

April 4, 2010 Easter Sunday

**FEASTING IN THE NEW GARDEN**

**LUKE 24.1-35**

*Through his death and resurrection, Jesus enters the Garden of God, partakes of the two trees in the midst of the Garden, and grants his people access to this feast.*

**1. THE FIRSTBORN AND THE FEAST AT THE TREE OF LIFE (1-12)**

“the first day of the week” - new creation theme; crucified 6<sup>th</sup> day (creation of man); rests in tomb on Sabbath. Jesus rises as the firstfruits of the new creation, the new and faithful Adam, the firstborn son and faithful husband, defender and redeemer of the bride.

The women and the spices. Taking to perfume the dead body of Jesus but become spices for the garments of the husband who is to be married to the bride (cf. Ps 45).

The bride here (seen in these women collectively) has lost her husband. He has been a faithful husband in protection of her. He, the firstborn, the Passover Lamb, who goes through the sword of the death angel, has done so in order that his bride might live.

Now when the bride comes back to the tomb, the spices they carry for burial become the fragrance of the bridegroom-king to whom the bride will be married. God has taken that which was intended for death and mourning and made it a fragrance of life and joy!

Two men/angels (cf. 24.23). In “lightening” clothes. Like flames of fire. Cf. Ps 104.4.

Also note Gen 3.22-23: guardians of the Garden to restrict access to the Tree of Life (TL). Execute anyone who violates the holiness of God by entering when he shouldn't.

This does not happen to the women. Jesus has already quenched the fire. They go into the Garden-tomb in the presence of the angels and receive good news.

Angels contra the original serpent-angel who sought to lead the bride astray. They help recall the words of Jesus and lead them to believe so that they will *not* be deceived.

The revelation of the resurrection of Jesus leads to mission, or announcing the good news to others.

Disciples do not believe. Not that they don't believe in *the* resurrection. But that would happen at the end of history with all of God's people (cf. Jn 11.24), not just one man rising and the world looking the same as it did the day before.

Is it not appropriate that the women believe first and the men do not? Is it not sweet irony that the angels appear to the women first and they are the first to believe? Woman originally deceived but now the first to come to the knowledge of the truth.

Peter's view: image of the more developed Garden scene found in the Tab/Temple. Holy of Holies the place of the two trees, guarded by cherubim.

Entrance into was limited to once per year on Day of Coverings/Atonement. High priest wore linen clothes only as he went behind the veil. When finished he would take them off and leave them in the Holy place (Lev 16).

When Peter peers into the this place where the two angels had been, he sees the linen garments there by themselves. The work of the great high priest, the new and greater Adam, is done. He has achieved the work of reconciliation between God and man.

At the place of death, the place where if any one dared enter he would be slaughtered by holy angelic creatures, this place has now become a place of life. The one who had lain there in death is now the TL and we can go in again!

**2. THE FIRSTBORN AND THE FEAST AT THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL (13-35)**

Still the same day. Lk emphasizes. The day of resurrection means something for the life of the re-created people of God.

“Two of them” - from the disciples in the previous scene.

Cleopas - possibly same as “Clopas” in Jn 19.24. Has a wife named Mary. Possibly a man and a woman on the road.

Echos of Garden scene as Jesus draws near; like YHWH in the “spirit of the day.”

Asking questions. Inverted Garden scene. Asking questions like the serpent but leading them to believe not to doubt.

Eyes are “closed.” God closed them temporarily. Not ready for sight. They must be patient, hear the word of God, and believe it. They have not “judged” the events properly.

“Was it not *necessary*?..” - In order for the Christ, the Messiah, to enter into his glory, his dominion, his rule, he must first pass through death. This is something that should have been understood from the Scriptures.

So, beginning with Moses and all the prophets Jesus tells them the story in a way that they have not been accustomed to reading it. He tells them from the Scriptures how everything anticipates and is fulfilled in what he himself had done.

Can't understand Jesus and his work without understanding the “OT.” Can't understand the “OT” w/o reading it through the work of Jesus.

The stranger and guest becomes the host at the table. Parallels between this and the Passover-turned-NC-meal: He *takes bread*, he *blesses* it, he *breaks* it, and he *gives it* to them.

This meal that they are sharing on this first day of the week, this day of resurrection, is nothing less than communion with the risen Christ himself.

At the meal *their eyes are opened* and they recognize *him*. Happened in the original Garden but not good. Here it is good.

But now they take the food that is *given* to them, they are not grasping at it, and their eyes are opened. Jesus opens their eyes. It is time. They are ready for the TKGE.

Jesus succeeded where Adam failed and brought God's people to the place God intended for them. God was not wanting to withhold good things from the man and the woman b/c he was selfish or simply did not want them to have good things.

God withheld what he did and called them to be patient b/c that was what was best for them. When the time came and they were ready, he would give them every good thing.

Now is that time. The fast is over. The firstborn son, the replacement of Adam, the Passover Lamb, the great high priest, and King has brought us to the feast of rule. Our eyes are opened.

And when they are opened we see Jesus, the One in whom is hidden all the treasures of the wisdom of God (Col 2.3). If we are to rule in God's world as kings and queens, then our eyes must judge all things by the standard of Jesus, his life and word.

*1. Teaching is not sufficient without the meal and the meal is not sufficient without teaching.*

*2. The ones to whom Jesus is revealed, who share communion with him, have become the firstborn in him and thus have the same calling upon their lives as he did on his.*