exodus (Lk 9.31). He is coming for the deliverance of his people and destruction of his enemies.

Quote from Ps 118 making clear that it is “the King” who comes in the name of the Lord.

Echo of the angelic proclamation from Lk 2.14 in v. 38. Echoing the heavenly witness.

Pharisees don’t like “the song.” The stones crying out = the earth bearing witness. There is a double witness of heaven and earth to the kingship of Jesus.

This heaven and earth witness also points to the fact that Jesus’ kingship is not merely over Israel but is cosmic. Heaven and earth are bearing witness to their King. He is Lord over all creation.

Jesus is drawing near so that through him those he came to save might draw near; i.e. so that they might have peace with God. The mission of the King and its accomplishments are expressed to us in the meal that Jesus came to eat as well as how he transforms it.

2. MAKE READY THE FEAST! (22.1-13)

Lk’s context: Passover, Feast of Unleavened Bread; Exodus imagery. Firstborn of Egypt are destroyed and God’s firstborn, Israel, is delivered.

Leadership have turned into Pharaoh and using the context of the Passover (ironic!) to kill God's firstborn.

Judas = Judah, the kingly tribe. The "kings" of Israel have turned on their king.

The day = 14 Nisan, the day leaven was to be cleaned out and the lamb or kid prepared.

Leaven of Egypt = the growth principle of their society rooted in their idolatry.

Jesus is coming to cut off the old leaven which now resides in Israel and create a new lump that will grow.

"It was necessary" - the lamb must be sacrificed.

King making preparations for the Passover after cleansing land/Temple reflects Hezekiah (2Chr 30) and Josiah (2Chr 35). They provide the lambs or kids for the Passover.

Jesus, the true King, will provide himself as the sacrifice. In doing so he shows us what it means to be King. It is not to grasp at authority (something he will instruct his disciples on in connection with this meal). Rather true kings lay down their lives for their subjects.

Man carrying a jug of water. Images in the Scripture: Rebekah, a shepherdess (Gen 24); Saul, king/shepherd/husband of Israel (1Sam 26); Jesus and the woman (John 4).

Jesus has come as Israel's true king and husband to give water to the bride. Water flows from the throne of God through the Garden to the world in order to give life to the world; i.e. to make it fruitful (cf. Gen 2 & Rev 21-22).

At the Passover meal he will take this water (symbolically) and turn it to wine (cp. Jn 2).

Stress upon *eating* the Passover and not just "killing" the lamb (cf. vv. 8 & 11). Sacrifice is a worship meal.

This meal is transformed into the kingdom meal. The way you show loyalty to the King and participate in his kingdom is to eat at the Table with him.

Note: Jesus does not give them something to contemplate but something to *do*. Something very physical like the kingdom itself.

Jesus is making preparations for the Passover, not only for this particular meal, but the Passover he himself will become. It will be in him, in eating his flesh and drinking his blood, that his people will have communion with God.

It will be in him that we ascend like they did to the upper room and enjoy fellowship at God's Table.

1. We are called to acknowledge and submit to the Lordship of Jesus the Christ.