

BTL: Wk. 20: Messianic Part 3

Welcome back to our study. Today is the third part of the Messianic fulfillment. This is going to focus on the passion, the hour that Jesus came to earth for, and that is to give himself up as an offering for all of our sins. So, let's begin with prayer. In the name of the Father and the Son and the Holy Spirit. Amen. Jesus, we thank you for your great love for us. We are that neighbor, the one that you love, you gave your life for us. We pray, Lord, that we would not only receive that love, but respond in faith, and to love and to release others, even as you have loved and released us. We thank you for this in Jesus' name, Amen. In the name of the Father and the Son and the Holy Spirit. Amen. Well, we're now going to take a look at that last third of the Messianic fulfillment.

Part 1: Infant Narratives: In the first part, we looked at the infant narratives, the birth of Jesus and the early ministry of Jesus.

Part 2: The second lesson, we looked at the traveling from up north in Galilee, all the way down now to Jerusalem.

Part 3: And now we're going to look at Jerusalem and that final week, the Passover week, where Jesus is going to **give his life as the Paschal lamb**. And it's a beautiful thing that he has done for us and now he's going to ask us to go and release other people and to love other people as part of his mission, the mission of the Messiah. There's a couple of themes that we've been following throughout our entire study that I just want to quickly review. And one of those is this idea of God as King.

- **God as King:** And very early on in the in the early world and the turquoise period, we saw that Adam and Eve, basically **ousted God from the throne of their life**, they said, *No, God, we're going to do it our way*. And right away, God instituted a plan in Genesis 3:15, where he said that *the seed of the woman would crush or deeply bruise the head of the enemy*, but in the process, the anointed one, the Messiah would be bruised. And so, very, very early on, Adam and Eve kind of pushed God off the throne and from that point on, with this *proto evangelism* good news. God has a plan where he's going to bring back his rule and his reign in our lives and we see that coming to some maturity in the purple period, when Israel asks for a king, and God wants to be their king, but they're not ready for that. And God says to the Prophet, give them what they want. And they end up with an earthly King, and **God rules through that earthly reign, earthly kingship of David**. So that issue of God ruling and reigning in our lives is something that we saw at the beginning. We're going to continue to remember that all the way till this lesson when we see the King of Kings coming into the holy city of Jerusalem.

- **The Lamb:** The other theme is the Lamb. And you'll remember early on not only did we have this idea of kingship introduced clear back, remember Genesis 15, *Kings would come forth from Abraham*, right here, *things will come forth from Abraham*. But we also have the idea of the Lamb. In this early patriarchal period, lambs are important, of course, the lamb in the Egypt and Israel and Exodus chapter 12, where God says, *Take a lamb for your family*, and that's going to become the Passover lamb. That is not the lamb that we're going to be looking for. That lamb that we're looking for started here in Genesis chapter 22, **when Abraham is going to sacrifice Isaac, but God stops him and says that he will provide the lamb**. And then later on in the New Testament, John the Baptist meets Jesus at the Jordan and says, *Behold, the Lamb of God has come to take away the sins of the world*. So, when we think of Jesus, the Messiah, where we have to remember this **kingship**, and also that He is the **Paschal Lamb**. He is that **suffering servant** that Isaiah 53 speaks about. Now, the people are looking for a triumphal King to deliver them from Roman domination. But that's not what they get. They get a suffering servant, the way of peace, not the way of aggression, and violence. And that's something that we want to take a look at in this lesson is we want to **pay very close attention to this issue of violence versus peace**. **The way of Jesus is peaceful, and the way of the world is violent**. So, we're going to take a look at that. So, as we begin in Luke chapter 19, we begin with the triumphal entry, Jesus' entry into Jerusalem. And it starts in verse 28. And it goes all the way to verse 40. Now, this is also covered in Matthew's Gospel in chapter 21. Luke says, *He went on ahead, going up to Jerusalem. And when he drew near to Bethpage, and the Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, Go into the village opposite you, where on entering, you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. If anyone asks you, why are you untying it? You shall say this, the Lord has need of it. So those who were sent away and found it as he had told them. And as they were untying the colt, its owner said to them, why are you untying the colt? And they said, The Lord has need of it. And they brought it to Jesus throwing their garments on the colt, they sat Jesus upon it. And as he rode along, they spread their garments on the road, as he was now drawing near at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen, saying, (verse 38), **Blessed is the king who comes in the name of the Lord***. Now, the language that's used here is very consistent with the greeting of a

king in the Old Testament. For example, in 1 Kings 1, Solomon, and also in 2 Kings 9, this spreading of garments is also important. Remember that it's the Passover when Jesus chooses to come into Jerusalem, and they start quoting a particular Psalm, Psalm 118: 26 which is called one of the Hallel Psalms 118 would be one of the Psalms that you would quote on the Passover, ***Blessed is he who comes in the name of the Lord***. And that's what they are quoting as Jesus comes into Jerusalem. And so, they seem to have this knowledge that it's Passover, obviously, but they are attributing Psalm 118 to Jesus, ***Blessed is he who comes in the name of the Lord?*** And so, we want to revisit that theme that we looked at last session, which was the ***king is coming***; He is making his visitation. Are you going to catch it? Or are you going to miss it, these people caught it. They caught it and said, Blessed is he who comes in the name of the Lord.

Now, also in (Luke) 19:41, Jesus is going to weep over Jerusalem. So, let's take a look at why he is weeping over Jerusalem. It says, *And when he drew near and saw the city, he wept over it*. You can imagine how sad that was for Jesus. When we take pilgrimages to the Holy Land, I try to go every year and take groups to the Holy Land, we go down the Mount of Olives, and we stop about halfway down the Mount of Olives at a place called **dominance novias, where God wept**. And we stand right there and share this message, as Jesus is overlooking the ancient temple mount, where Solomon's temple was built. He wept over Jerusalem, saying, *Would that even today you knew the things that make for peace but now they are hidden from your eyes*. So, Jesus is looking at Jerusalem and he's wanting them to understand the way of peace, but it's hidden from their eyes, *For the days shall come upon you*. Now he's warning them that they're going to be *hemmed in*, then they're going to be attacked. And he says, *For the day shall come upon you, when your enemies will cast up a bank about you and surround you and hem you in on every side and dash you to the ground, you and your children within you. And they will not leave one stone upon another in you; because you did not know the time of your visitation*. So, he weeps over Jerusalem and he says, *Would that you knew about the things of peace*. But it's not going to be that way. *You're going to be hemmed in, not one stone will be left upon another*. Now, what's interesting about this is that in Matthew's Gospel, and again in Luke 19, Jesus weeps over Jerusalem. But you also remember that earlier on in Luke 13, he lamented over Jerusalem. So, there's two times here in Luke's Gospel where he's weeping, lamenting over Jerusalem in 19. He's talking about the peace that they are missing. And in chapter 13, he laments over Jerusalem and says, *Your house is desolate, and barren*. And some people ask the question, what does he mean by *your houses desolate, and barren* as he's looking at that temple. You see when Judah went into the Babylonian exile, the Babylonians came down and took a lot of the furnishings out. Jeremiah the prophet, records that they took the Ark of the Covenant, and they hid it in a cave, and they sealed that cave. There's no evidence that that Ark was brought back into the Holy of Holies 70 years later when they returned in the yellow period. And so, there's a good chance here that what Jesus is referring to is ***your house, the temple is empty, it is desolate***. ***There is not the Ark of the Covenant, where you have the mercy seat where God dwells***. But here's what's really interesting is that Jesus says in Matthew 23, but he also says it here in Luke, he said, ***You will not see me again, until you say, Blessed is he who comes in the name of the Lord***. And so, there is this **relationship** between saying Psalm 118, *Blessed is he who comes in the name of the Lord* and ***seeing the presence of Jesus***. Now, we know that Jesus came 2000 years ago, and we know that he's going to come again at the end of time, and we know that. He said, *I'll never leave you and I'll never forsake you*. So how does the Lord continue to come to us? How does he make his appearance to us, his *Parousia*, the unveiling of the Lamb? How does that happen? And how is it related to Psalm 118? Well, if you're Catholic, you experience it every Mass, in every single Mass, you experience the real presence of the Lord and it's attached to Psalm 118. Now, I'm going to share that with you in just a moment, but also remember that after he comes in, and after he says this, He cleanses the temple. In Matthew's Gospel, He cleanses the temple in Matthew 21 and 23. ***He says, you'll not see me again, until you say blessed are you who come in the name of Lord***. So, when do we say this? Well, we repeat this in the Mass, in the preface and acclamation of the Eucharistic prayer. Listen to what the priest says, this is beautiful, the priest says.

- **Priest:** *And so, with the angels and all the saints, we declare your glory, as with one voice, we acclaim.*
US: *Holy, holy, holy, Lord, God of hosts, heaven and earth are full of your glory. Hosanna in the highest.*
Blessed is he who comes in the name of the Lord. Hosanna in the highest.
- **Fall to our knees:** and then what happens? We fall to our knees!
- **Consecration:** The words of institution, this is my body, this is my blood, and bread becomes the body of Christ, and wine becomes the blood, the precious blood of Christ, and ***we have the real presence of Christ, you will not see me again until you say the words, blessed is He who comes in the name of the Lord.***

If you're Catholic, and you go to Mass, that's what your experience. Just like Jesus made his triumphal entry into Jerusalem, and then cleansed the temple, so, he makes his entry into our life in the Mass in a wonderful way. And then **we receive him in our mouth, into our stomach, the Temple, and He cleanses us.** And so, we worship very much like this. He cleanses us and the Church teaches us that **if we receive the Eucharist, we are forgiven of venial sin, mortal sin, but you have to go to confession!!**

Now back to the text. In Luke chapter 19, this issue of peace where Jesus wept over Jerusalem and he said, *Would that even today you knew the things that make for peace.* After they say, *It is he who comes in the name of the Lord,* they say, *He's in heaven, and Glory in the highest.* But doesn't that sound a little bit odd? Peace in heaven? We would expect to hear peace in heaven and on earth, but it's just peace in heaven. Jesus approaches Jerusalem and weeps. *Would that even today, you knew the things that make for peace, that they're hidden from your eyes.* And so, this statement that they make is a reflection of their rejection of peace, in fact, we're going to see this just a little bit later on, demonstrated that they reject the way of peace, and they choose the way of violence.

So, now moving on in chapter 22, and looking at verses 7 through 13, we have the Passover preparation. So, he comes into Jerusalem, and now he's making preparations for the **Passover, the central redemptive event, in the Old Testament, where Israel was released from bondage, freed, and made a new people with a covenant.** This is what's going to happen in this wonderful, wonderful Passover celebration. As you look at this in verses seven through 13, *Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. So, Jesus sent Peter and John saying, Go and prepare the Passover for us that we may eat it. And they said to him, Where will you have us prepare it? He said to them, Behold, when you have entered this city, a man carrying a jar of water will meet you follow him into the house which he enters and tell the householder...* So, they make this preparation for the Passover. And then starting in verse 14, Jesus institutes the Eucharist. Now, there's some really interesting parallels here when we talk about the preparation of the Passover and the institution of the Eucharist.

DAVID (Bread and wine): When David came into Jerusalem, in the Old Testament in 2 Samuel 6, remember, he came in and he brought in the Ark of the Covenant, what did he do? He offered bread and wine. So, David offered bread and wine in 2 Samuel 6, the son of David is also offered bread and wine. In first Chronicles back in the Old Testament, we know that David offered bread and wine 1 Chronicles 16. What did David do?

PERPETUAL PRAISE: He tells the Levites to praise God and to give God thanks perpetually. So, praise and thanksgiving were so important in the kingdom of David, that the Levites's were told to do this constantly. Here's what's really interesting in the time of Jesus,

SACRIFICES: the Rabbi's taught when all sacrifices will CEASE, except for one sacrifice, now, there's a lot of different sacrifices in an offerings, bread offerings, all types of different offerings in the Old Testament, all these sacrifices will cease. The **THANK offering** is the only one that will continue. And how do we say thanks?

EUCCHARIST. And so, **at the heart of the Passover meal, at the heart of the Eucharistic celebration, is this idea of thanks, to give thanks to God.** And so that's what Jesus is doing here. And he says, *Do this in remembrance of me.* We have the actual Last Supper in Luke 22: 14-20. And it says, *Do this in remembrance of me.* But notice that right in the middle of it, he says, *One of you is going to betray me.* In fact, let's just look at that. He says, in verse 14, *When His hour came, He sat at table and the apostles with him. And he said to them, I have earnestly desired to eat this Passover with you before I suffer. For I tell you, I shall not eat it until it is fulfilled in the kingdom of God. And he took a chalice...* These words are so familiar to us as Catholics because they've been repeated hundreds of times in our life. But does that mean that we have **re-crucified** Jesus hundreds of times as he has been put to death hundreds of times? No. He was sacrificed once for all time and we enter into that sacramentally, we repeatedly enter into the once and for all sacrifice, sacramental mystery. There's a mystery there. But it's not foreign to the Jews, for them to remember something. The word is **zachar. To remember** in the Jewish tradition isn't just to mentally go back and say, *Okay, I'm going to remember what that must have been like.* That's not how you remember. But you remember by how you remember the Passover, set the table, and enter into it as though we are there. That's how they would do it, set a table setting for Elijah, the whole thing. We remember the Lord's Passover; we remember this love, sacrifice mentally in the Mass, we live it every time we go to Mass. It says, *He took a chalice and when he had given thanks to God,* that thank offering, when he gave things, he said, *Take this, and divide it among yourselves for I tell you that from now on, I shall not drink of the fruit of the vine until the kingdom of God comes. And he took bread.* (This is the bread and the wine.) *And when he had given thanks,* (Eucharist), *He broke it and gave it to them saying, This is my body, which is given for you. Do this in remembrance of me.* So once again, we do that in remembrance of him sacramentally. And likewise, the chalice after supper saying, *This Chalice, which is poured out for you is the new covenant in my blood.* And so, what's Jesus doing?

160 Jesus is fulfilling the old covenant in every way; it's all been pointing to him. He's fulfilling the Old Covenant. And
161 now he's establishing what Jeremiah call a *new covenant*. What happens to the Old Covenant, it's fulfilled. Does he
162 just do away with it? No, he fulfills the Old Covenant, and now is establishing a new covenant not in the flesh and
163 blood of animals, but in his own flesh, and his own blood. And so, *Do this in remembrance of me*. And then in
164 chapter 22, starting in verse 39, Jesus goes to a place that is very familiar, in fact, he takes his disciples to this
165 place often, it's called the garden, the garden of **Gethsemane**, means **olive press**, it's the place where the pressure
166 is on. And this is where Jesus is taking his disciples to pray, they went there, they went there often. This is what is
167 really interesting. We started off our whole journey together, in a garden, the Garden of Eden. And in the Garden
168 of Eden, we had the first Adam and Eve in the garden. We also had them betrayed by an enemy, who acted like he
169 had their best interest in mind. And the first Adam failed. And God raised up a son, Israel, firstborn among all the
170 nations, but they fall short of the glory of God. And so, we see here at the end, God sent His only begotten son, he
171 will do what Israel failed to do, He will also pay the penalty for the broken covenant in Exodus 32, the golden calf,
172 and he, along with his mother, the Blessed Virgin Mary will make right with the first Adam and Eve the knot they
173 tied us in. It will be untied in Jesus and the Blessed Virgin Mary working together. And so, we see Jesus going to the
174 garden, the oil press, and he prays, and he says *The hour has come*.
175 He has taught for three years, he's established his kingdom, he has given us authority in Peter, he has given us an
176 example, even said earlier on in John 2, when his mother said they have no wine, he said, *What do I have to do*
177 *with you, my hour has not yet come*. His hour has come, and he's in the garden. In fact, **it tells us that in this place**
178 **of pressure, his sweat was like great drops of blood, because of the pressure, knowing that the sins of the world**
179 **were about to come on him**. And this is very, very powerful. It's a story of two gardens. There, he says something
180 so important in verses 39 through 46, remember what we talked about earlier, that Jesus is one person, two
181 natures, human nature, and a divine nature, two wills, a human will, and a Divine Will. And here he is about to face
182 the sins of the world to pay the ultimate price. And he says, *Father, if there is another way, nevertheless, this is*
183 **the key. This is where what Paul calls the last Adam, Jesus, this is what he does differently than the first Adam,**
184 **he says, Not my will. But your will be done.** Not that his will was ever contrary to the will of his father, they were always in sync. But he's
185 saying, **not my will. But your will be done.** Not an easier way, not an alternative choice, your will be done, I'll pour
186 myself out for the sins of the world. That's the key, not my will, but your will be done. **He's given himself over**
187 **totally, to the will of the Father.** Then what happens? He is betrayed. He's betrayed by Judas, even said it back at
188 the Last Supper, he said, *One of you is going to betray Me*. Not me! Not me! Not me! And it was Judas. And you'll
189 notice this, it's just a little observation. Judas left Mass early. I didn't write it. But just take note of that's since I
190 started noticing that I have never left Mass early. But Jesus goes, of course to the garden and is betrayed by Judas,
191 and it's kind of in the same way as the first garden. Acting as a friend he kisses the rabbi, and he's betrayed. And he
192 is turned over to the authorities. Now the movement, it can be a little bit confusing (Wanda - See map on last
193 page). At this point, where is he? Before Herod? Is it before Pilot? Who is he before? And there's this movement,
194 he's taken to Caiaphas' house, a high priest, and he's held, and then he's brought to Pilot. He's brought to Pilot, but
195 then Pilot understands that Herod is in town, and he sends them over to Herod. Herod wants to meet Him; Herod
196 ends up sending Him back to Pilot. So, there's this movement that it goes back and forth during this time. But he
197 goes before the council, he goes before Caiaphas, chapter 23. And listen to the dialogue here. This is fascinating
198 what they're accusing Jesus of. Remember when we first started to talk about the Messianic fulfillment, and we
199 were talking about Caesar Augustus, and Caesar worship, and how he was the one who brought the good news,
200 and he was the Pax Romana that brought in the *peace of Rome*. Remember that? Listen to what they say as Jesus is
201 before Pilot. *Then the whole company of them arose and brought him before Pilot. And they began to accuse Him*
202 *saying, We found this man perverting our nation and forbidding us to give tribute to Caesar.* So, here's the
203 leadership in this sort of makeshift trial and they're saying Jesus is *not allowing us to give tribute to Caesar*. That's
204 amazing, and saying that he himself is Christ, the king. And Pilate asked him, *Are you the King of the Jews?* And he
205 said, *You have said so*. And Pilot said of the chief priests and multitudes, I find no crime in this man. But they were
206 urgent, saying, *He stirs up the people teaching throughout all Judea, from Galilee, even to this place*. Then pilot
207 sends them over to Herod. Herod sends them back to Pilot. It's like, what do we do with this guy? And then in
208 verse 13, Chapter 23, Pilot then called together the chief priests and the rulers and the people and said to them.
209 *You brought me this man is one who was perverting the people. And after examining him before you, Behold, I did*
210 *not find this man guilty of any of your charges, any of the charges against him, neither did hear it. For he sent him*
211 *back to us behold, nothing deserving of death has been done by him. I will therefore chastise him and release him.*
212 Listen to what the people say at this point. *But they all cried out together, away with this man, and released to us*

Barabbas. So, what's happening here? Well, there was a custom, every year at the Passover that the Roman government would release someone because it's the Passover. What's the Passover about; the release from bondage. So, every year this custom is to release someone. Now you would think that the average bystander would come to the conclusion that *All right, let Jesus free know. We beat him. We've said all these things. We've got this other guy called Barabbas. He's a murderer. And an insurrectionist, a man of tremendous violence...* And the people started saying. *Release Barabbas.* And pilot say. *I don't find anything worthy of death.* You know, concerning Jesus, *Away with this man. Release to us Barabbas,* a man who had been thrown into prison for an insurrection started in the city and for murder. Pilot addresses them once more desiring to release Jesus, but they shouted out, *Crucify Him, crucify him.* A third time he said to them, *Why, what evil is he done? I found in him no crime deserving death.* And then in verse 24, *So Pilot gave sentence that their demands should be granted. He released the man who had been thrown into prison for insurrection, and murder.* This is incredible. What is taking place? You know, it's kind of interesting, because there's a lot of pressure on Pilot. And there's a lot of pressure on him to do the right thing politically. The card that is ultimately played in one of the Gospels is, *if you release Jesus, Pilot, you are no friend of Caesar.* How do you become someone back in the Greco Roman world and the Roman Empire? How do you become someone? You become what is literally a title of friend of season to title and a friend of season? And how do you become a friend this season is sponsored games, you build temples, you do something that honors Caesar, and then you are given the title as a friend of Caesar. So, this is what's at stake and the people know it. And so, when they sense that Jesus will be released, rather than Barabbas, they play that ultimate card against Pilot, *If you release Jesus, you're no friend of Caesar.* That kind of does it at that point, because having the favor of men and leaders is extremely important. Now, I mentioned to you earlier that they chose the way of violence, and the people said peace in heaven. And at the beginning of Luke's Gospel mentions peace on earth. With that way of peace, the way of Christ has been rejected. It's been rejected. And now they have two people standing before pilot. And I find this so fascinating. And I never saw this in years past until I started looking at the original languages and saw what the name *Barabbas* means. Here you have one man, a murderer and an insurrectionist standing before pilot, guilty to go to hell. And then on the other side, you have the altogether lovely, pure and just Jesus Christ, the Lamb of God. And it hit me when I realized what the Barabbas means. **Barabbas is translated, Son of the Father**, there you have one Son of the Father, guilty on the way to hell, a murderer, a man of violence. Then you have the altogether lovely Son of God. And they said, release Barnabas, crucify Jesus. My friends, I am Barabbas. I am the one who was guilty. And Jesus paid the penalty for my sin. Sometimes I think we think its pixie dust. You know, it's just, you're forgiven. But it isn't. He in reality took my place. I am free and released from my sin. Now he took my sin and paid the penalty when he was innocent. Even when I was a sinner, he took my sin and now he has released me and going forward a little bit we're going to look at that in our next lesson. What is he required to know? Just release others. Forgive and release others for I have released you, I have forgiven you. And so, you can see how heinous it is for me to receive the release of the forgiveness of Almighty God for all of my sins, and to receive heaven. And then say to my fellow brother, I won't release you. How awful that is that yes. And so, I am Barabbas. You are Barabbas, two ways of dealing with the problem, Barabbas and Jesus. Well, then they took Jesus, and the Gospel of Matthew says, *They put a crown of thorns on his head.* And Luke shows Jesus' crown of thorns *harkening back to Genesis 3 with the curse shows him taking on the curses, Jesus is taking on the curses of Adam.* And he's taking on himself, the curses of Israel. In chapter 23, verses 26 through 43, He's crucified, and on the way to that crucifixion, he carries the cross. And Simon of Cyrene comes and helps. He's ordered to actually help him carry that cross. And I like to challenge myself and I like to challenge you, what is our response? Are we going to pick up our cross and follow Christ, he said, *if you want to be my disciple, pick up your cross and follow me.* Remember this on Good Friday as we venerate the cross of Jesus. And that's where we say, *Lord, I will be with you, I will walk with you, I will help carry this.* Some of us know we say, *I'm so grateful for you dying for my sins. I am so grateful, Lord, that You died and I'm on my way to heaven.* How do we show that gratefulness? If we were there, would you do what Simon did? **Would you help him in carrying that cross? You have that opportunity today. I have that opportunity today by saying yes to Jesus and joining my suffering with the suffering of Christ.** Now I want to read a text to you from Galatians really quickly here. Galatians 3:13-14 is going to talk to us about the sacrifice of Jesus on the cross and what that means in relationship to Abraham and the three promises. Remember, in Genesis 12. *I'll give you land, a royal dynasty, and worldwide blessing.*

1. The royal dynasty was established in 2 Samuel 7 with the covenant with David,

2. Worldwide blessing now, through Jesus Christ is this new and everlasting covenant is opened up to the whole world.

Listen to what Paul wrote to the nations in chapter three and verse 13, *Christ redeemed us from the curse of the law, having become a curse for us. For it is written, cursed the everyone who hangs on a tree, that in Christ Jesus, the blessing of Abraham might come upon the Gentiles that we might receive the promise of the Spirit.* So, the promise has come on to us, the Gentiles through the cross of Christ. Jesus rose from the dead, didn't He? He was buried in a tomb and in Luke 23:53 you're all familiar with Joseph of Arimathea, right? He's the one who ended up asking for Jesus' body and they laid him in a tomb. And he's the one that was really given custody at that point. Listen to what it says here, *Now there was a man named Joseph from the Jewish town of Arimathea. He was a member of the Council, a good and righteous man who had not consented to their purpose and deed. And he was looking for the kingdom of God. This man went to Pilot and asked for the body of Jesus. Then he took it down, (took the body off the cross), and wrapped it in a linen shroud and laid him in a rock hewn to where no one had ever been laid. It was the day of preparation.* So, Joseph of Arimathea takes the body of Jesus, wraps the body in linen and lays it in a rock. You know what's interesting about that is *the language that is used there is the language that is used at the beginning of Luke's Gospel, when it talks about the Blessed Virgin Mary, taking the baby Jesus, and wrapping him in swaddling clothes and laying him in a manger.* Now we think of a manger as this little wooden crush scene, but a manger would be made out of stone where the animals would feed. And so, you have these bookends, you have the gospel starting off with the Blessed Virgin Mary, gently wrapping the baby Jesus in linen and laying him in a manger. At the end Joseph of Arimathea taking the body of Jesus off the cross and wrapping him in linen and laying him on a rock. What do they have in common? *They speak of the how vulnerable Jesus is that he came to earth as a baby in the arms of a loving mother, loved the world, and then is laid in the tomb.* Do you know what happens? Three days later, from the empty tomb, He rises from the dead defeating death, hell, and the grave. And then after he rises from the dead, and I would really, really encourage people to read Corinthians because Paul makes this whole argument that if Christ wasn't crucified and died and rose from the dead, then your faith is in vain, because Christ rose first defeating the enemy, will rise as a second fruits, we will rise to well, real quickly in Luke 24, after he is crucified and put into the tomb, and they go to the tomb and they find it empty. There's two people on the road Emmaus, and this is fascinating. They're on the way to Emmaus and they are discouraged. They're discouraged, heads hung low walking away from Jerusalem. And Jesus joined some Cleophas and someone else. And some believe it's a husband and wife. And Jesus joins them, and I love it. He's talking to them and engages them in conversation. And I love what they say they say, *Are you the only one in Jerusalem that doesn't know what's happened these last few days?* And Jesus says, *What?* And they start to explain about what happened to Jesus. And then it says in verse 27, *and beginning with Moses and all the prophets, he interpreted to them in all the scriptures, the thing concerning himself.* So, remember, *we've been talking about this the whole time that it all points to Jesus, it finds its fulfillment in Jesus.* And so, here's Jesus, explaining to these people how all of this had to happen, how he had to die and be buried and rose from the dead. What *a tape series,* huh? What a phenomenal teaching to listen to Jesus explaining all of this, and later, they said, *our hearts burned within us.* But here's what I want wanted to see is that they were walking away from Jerusalem, *they lost their story, it wasn't making sense.* But it was when Jesus explained Moses and the prophets and the Psalms and he explained them, he was the one that it was all speaking about. And he fulfilled all of this, that *their eyes were opened in the breaking of the bread.* Because he was invited, to stay with them, and in the breaking of the bread, Eucharist, their eyes were open. And the story was explained. And I love it because it ends with them going back toward Jerusalem. How many of us know people today that have left the Catholic Church, because they can't make sense of things. It doesn't seem to make sense, and they are leaving and walking away. My friends, we need to tell them the story, the plan, and how it finds all of its fulfillment in Jesus Christ. When we do that, and we tell people, the plan and the story, we see people coming back to the church, coming back to faith in Jesus Christ. It all makes sense, with Jesus. And then something kind of interesting, very interesting, in fact, is that in the main road event, in Luke 24, we see the, the structure of the Mass,

1. TEACHES: Jesus teaches,
2. EUCHARIST: Gives them his word, which is the Liturgy of the word, the first part of the Mass, and then he second of all breaks bread. And that's the Liturgy of the Eucharist. And it's in the breaking of the bread that the eyes are opened up.

And that's what we go through and every Mass, we listened to his word, and then there is the Liturgy of the Eucharist. Well, after that, in chapter 24, verses 36 through 49, Jesus appears to the disciples, and of course, he opens up their minds. So, let's conclude this, why did Jesus come? Well, he came,

1. Die for our sins: certainly, to die for our sins, to deal with the original sin and the mess we got ourselves into with Adam
2. Pay for broken covenant: ...and he came to pay the price for the broken covenant with Israel,
3. Establish His Kingdom: he came to establish His kingdom and rule as King of the universe
4. Establish His Authority: came to establish his authority in the papacy,
5. Established Sacraments: he claimed to establish the seven sacraments where we can continue to have an encounter with him,
6. Establish His Church: came to establish His Church, **the great Exodus has begun, not from Egypt, but from sin and bondage.**

And we're going to see in our next session, we're going to see in the next session, after going through all of this, we're going to see that the story doesn't end here, but he's going to give the responsibility to that early church to go into all the world and preach the gospel and make disciples. In fact, Matthew's Gospel is how he ends this, he says, *Go into all the world and make disciples, teaching them to observe all that I commanded you. And lo, I will be with you always, even to the ends of the earth.* And so that's the **great commission**. That's what we are called to do.

In our next lesson, we will see that the early church takes up the call, filled with the Holy Spirit, and they will go out and they will begin to do the works of Jesus, just like Jesus fulfilled all righteousness by recapitulation, reliving Israel's story. The early church, as we're going to see, is going to go forward by reliving the life of Christ and being Christ to the world.

Let's pray. In the name of the Father and the Son and the Holy Spirit. Amen. Lord, as you said, the very end of Luke's Gospel you are witnesses of these things. Lord Jesus, we pray that you would give us the strength to go out into the world and be witnesses of your resurrection, and to go out into the world and proclaim freedom and release to the captives. We thank you for your eternal sacrifice. You have set us free. You have given us life. Praise be to God. Name of the Father and the Son and the Holy Spirit.

Transcribed by <https://otter.ai>

2 THE GAME of the KING

In the Roman Army the soldiers would be stationed all over the known world, many times very far away from home. It was often a boring job as the day-to-day routine played itself out. While Judea was a volatile province it was still probably a pretty boring job being a legionnaire from day to day and so the soldiers played games to pass the time. On the floor of the Antonia fortress in Jerusalem (today a convent – The Sisters of Zion – is built over the site) which is where Jesus was tried by Pilate, archeologists have found the markings of the game known as The Game of the King. It was played with sheep's knuckles as dice, and they would roll those dice on a playing board. The soldiers would pick one of their own and make him the "king". They would give him robe, a crown, a scepter, and they would pay homage to him.

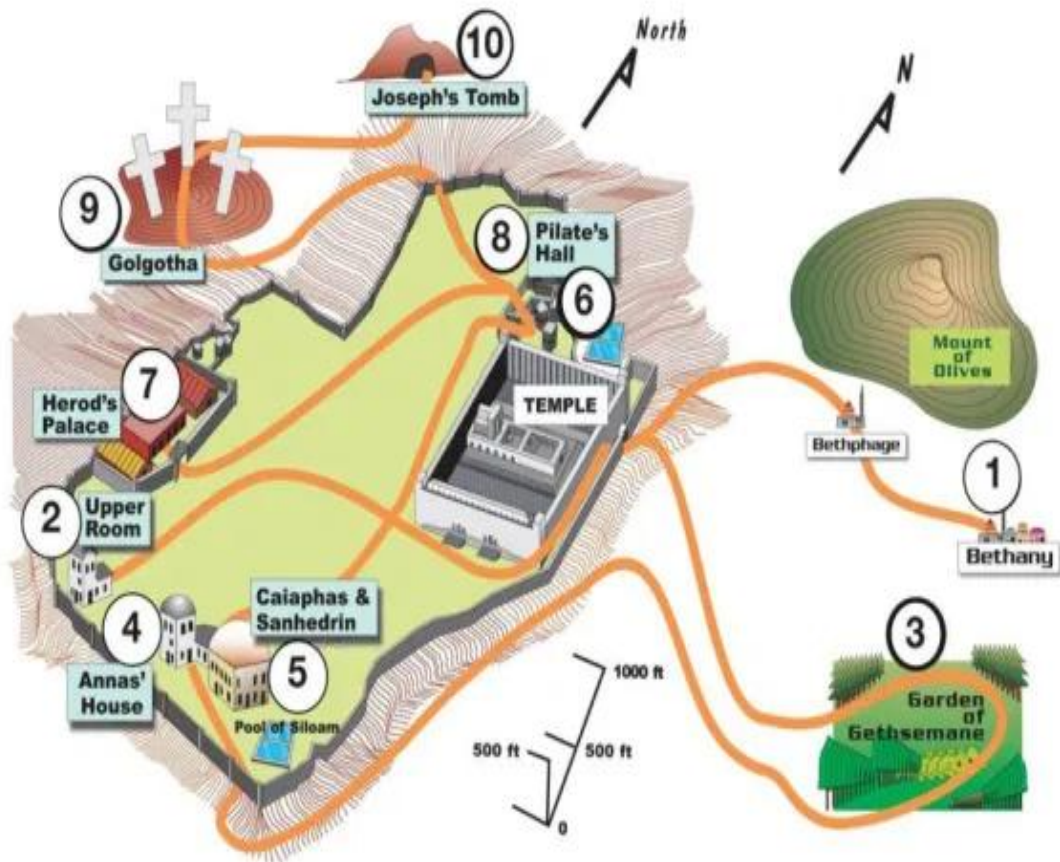
A short study on a brutal game that Roman soldiers played, likely with Jesus as their target.



Game of the King playing board

During the course of the day the soldiers would gamble for all of his possessions – clothes, wife, home back in Rome, etc., culminating in gambling for who got to kill him. These Roman soldiers would pick some poor hapless new recruit and they'd make a game out of killing him. A terrible initiation ritual, but it shows you the brutality of the Roman legions. Most of them weren't nice people. Somewhere along the way, perhaps Caesar Augustus in his sweeping reforms, outlawed the playing of the game because it was hurting morale and he was losing good troops, so the soldiers then moved to using condemned prisoners. Now enter the condemned prisoner, the rabbi Jesus. He was made to look like a king by being given a robe, a crown, and a scepter. He was then mocked, beaten, spit upon, while they pretended to pay homage to him. Eventually all of his belongings were gambled on as they "cast lots" which was done with sheep's knuckle dice and they killed him.

It's amazing that the reason the soldiers were all called together was to play this game with the condemned Jesus, but it served God's eternal plan in ways they couldn't have comprehended. First, it fulfilled prophecy. He was beaten and hurt for our sins (Isaiah 53) and they gambled for his clothes (Psalm 22:18). Second, it brought them together and caused them to do all the things in the right order as to start the triumphal procession like we talked about in class. It's amazing that God would have things set up so perfectly that this game the soldiers played allowed for Mark to write to those Christians in Rome and fully compare – line by line, detail by detail – Jesus' walk to the cross like the Caesar's in Rome.



Jesus' Journey from Bethany to Golgotha