

MARRIAGE AT CANA

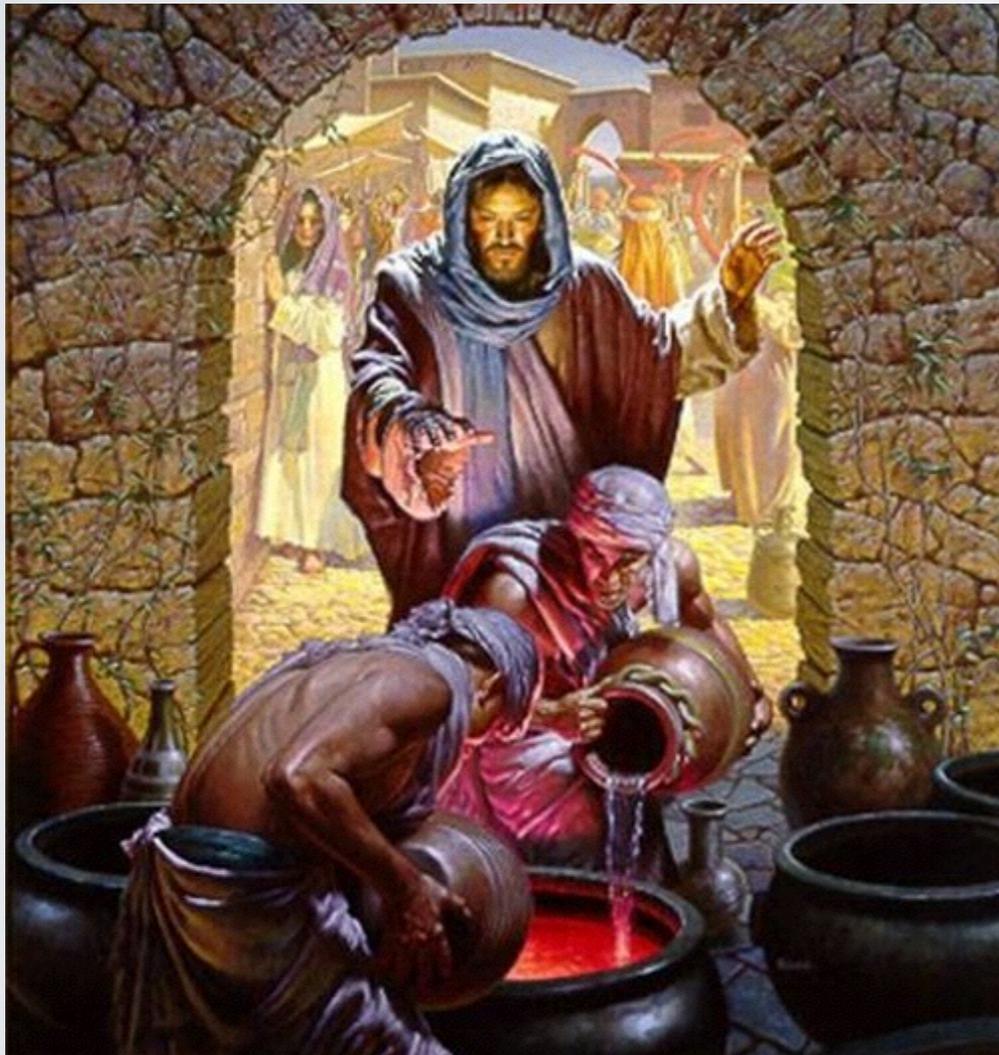
John Chapter 2: 1-11

CANA

- Cana is located 4 miles northeast of Nazareth
- St John's silence on St Joseph consistent with the tradition that **St Joseph predeceased Jesus' ministry.**
- Wedding Feasts generally lasted a week
- In the course of **wedding celebrations**, relatives and friends would come to greet the newlyweds; even people passing through could join in. **Wine was regarded as an indispensable element in meals and also helped to create a festive atmosphere.**

IMAGINE

CANA THEMES



- **Creation** Imagery reveals the appearance of the New Adam.
- **Purification / Baptism** Imagery continued at the Wedding
- **Gebirah** Theme present
- **Mosaic** Typology

CREATION

Seven Days of
Creation in Genesis
and John's Gospel

Jesus the
new Adam



LEADING TO THE FEAST

- John 1:1 - “In the beginning reminiscent of Genesis (Jesus is In the beginning - first in time and first in power - highest).
- St Paul captures this in Col 1:15. Though we are created in the image of God, Jesus is the image of the living God)



LEADING TO THE FEAST

- St John deliberately creates the echo of a **new creation in the Messiah**, now that He becomes flesh.
- He was **the Word that brought the first creation into being**. Now he will redeem what He created.
- **Thomas Aquinas Observes:**
The Old creation establishes the **order of Nature**.
The New Creation infuses that **order with Grace**.

LEADING TO THE FEAST

- **In John Chapter 1 - verses 29, 35, and 43** - John maintains the creation imagery and theme.
'the next day ...' 'the next day ...' 'the next day ...'
- **verse 29 this is the second day**
A Lamb that takes away the sins of the World makes his appearance. A voice from Heaven speaks. The Father has a Son. A dove descends and hovers over the waters. In those same waters Man will become a new creation.

LEADING TO THE FEAST

- **verse 35 this is the third day**
John the Baptist directs Andrew, and the other to follow Jesus. Andrew finds Simeon, who is introduced to Jesus. Simeon will be called Kephas.
- **verse 43 this is the fourth day**
Philip and Nathanael. Follow me. Come and See.
“You are the **Son of God**. The king of Israel.”
With 5 disciples, Jesus is a Rabbi.

LEADING TO THE FEAST

Genesis 1	John 1 and 2
In the beginning	In the beginning
Let there be light	The light comes into darkness
The Spirit hovers over the waters	Spirit hovers over the waters
Creation is depicted in 7 days	Describes work of new Adam in 7 days
A woman	A woman

LEADING TO THE FEAST

- Nathanael sees Jesus as the **Son of God**.
- In Hebrew thought, **Adam was the son of God** - see Luke 3:38*
- **Jesus is the New Adam**, the recapitulation of a *new creation theme*.
 - We will die with him and rise with him in **Baptism**, as a new creation. (Rom 5 and 6)
 - Who might be the **New Eve**?

WEDDING AT CANA

Read Jn 2: 1-12



- Its time for the new Adam, the Lamb who is a King, to attend a wedding feast.
- a Woman - His mother, the mother of a King, a Gebirah - is also there.

FUN STORY

- Do the stewards expect any blame for obeying Jesus?
- Do they worry about losing their jobs?
- Why do they fill the jars to the brim?
- Did they laugh at the idea that the chief steward was going to be drinking from foot-washing jars?
- Were they shocked to hear the steward say this is “the best wine”
- When did they notice it was red and not dirty water?

WEDDING AT CANA

- In John Chapter 2 -
 verse 1 - On the third day ...
- We last saw a reference to a day, in verse 43 when it was the 4th day.

So what day is this now if we follow John's chronology?

3rd and also the 7th

WEDDING AT CANA

- St John is showing that the **Marriage at Cana**, Jesus first sign, is the **high point of his seven day creation week** of the new Covenant.
- This also points to St John's later work, the book of **Revelation** - where the culmination of salvation for this New Creation is also a wedding, the **Wedding feast of the Lamb**. **Rev 19:7-10**
- *There*, Mary and the apostles, and all the invited guests of the Lord (the church) will also be present.

SIX STONE PURIFICATION JARS

- These six stone jars, we are told are **related to Jewish Ceremonial Washings.**
- In the Greek, these are called **hex hydria lithinos** (six waterpots of stone)
- Here, 450-675 liters (120-180 gallons)
- Purification rites were cultural customs, and their requirement flowed from the law of Moses.

PURIFICATION

Nu 19: 11-13, 19

- To be made clean, after touching a dead body - the person **must purify himself on the 3rd and the 7th day.** St John is deeply aware of this command.
- **verse 13 - indicates sprinkling (*baptismoise* in LXX) of water makes a person clean. (See also Ez 36: 25-27*)**
- This, of course, prefigures and continues St John's theme of **baptism.** **On this 7th day of John's account, the purification (restoration cf v. 13) of Israel begins.**

BAPTISM IMAGERY

- A reading of St John's Gospel indicates that **Baptism imagery is present in the first 4 chapters:**
 - Ch 1 - The Baptism of Jesus at the Jordan
 - Ch 2 - The Wedding of Cana
 - Ch 3 - The encounter with Nicodemus
 - Ch 4 - The Living water for the Samaritan Woman

REBUKE OF MARY



“They have no wine”

“O woman, what have you to
do with me?

My hour has not yet come.”

“Do whatever He tells you.”

JEWISH IDIOM

- Lets look at the Jewish idiom
what have I to do with you
- in Greek written as: **TI EMOI KAI SOI**
- At first blush it seems to imply:
Go away or Leave me Alone.
- As such it could appear to be a rebuke of Mary.
Don't be a buttinski - Why is this my problem?
- Studying the phrase, gives us its true meaning.

JEWISH IDIOM

Gen 23: 10-16

- **Gen 23:15** - 400 shekels of silver - what is that between you and me - as long as you can bury your dead.
- The phrase implies **no conflict**. Ephron uses it as a way of saying: **Done, I will do / accept as you propose.**
- **Ephron then receives the 400 shekels** of silver as Abraham suggested.

JEWISH IDIOM

1 Kings 19:19-21

- **1 Ki 19:20 - Go Back!** (Have I done anything to you?)
What is this between you and me?
- The phrase again implies **no conflict**. Elijah uses it as a way of saying: **Go, I accept what you propose.**
- **Elisha then goes back, kisses his parents goodbye** and then returns to follow Elijah - burning and slaughtering all that might have kept him from following the prophet.

JEWISH IDIOM

Luke 8: 26-33

- **Luke 8:28** - What have you to do with me, Jesus, son of the Most High God? I beg you, do not torment me!
- The phrase again implies **no direct conflict**. The Demon, in the man from Gerasenes, understands he must comply with whatever Jesus asks of it, so he pleads for mercy - “I beg you don’t torment me.” **I know I must do what you say, even if would not have been my wish.**
- **Jesus then permits Legion to enter swine.**

JEWISH IDIOM

Mark 1:21-28

- Mark 1:24 - ... he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us?”
- The Demon understands he will comply with whatever Jesus asks of it, so he seeks to know its fate. I know who you are and therefore I must do what you say, even though you have yet to say anything to me!
- Jesus then says: “Quiet! Come out of him!”

JEWISH IDIOM

- The parties to the discussion have a different status but some sort of relationship to each other. They have a divergence of their initial view.
- The one who says *ti emoi kai soi* ends up understanding the need for agreement. In fact it is the language of conceding to the other.
- The one who agrees, did not really want to agree but knows he will, in part due to the nature of their relationship to each other.

REBUKE OF MARY ?

“They have no wine”

“O woman, what have you to
do with me?
My hour has not yet come.”

“Do whatever He tells you.”

- Given the idiom is used, what do you expect Jesus to do?
- If it was a rebuke of Mary, what would you expect Jesus to do instead?

JEWISH IDIOM

- Jesus is reluctant to agree with His mother. His hour has not yet come.
- Jesus acknowledges by His response, that He agrees even though He would not have chosen this place or time or event to begin his ministry.
- **BUT**, in short He is saying: “Fine. I will do it.”
- She can then say: “Do whatever He tells you.”

JEWISH IDIOM

- In the Hebrew the idiom is: **Mah-Iliy Walakh**, which means: **“We have a covenant, you and I.**
- Hence the covenantal relationship - a familial tie even apart from a blood relation - implies more than an agreement (contract). The covenant is honored by both as the basis for settling their differences!
- Jesus and his mother, where in a covenant relationship that superseded her status as mother. **She was the second Eve, a Gebirah, mother of the New Moses** -and only finally his birth mother.

“O WOMAN ...

- St John further explains Mary's role in this initial stage of a new Creation. “Woman“ is the language of Genesis. Here, Mary is the woman of Genesis.
- The new Adam, sinless - has a request from a Woman. Consenting, thus His public ministry is launched.
- The new Adam, will again refer to his mother as Woman, while on the cross. Thus His ministry ends.
 - Genesis 3:15 fulfilled. Redemption is accomplished.

THE CONFIDENT GEBIRAH

Review



- 1 Kings 1 - wife of King
- 1 Kings 2 - mother of King
- Legitimacy of subsequent Kings: 2 Kings: 18:2 at 21:1; 21:19; 22:1; 23:31; 23:36; and 24:8-15
- and Jer 13:18



GEBIRAH REVIEW

- Gebirah means?
- Who was the Gebirah in the Kingdom of David?
- As a wife, what did she do as she entered the Kings Court?
- As a Gebirah, what was different?
- Where did the Gebirah sit when court was in session?



GEBIRAH REVIEW

- What were the two roles of the Gebirah?
- What do we learn from Adonijah, Bathsheba, and Solomon in 1 Kings 2:13 and following?
- If the King was young, who effectively ruled in his stead?
- Were all Gebirahs good Queens?
- What famous person used the term “Gebirah” in Jer 13:18?



GEBIRAH

- You would expect the following at Cana, **if Mary is acting as a Gebirah** historically did:
 - **She would intercede** for the couple, to her son the King - knowing that they would not have such access.
 - She would know **Jesus would not refuse her.**
 - **Jesus would in fact not refuse her.**

THE NEW MOSES



THE NEW MOSES

- **Mosaic symbolism** as **St John borrows from Exodus and Passover**, when Moses was given the power to perform miracles to **perform signs to display the power and glory of God**.
- the phrase: “*This, the first of his signs* is lifted almost verbatim from Exodus, chapter 4.
- **Moses turns the Nile water into blood.**

THE NEW MOSES

- But not just the Nile River.
- Read **Exodus 7:19***



- Vessels of Stone
 - their water turned to **blood!** see again John 2:6 *

THE NEW MOSES



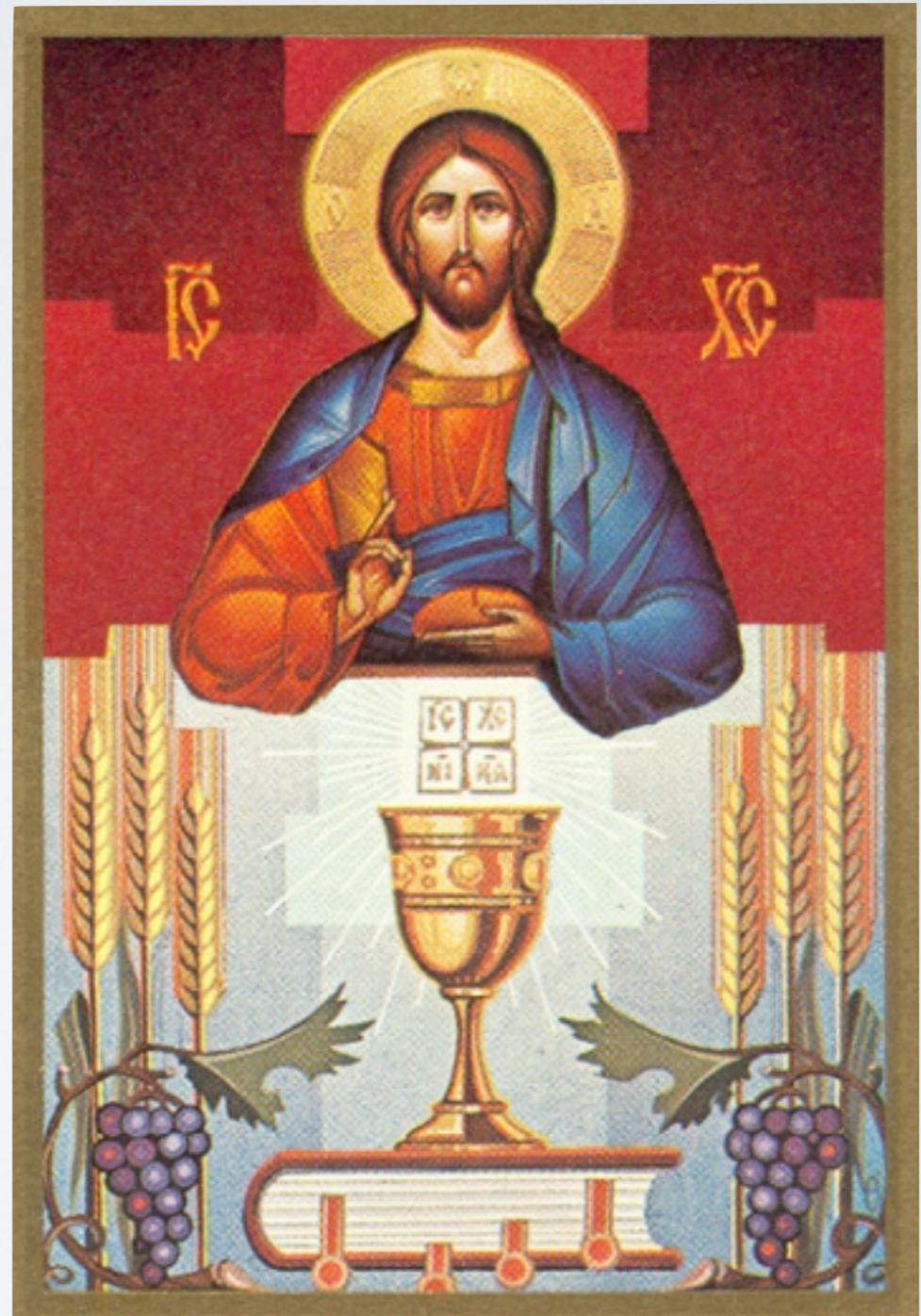
- In the story of Cana, the water of stone jars is turned into wine - wine in the old testament is the **blood** of the grape. (Gen 49:11)*



- Gen 49 contains a great messianic prophecy.
See verses 49:8-11*

THE NEW MOSES

- Here, one might think Moses is greater than Jesus... **Moses turned water to blood.**
- Jesus only turned water into wine.
 - **but** ... Passover is coming ... (Jn 2:13)

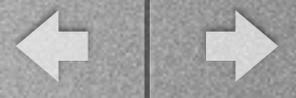


WEDDING AT CANA

- Now that His public ministry is launched at Cana - Jesus is portrayed as the new Adam, the Son of David, and the new Moses.
 - As the new Adam interacts with the Woman
 - As the Son of David interacts with his Gebirah
 - As the new Moses performs his first sign - water into wine/blood

WEDDING AT CANA

- Jesus blesses marriage, by choosing a wedding for his first sign.
- Consistent with the creation theme, He blesses the union of the man and woman.
- The first mitzvah - Gen 1:27-28
 - “God created man in his image, in the divine image he created him, male and female he created them. God blessed them saying: Be fertile and multiply; fill the earth and subdue it.”



“THE HOUR”

... is coming





“The HOUR...”

- The **Gospel of John** speaks several times of “the hour” that is coming ...
- What is the **significance** of this cryptic reference to “the hour?”



“The HOUR...”

- St John refers to it twice - as a source of the phrase, in his narrative in the Gospel of John to explain why He was not arrested.



“The HOUR...”

- The **first time** St John refers to the hour, he states:
- “So they tried to **arrest** him, but no one laid a hand upon him, because his hour had not yet come.” (Jn 7:30).



“The HOUR...”

- The **second time** St John refers to the hour, he states:
- “He (Jesus) spoke these words while teaching in the treasury in the temple area. But no one **arrested** him, because his hour had not yet come.” (Jn 8:20).



“The HOUR...”

- In John 7:30 and John 8:20 we have a confirmation of the ‘plain meaning’ of the phrase “the hour” of Jesus.
- It is **plainly the hour when Jesus would be arrested, and thus suffer his passion and be crucified.**
- Also, **these phrases bear witness that Jesus was in control and that no one would be able to take control from him and bring about the Hour, until Jesus permitted!**



“The HOUR...”

- Yet there is much more to be understood here.
- To see the additional spiritual meaning, we need only look at Jesus, and his FOUR utterances of the same phrase -regarding “his hour!”
- What additional insights does Jesus give us?



The First utterance

John 2:4 - Marriage at Cana

- At a wedding, Mary tells her son: “They have no wine.”
- **Jesus** said to her: “**Woman, how does your concern affect me? My hour has not yet come.**”
- The story continues but **Jesus provides wine** for the marriage feast.



The First utterance

John 2:4 - Marriage at Cana

- **Logical inference:** When “His hour comes” Jesus connects the event of his hour with providing wine, the best of wine.



The 2nd utterance

John 4:21-23 - Meeting the Samaritan Woman

- Jesus is conversing with a Samaritan woman. Her ancestors as part of the Northern Kingdom (10 tribes of Israel) had worshiped on a particular mountain.
- We know this mountain to be Mt. Gerizim



The 2nd utterance

John 4:21-23 - Meeting the Samaritan Woman

- The Samaritan woman observes that Jews, like Jesus, worship in Jerusalem.
- Jesus says to her: “Believe me, woman, **the hour is coming** when you will worship the Father neither on this mountain or Jerusalem.”
- “... **But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and Truth;**”



The 2nd utterance

John 4:21-23 - Meeting the Samaritan Woman

- **Logical inference:** When his hour comes, **worship will no longer be by sacrificing animals** in either mountain.
- There will be a **new type of worship**, new to Jew and Samaritan alike, where the Father will be worshiped **in Spirit and in Truth**.



The 3rd utterance

John 5:25 - The Word of God

- Jesus is preaching about the alignment of mission with the Father.
- Jesus explains that the **as the Father raises the dead and gives life, so the Son gives life to whomever he wishes.**



The 3rd utterance

John 5:25 - The Word of God

- Jesus explains that the Father has entrusted him with judgment. **To hear and believe in the words of the Son is to have eternal life.**
- “Amen, Amen, I say to you **the hour is coming ...** when **the dead will hear the voice of the Son of God, and those who hear it will live.**”



The 3rd utterance

John 5:25 - The Word of God

- **Logical inference:** When his hour comes, there will be a new way to hear the Word of the God, as the Word of the Son, and those who hear and believe will pass from death to life.
- This final revelation will moot the need for further revelations and prophets.



The 4th utterance

John 12:23 - The discourse over the Greeks

- Some Greeks who had come to Jerusalem to worship at the Passover feast, approach Philip, the Apostle, and request the ability to see Jesus.
- Philip and Andrew, both having Greek names, pass on the request to Jesus



The 4th utterance

John 12:23 - The discourse over the Greeks

- **Jesus** launches into a discourse that initially seems unrelated to the request ...



The 4th utterance

John 12:23 - The discourse over the Greeks

- Jn 12:23-27 - **Jesus** answered them: "**The hour has come** for the Son of Man to be glorified. Amen, amen, I say to you, **unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit.** Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life.



The 4th utterance

John 12:23 - The discourse over the Greeks

- Jn 12:23-27 - Whoever serves me must follow me, and where I am, there also will my servant be. **The Father will honor whoever serves me.**
- "I am troubled now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour.



The 4th utterance

John 12:23 - The discourse over the Greeks

- Philip and Andrew must have been puzzled, for they had simply asked Jesus if He would meet with the Greeks ... but what follows in Jesus' discourse gives us the last piece of the puzzle regarding the spiritual meaning of "the hour!"



The 4th utterance

John 12:23 - The discourse over the Greeks

- **Logical inference:** When his hour comes, **Jesus** will be like a grain of wheat, that when dies will produce the kind of fruit that will give eternal life.
- What is the fruit that a grain of wheat, dies to produce? **Bread!**



Recapping “the hour”

When **Jesus' hour** comes He will:

- (1) Provide the **best of wine**;
- (2) Provide a **new worship system**;
- (3) Provide a method by which **His Word will be heard as the Word of God**;
- (4) Provide **bread** which is the fruit of his death - **to Jews and Greeks alike** - all who wish to see Him.



The Last Supper is the First Supper

- When do we have a **worship service** that is a **Passover meal**, that is one hour, where **we hear His word read** with the power of saving the spiritually dead, where the **sacrificial elements are *not animals*** killed in the temple on a mountain, but the **best wine and bread** provided by Jesus?



The Last Supper is the First Supper

- *When* does he **take bread**, the fruit of dead wheat, and call it His body that must die so others can live? *When* does he call the best wine, **the wine** that He call His blood shed for our salvation.
- *When* does he institute this new worship service and give command *that it be done in Remembrance* (*anamnesis*) of Him?



The Last Supper is the First Supper

- The Last Supper is the first Mass - which we celebrate as He commanded. “The Father will honor whoever serves Jesus.” (Jn 12:26).
- The bread, a partaking in His body and the wine, a participation in His blood. (1 Cor 10:16-17)
- Those who eat the Bread that is His Body and drink his Blood will have eternal life, and He will raise them on the Last day. (Jn 6:53).

FIRST PASSOVER

CLEANSING THE TEMPLE

- After a few days in Capernaum ...
- **Jesus goes up to Jerusalem**
 - The first Passover in John's Gospel
 - Jn 2:13 to 4:42



CLEANSING OF THE TEMPLE

John 2:13-22

Mk 11:15-17

- (Mark 11 is very representative of Lk 19:45-46 and Mt 21:12-13)
- There are **distinct differences** in the account of the Synoptics and the account in John.

CLEANSING OF THE TEMPLE

St John	Synoptics
sold sheep and oxen	doves
whip of cords	
money changers	money changers
drove them out	drove them out
take these things out	
stop making it a Marketplace	made it a den of thieves
zeal for your house	
destroy this temple	

CLEANSING OF THE TEMPLE

ONE STORY OR TWO?

- Time frame of each (John 2:20)
- Lexicon argument - (Common words)
- Distinctive features

Majority view: One event

Minority view: Two events

TAKING THE MINORITY VIEW

- **IF** we look at this as two events we have:
 - The *Johannine* account occurs in the first Passover of the Public Ministry - serving as a **warning**.
 - The *Synoptic* account occurs just prior to the final (third) Passover of the Public Ministry - serving as a **judgment**.
- Both flow from the prophecies of **Jeremiah 7 & 26** and of **Psalm 69**.

CLEANSING OF THE TEMPLE

Jeremiah 7: 1-15

- v 1-7 Warning - Stop what you are doing.
- *If you want the LORD to remain:*
 - Reform your ways and deeds
 - Its not enough to trust that you go to Temple
 - Deal Justly with neighbor, Don't oppress resident aliens, orphans and widow. Refrain from Idolatry.

CLEANSING OF THE TEMPLE

- v 8-15 Warning - **IF don't Stop** what you are doing.
- *The LORD will not remain:*
 - because of misdeeds
 - because you did not listen
 - I will do to this House what I did to Shiloh

CLEANSING OF THE TEMPLE

- **Shiloh** is where the Meeting Tent had stood before the temple had been built at Jerusalem, and was at that time the center of worship for the Israelites. (Joshua 18:1).
- The **Ark of the Covenant** was inside the Meeting Tent.
- The Israelites came to believe that if the Ark was physically present with them, they were invincible.
 - The presence of the Ark meant God remained with the Israelites.

CLEANSING OF THE TEMPLE

- They were not faithful to the Lord in their conduct and service, but they put their trust in the Ark apart from their conduct, and so they believed they would *prevail* in battle against the Philistines.

They were wrong.

- It was at Shiloh where the Ark of the Covenant was captured by the Philistines and the unfaithful people of Israel defeated. (1 Samuel 4:10-11).

CLEANSING OF THE TEMPLE

- Eli had thrown the Ark into battle, believing that the Ark was so precious to God, that no enemy could prevail against those who possessed and relied on the Ark for protection.

That was certainly a mistake.

- Eli grieved the loss of his sons and the loss of the Ark of the Covenant to gentile conquerers - he died of a broken neck.

CLEANSING OF THE TEMPLE

- **Jeremiah warns that God would do likewise with Jerusalem and the temple.** (Jeremiah 7:13-15).
- That is, just as He had withdrawn His protection from Shiloh and allowed the Ark to be captured, **He would withdraw His protection from the temple** and allow it to be captured as well.
- This because of Judah's **failure to hear God, though he had spoken to them untiringly.** (v. 7:13).

CLEANSING OF THE TEMPLE

The **WARNING** in the Gospel of **JOHN**

- St John states:
 - Jesus found them in the Temple area
 - He made a whip and drove the merchant's out
 - and said: "Take these out of here, and **STOP** making my Father's house a marketplace." **Jn 2:16**

CLEANSING OF THE TEMPLE

The **WARNING** in the Gospel of **JOHN**

- St John states:
- Jesus found the temple area
- He made a whip and drove the merchant's out
- and said: “Take these out of here, and **STOP** making my Father's house a marketplace.” **Jn 2:16**



CLEANSING OF THE TEMPLE

The WARNING in the Gospel of JOHN

- St John also states his disciples recalled:
 - the words of Scripture: **“Zeal for your house will consume me”**.
 - This is an indirect quote from Psalm 69.
 - **Read portions of Psalm 69* Note v. 10**

CLEANSING OF THE TEMPLE

The WARNING in the Gospel of JOHN

- St John documents the request for a sign:
 - What sign can you show us for doing this?
 - “Destroy this temple and in three days I will raise it up.”
 - Spiritual or Natural meaning?

CLEANSING OF THE TEMPLE

The WARNING in the Gospel of JOHN

- What Temple? Both are prefigured here.
 - Jesus filled with the Holy Spirit, possessed the shekinah glory of God. He is the true Temple.
 - He is the fulfillment of what the Temple pointed to.
WARNING: Destroying His body will condemn that generation and bring Judgment upon the Temple building in Jerusalem. Remember Jer 7:13

CLEANSING OF THE TEMPLE

The WARNING in the Gospel of JOHN

- What Temp

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Temple building in Jerusalem. Remember Jer 7:13

Implication of
1 Cor 6: 15-20*

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CLEANSING OF THE TEMPLE

The JUDGMENT in the Gospel of MARK

- Let's turn to St Mark 11:15-17
 - Here we will see that **three years later, they have not stopped using the Temple as a marketplace.**
 - “Is it not written ... ‘My house shall be called a house of prayer for all peoples?’ (Isa 57:7)
 - ‘But you have made it a den of thieves.’” (Jer 7:11)

CLEANSING OF THE TEMPLE

The JUDGMENT in the Gospel of MARK

- Jesus **invokes** Isaiah 57:7 and Jeremiah 7:11
 - and in so doing, **pronounces Judgment on the Temple and the chief priests and scribes who permitted it.** (Mk 11:17-18).
 - Note the chief priests and scribes who heard of it, **sought to put Jesus to death.**
 - Now **lets read Jeremiah 26:1-9***

CLEANSING OF THE TEMPLE

The JUDGMENT in the Gospel of MARK

- Jesus **invoked**

- and in so
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(Mk 11:17)

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- Now **lets read Jeremiah 26:1-9***

Parallels between
Jeremiah and
Jesus?

in the Temple
mitted it.

heard of it,

JEREMIAH 26

- v.2 - Stand in the court yard and speak to all the people.
- v.3 - Perhaps they will listen and turn back
- v.5-6 - If you don't listen and disobey I will treat this house like Shiloh.
- v.8 - When done speaking the priests said he must be put to death.
- v.9 - Why do you say this House will be destroyed.
- v.9 - ... and all the people gathered around Jeremiah in the house of the Lord.

JEREMIAH 26

- v.2 - Stand in the court yard

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Mark 11:18 “The chief priests and the scribes came to hear of it and were seeking a way to put him to death, yet they feared him because the whole crowd was atonished at his teaching.”

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EARLY BELIEVERS

- Cryptic yet explainable.
- many **believed because of signs**
 - (natural faith - I believe because I see)
 - they knew because they saw signs
- Jesus knew of this faulty faith.
 - the faith that saves will be supernatural.

John 2:23-24

EARLY BELIEVERS

- Cryptic yet explainable.

John 2:23-24

- many **believed because of signs**

St John uses these two verses to
transition to the next account:
Jesus' encounter with Nicodemus

- the faith that saves will be supernatural.

HE CAME TO JESUS AT NIGHT ...

John 3: 1-21

**NICODEMUS
MEETS JESUS**



MAN

- 2:23 Now when he was in Jerusalem at the Passover, in the feast day, **many believed** in his name, when they saw the miracles which he did.
- 2:24 But Jesus did not commit himself unto them, because he **knew all men**,
- 2:25 And needed not that any should **testify of man**: for he knew what was in **man**.

MAN

- 2:23 Now when he was in Jerusalem at the Passover, in the feast day, **many believed** in his name, when they saw the miracles which he did.
- 2:24 But Jesus did not commit himself unto them, because he **knew all men**,
- 2:25 And needed not that any should **testify of man**: for he knew what was in **man**.
- 3:1 There was a **man** of the Pharisees, named Nicodemus, a ruler of the Jews. (KJV)

NICODEMUS

What is in a name?

- In Greek a combination of two words:
 - **NICO** - conqueror, overcomer
 - **DEMOS** - population, common people
(root for the word democracy)
 - *conqueror or overcomer of the people*
 - Reread **John 3:1***

NICODEMUS

- Night - signifies that Nicodemus comes in spiritual darkness.
 - **Night** when contrasted to Day, can also mean operating under the control of the **devil**.
- St John offers no indication that Nicodemus is not sincere.
 - **Why might Nicodemus fear coming to Jesus by day?**

NICODEMUS



Read John 3:1-21

- v. 2 Rabbi, we know you are a teacher ... from God.
- born ἀνωθεν anōthen
- water and Spirit
- wind / spirit - pneuma
- v15-19 believes in him, believes in his name (cc Jn 2:23)
- works ... as done in God

NICODEMUS



- **3:2 - Commentary:**
 - **Rabbi** - means Teacher. This admits that Nicodemus believes he understands Jesus, as a teacher.
 - **We** - implies that he represents others from the Sanhedrin.
 - **from God.** Quite a statement! There has not been a prophet (teacher from God) for centuries.

NICODEMUS



- 3:2 - Rabbi, **we know** [see] that you are a teacher who has come from God, for **no one can do** these **signs** that you are doing, unless God is with him.
- Here the Greek word for know is **eidō**. It has a particular meaning.
 - **eidō** - Knowledge gathered by the senses.
He is one who knows because **sees** the signs.

NICODEMUS



eidō

- to see, to perceive **with the eyes**
- to perceive by any of the senses
- to perceive, notice, discern, discover
- to pay attention, to observe
- to examine, behold, experience, understand
(source: Strong's G1492 - eidō)

NICODEMUS



eidō

- to see, to perceive **with the eyes**
- to perceive by any of the senses
- to perceive, notice, discern, discover

Natural knowledge.
As gained through the senses

NICODEMUS



Another word knowledge: ginōskō

- **Lk 1:18** - *Zechariah*: How shall I ginōskō this? I am old and my wife advanced in years.
- **Mt 7:22-23** Many will say to me on that day, Lord, Lord, Did we not prophesy in your name? Did we not drive out demons in your name?...Then I will declare to them solemnly, “I never ginōskō you. Depart from me, you evildoers.

NICODEMUS



- Jesus' response in 3:3 is telling:
 - “Amen, Amen, I say to you,
 - no one can see (eidō) the kingdom of God, without being **born anōthen**.
 - Nicodemus believed in his own natural adequacy for faith. The right faith is supernatural.
Then how does one ‘see’ the Kingdom?

NICODEMUS



born anōthen

- born again? *or* born from above?
- Remember that St John uses words that have double meanings.
- Generally, both meanings are possible and enriching to contemplate.

NICODEMUS

anōthen



- Jn 3:3, 7
- Jn 3:31*
- Jn 19:11*
- Jn 19:23
- Js 1:17* (wisdom)
- Js 3:17 (wisdom)
- other meanings
 - Acts 26:5
 - Lk 1:3

NICODEMUS



born anōthen - born again? *or* born from above?

- The better interpretation seems to be “from above.”
 - Yet, “again” is also reasonable.
- **Again**, implies a second birth, into a new creation.
From Above, implies a supernatural birth, a departure from the natural order.

NICODEMUS



- **Nicodemus** chooses the first interpretation, but languishes under a “natural” view:
- “... surely, he cannot reenter his mother’s womb and be **born again**, can he?”



CARDINAL VIRTUES

- There are 4 Cardinal Virtues:
 - **Prudence** - **Wisdom** to know when or which actions to engage or avoid. **Careful reasonable judgment.** Without it, none of the other 3 can operate.
 - **Temperance** - Restraint to know how much. (controls passion and inclination)
 - **Justice** - Fairness to render what is right. Gives everyone their due.
 - **Fortitude** - The urging to effect what is right, even when danger stands in the way.

PRUDENCE

- **Cardinal Virtues** can be understood and developed with “natural knowledge.”
- **Unlike** Theological virtues of Faith, Hope and Charity - the right kind of which (saving kind) require grace and therefore, possess a supernatural origin. Aided by grace, they can be made to grow.
- **Prudence** - Careful and reasonable judgment certainly exists in the natural order. **Anyone can be prudent in the conduct of their affairs.**
In fact, California law requires it!

There is a downside to being accomplished in the virtue of Prudence!

- If Prudence implies the recognition of our own limits in making good judgments:
 - One who is **Prudent** - **has confidence** in his/her decisions and beliefs. This person is also logical.
 - A Perfected natural Prudent person, is **likely to miss the Gospel**, precisely because he **fails** to recognize the **inadequacy in the natural order** for believing the **supernatural**.

PRUDENCE

- **Limits himself** to what he can “**see**” and **judge** for himself, or can **deduct** from other knowledge. (Dr Spock). Supernatural might not be logical.
- In being Prudent, **over analyzes** the credibility of revelation, and is **overly cautious** regarding the possibility of supernatural faith.
- A naturally Prudent person, **defers or suspends judgment** on the reality of the Gospel.

PRUDENCE



- Have you ever met someone who fits the logically Prudent description?
- Was that person hampered in becoming a believer?

Was Nicodemus this way?



Born of the Water
and
the Spirit

NICODEMUS



- *Water and Spirit*
- Continuing echos of St John's **creation theme**, of Ch 1 & 2, still seen in the Nicodemus dialogue.
- With the theme of a new creation, there is a need to be “born again” or “from above” when already physically alive,
 - after *rebirth* - one is a new *creation*.

NICODEMUS



Ez 36: 23-27

- ***Sprinkle clean water*** - cleanse you from your impurities.
- ***Place my Spirit within you*** - to make you live by my statutes, careful to observe my decrees.
- ***New heart*** - replacing your heart of stone.

NICODEMUS

Ez 36: 23-27

- *Sprinkle clean water* - cleanse
impurities.
- *Place my Spirit within you* - to
statutes, careful to observe my
- *New heart* - replacing your h

Born Again

Born from Above

NICODEMUS



Water and Spirit

- ***John 1:32-33**** - Water and Spirit at Jesus' baptism, prefiguring what Nicodemus must experience.
- ***John 7:37-39**** - Jesus speaks of the Spirit in connection with living water.
- ***Joel 3:1-2**** - St Peter quotes this on Pentecost.

NICODEMUS



- (Jn 3: 7-8) *Pneuma* - Divine Wind or Spirit?
- In Greek - *pneuma* means air/wind or spirit!
- In Hebrew - *Ruah* means breath or spirit!
 - *Ruah HaKodesh* - The Holy Spirit (or Holy breath)

NICODEMUS



- **Returning to the Creation Story:**
 - Gen 1:2 - **Ruah Elohim** rachaf
 - **KJV** - And the earth was without form, and void; and darkness was upon the face of the deep. And the **Spirit of God** moved upon the face of the waters.
 - **NAB** - The earth was a formless wasteland and darkness covered the abyss, while a **mighty wind** swept over the waters.

NICODEMUS



rachaf - literally means 'hover'

- Returning to
- Gen 1:2 - **Ruah Elohim** rachaf
- **KJV** - And the earth was without form, and void; and darkness was upon the face of the deep. And the **Spirit of God** moved upon the face of the waters.
- **NAB** - The earth was a formless wasteland and darkness covered the abyss, while a **mighty wind** swept over the waters.

NICODEMUS



- **Returning to the** in the Creation Story:
 - Gen 2:7 Adam comes to life
 - **KJV** - And the LORD God formed man of the dust of the ground, and **breathed** into his nostrils the **breath of life**; and man (*adam*) became a living soul (*nephesh*).

NICODEMUS



- *Spirit or Breath or Wind*
- What do we glean from **Gen 1:2** and **2:7** that helps us understand **John Chapter 3**?

NICODEMUS



- *Spirit or Breath or Wind*
- What do we glean from **Gen 1:2** and **2:7** that helps us understand **John Chapter 3**?
- The **pneuma gives life**. The pneuma is the Spirit here, that as the Breath of God, or Wind moves as it wills - and this is **consistent with Jewish view**.
 - **For the World; For Adam**
 - **So it is with with us, born anōthen.**



**Pope Francis'
Comments and Address at
Charismatic Renewal Convention
June 1, 2014 • Olympic Stadium • Rome, Italy**

THE HOLY FATHER'S ADDRESS

Dear brothers and sisters!

I thank you so much for your welcome. No doubt someone told the organizers that I very much like this song, "The Lord Jesus Lives" ... When I celebrated holy Mass in Buenos Aires with the Charismatic Renewal, after the consecration and after a few seconds of adoration in tongues, we sang this song with so much joy and force, as you did today. Thank you! I felt at home!

What is the first gift of the Holy Spirit? The gift of Himself, who is love and makes you enamored of Jesus. And this love changes life. Because of this it is said: "to be born again to life in the Spirit." Jesus said it to Nicodemus. You have received the great gift of the diversity of charisms, diversity that leads to the harmony of the Holy Spirit, to the service of the Church.

As you perhaps know – because news spreads – in the first years of the Charismatic Renewal I did not like Charismatics much. And I said of them: “They seem like a school of samba!” I did not share their way of praying and the many new things that were happening in the Church. Afterwards, I began to know them and in the end I understood the good that Charismatic Renewal does to the Church. And this story, which goes from the “school of samba” forward, ends in a particular way: a few months before taking part in the Conclave, I was appointed by the Episcopal Conference spiritual assistant of Charismatic Renewal in Argentina.

You have a guide in the Documents of Malines, a sure course not to mistake the way. The first document is: Theological and Pastoral Guideline. The second is: Charismatic Renewal and Ecumenism, written by Cardinal Suenens himself, great protagonist of Vatican Council II. The third is: Charismatic Renewal and Service to Man, written by Cardinal Suenens and Bishop Helder Camara.

This is your task: evangelization, spiritual ecumenism, care of the poor and needy and hospitality for the marginalized. And all this on the basis of adoration! The foundation of the renewal is to adore God!

Brothers and sisters, remember: adore the Lord God: this is the foundation! To adore God. Seek sanctity in the new life of the Holy Spirit. Be dispensers of the grace of God. Avoid the danger of excessive organization.

Go out into the streets to evangelize, proclaiming the Gospel. Remember that the Church was born "in going forth" that Pentecost morning. Be close to the poor and touch in their flesh the wounded flesh of Jesus. Let yourselves be led by the Holy Spirit, with that freedom and, please, do not cage the Holy Spirit! With liberty!

NICODEMUS



- Verses 13 through 15
 - Describe the **Crucifixion**
 - Describe the **Ascension** (the forgotten important part of the early Kerygma [proclamation])
 - In conjunction with the **incarnation** - unequivocally proclaims the **Divine Nature of Jesus**.

NICODEMUS



- Verses 16-21 **NAVARRE Study Bible**
- These words, so charged with meaning, summarize how **Christ's death is the supreme sign of God's love for men.**
- 'For God so loved the world that he gave his only Son' for its salvation.

NICODEMUS



- Verses 16-21 **NAVARRE Study Bible**
- All our religion is a revelation of God's kindness, mercy and love for us.
- **'God is love' (1 Jn 4:16)**, that is, love poured forth unsparingly.
- All is summed up in this supreme truth, which explains and illuminates everything.

NICODEMUS



*... not believed in the name of
the only Son of God*

- What does this mean?
 - The expression occurs 5 times in the OT, and all in the Johannine writings.
 - Jn 1:12* 2:23, 3:18 also 1 Jn 3:23* 1 Jn 5:13
 - John 20:31* ... to believe in who He really is!
cf. Jn 1:45 + 1:49

NICODEMUS



*Whoever lives the truth comes to the light so that **his works** may be clearly seen **as done in God.***

(v. 21)

... therefore, ...

John 5:28-29 follows as a result.*



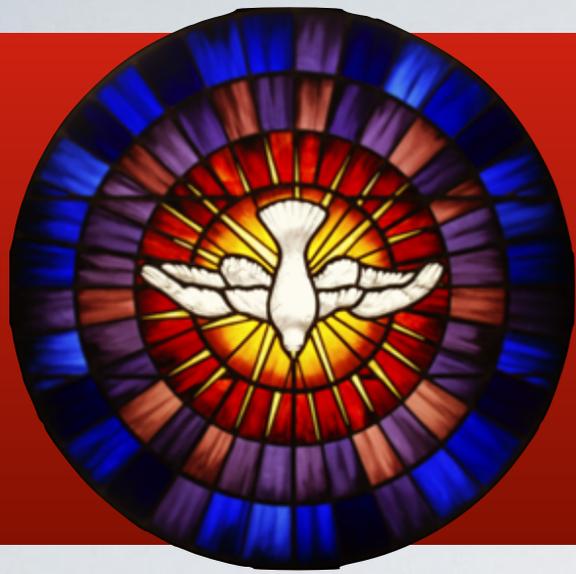
JESUS & JOHN THE BAPTIST

MORE BAPTISM

Jesus and his disciples
baptize

John the Baptist and his
final Witness

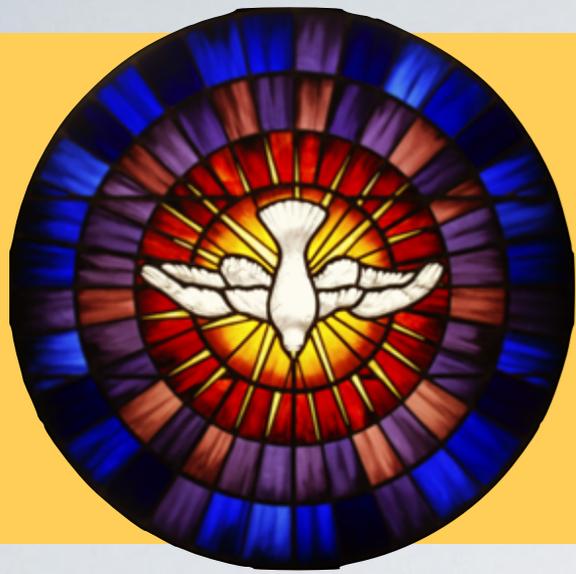




JESUS BAPTISES

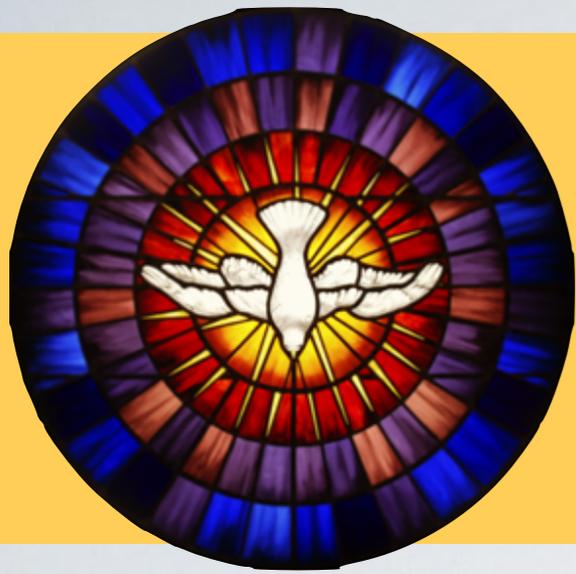
Read Jn 3:22-30

- *Jesus baptizes in Judea.*
This is where St John Baptist was baptizing.
- Jesus is teaching his disciples how to baptize.
 - Now see **John 4:1-2***



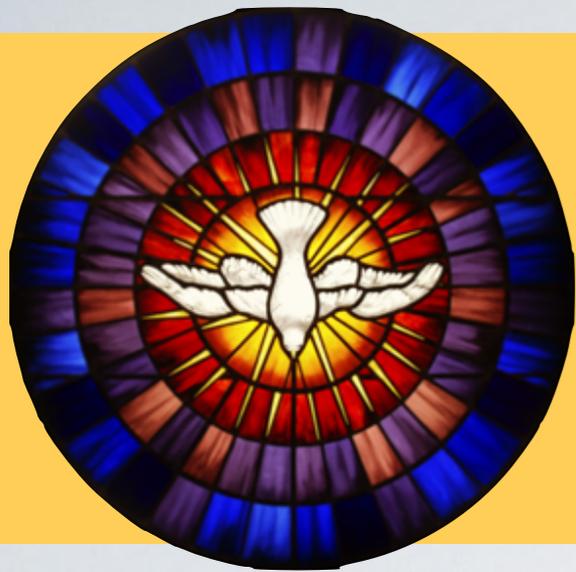
PROLEPTICALLY

- St John frequently presents event **proleptically**, before they actually happen. *Clues of what is to be anticipated.*
- **John 20** - Jesus breathes on the Apostles and says: **Receive the Holy Spirit, whose sins you forgive ...** Yet, in **Acts 2** we have **Pentecost**, where **the Apostles receive the Holy Spirit.**
- So which is it? John 20 or Acts 2?
- Answer: both



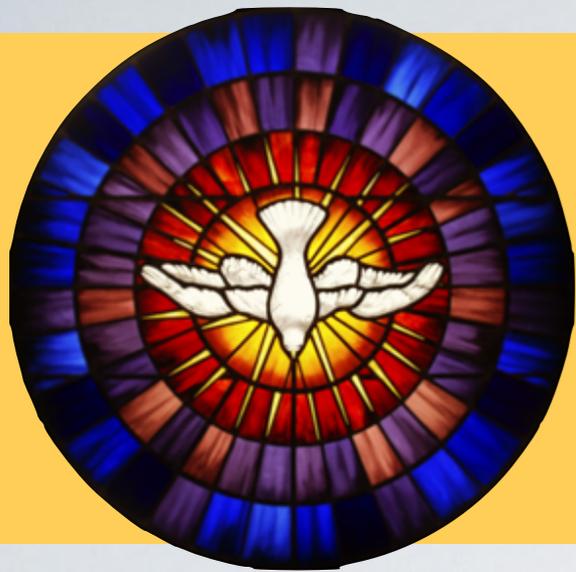
PROLEPTICALLY

- St John does the same here:
 - He **baptizes** and **teaches the Apostles to baptize** in anticipation, of the **Great Commission of Matthew 28**. (cf Jn 3:22 and 4:1)
- Note **how disciples are called**. How did Jesus *'make'* disciples?
 - John 4:1* and Mt 28: 18-20*



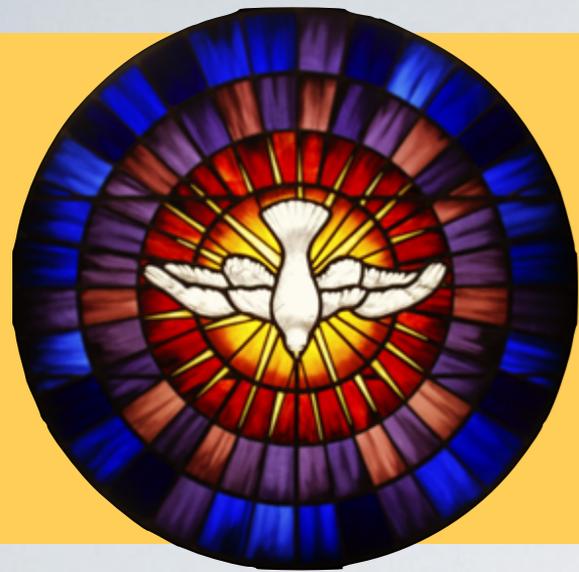
JOHN'S FINAL WITNESS

- **Purification dispute** - *'not yet imprisoned'*
- The topic is **ceremonial washings** and the method for effecting them. Here, probably their purpose.
 - Purification was reserved for **uncleanliness** - **which did not mean** for '**sin**' as we think of sin being a moral wrong.
- **Also, Jesus was not of the priestly clan, like John.** John was a Levite, the son of Zechariah a priest.



JOHN'S FINAL WITNESS

- John says that **No one cannot receive any who come to him, unless it had been given him from heaven.** (Remember John 3:35*).
- These are powerful words. (Jn 3:8*)
- How does **Nicodemus** compare and contrast with **those who come to Jesus?**
- Are those who come being **born anōthen?**



JOHN'S FINAL WITNESS

- John says that **No one** cannot see the Kingdom of God unless they **come to him**.

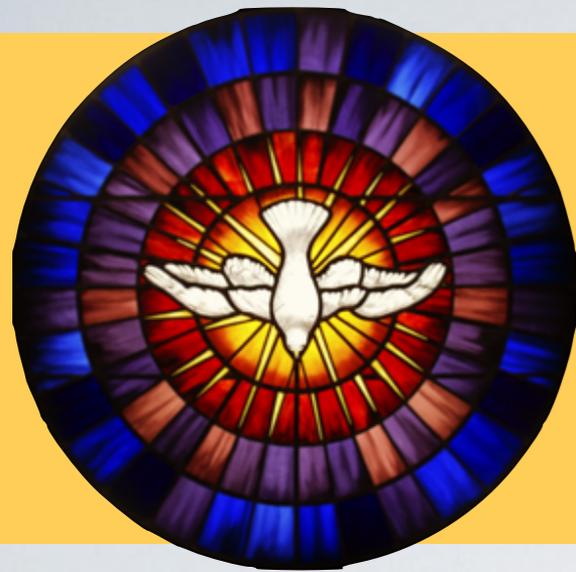
NOT YET

Christian Baptism

would have to wait **until after** the
Ascension and Pentecost

(Jn 8:39*)

who come being **born anōthen?**



JOHN'S FINAL WITNESS



- ‘The one who has the bride is the bridegroom’
- The *best man* ...
rejoices greatly at the bridegroom’s voice ...
So this joy of mine has been made complete.
- **He must increase,**
I must decrease.



SAMARITANS

A PROMISE TO DAVID



- **850 years after Abraham** becomes the father of the Israelites.
- **230 years after Moses** leads these same Israelites from 400 years of slavery in Egypt
- After **200 years of being surrounded by peoples with powerful kings, KING DAVID** rules Israel.

A PROMISE TO DAVID



- 1000 years BC, **David**, the second King of Israel, becomes the **first King of a system** that would be **known as the Davidic Kingdom**.
- **Only** his sons and heirs, **sons of David**, would ever be King.

2 SAMUEL 7

- Nathan, a prophet of God, reveals to King David an Oracle from God that states:
 - The Davidic kingdom will last forever,
 - God will be a Father to his son, and his son will be a son of God.
 - David's son will build a temple to God's name, (2 Sam 7:12-29).
 - The promises made to Abraham, would come through a son of Abraham, also a son of David.

KINGDOM GROWS, BUT ...

- King David sat on the throne for about 30 years.
- In 970 BC - Solomon, son of David, becomes king and in his 40 year rule, the kingdom reaches its highest glory.
Solomon builds the Temple to the Lord.
- But around 930 BC - TRAGEDY STRIKES!
 - The Davidic Kingdom divides into two kingdoms: Northern and Southern.

KINGDOM DIVIDES

- Rehoboam first king of Southern Kingdom with its capital in Jerusalem.
- Jeroboam first king of the Northern Kingdom with a capital in Samaria.
 - *Division story at 2 Chr 10*

KINGDOM DIVIDES



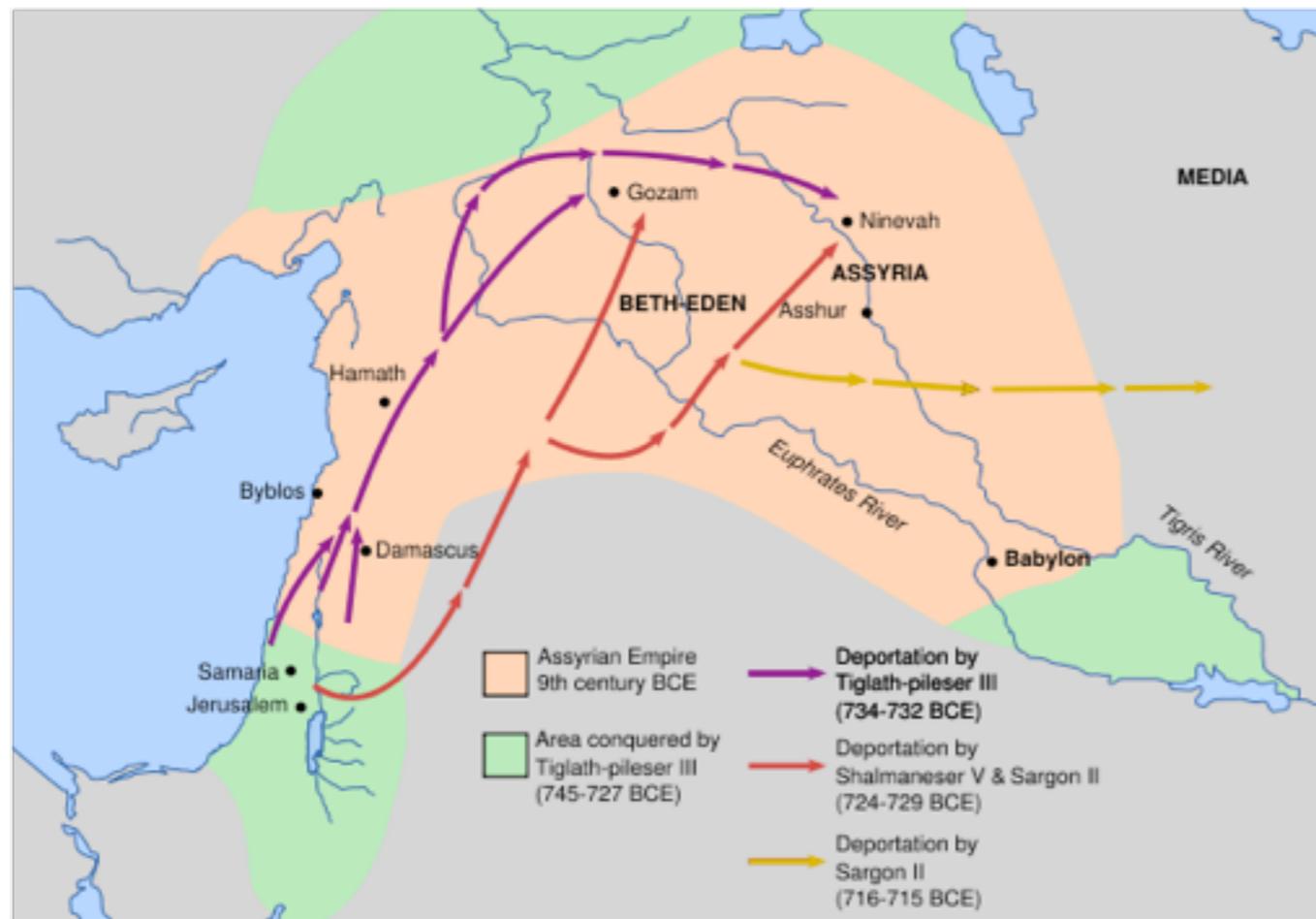
- The Northern kingdom consists of 10 tribes of Israel. Its Temple is located at Gerizim. This is the land of Jacob.
- The Southern kingdom consists of two tribes of Israel: Judah and Benjamin. This is the land of Abraham and Isaac.
- Both kingdoms coexist, and God sends prophets to both kingdoms.

KINGDOM DIVIDES



- The Northern kingdom is called Israel.
- The Southern kingdom is called Judah (Jew)
- The prophets sent to the North condemn the Northern kingdom not worshiping at the Holy City of Jerusalem.

KINGDOMS ARE LOST



In 722 BC - Assyria comes and conquers the Northern Kingdom deporting all 10 Israelite tribes to other areas.

This comes to be known as the **Assyrian Dispersion**.

The 10 Northern Tribes are never heard of again as a concrete or identifiable group.



In 586 BC, some 150 years after the North is lost, **the Babylonians** under Nebuchadnezzar II invade the South and exile the two Southern tribes to Babylon.

The Southern tribes are *not dispersed* but survive together in Babylon, in what is modern day Baghdad.

The TEMPLE of King Solomon is destroyed!

This comes to be known as the **Babylonian Exile**.

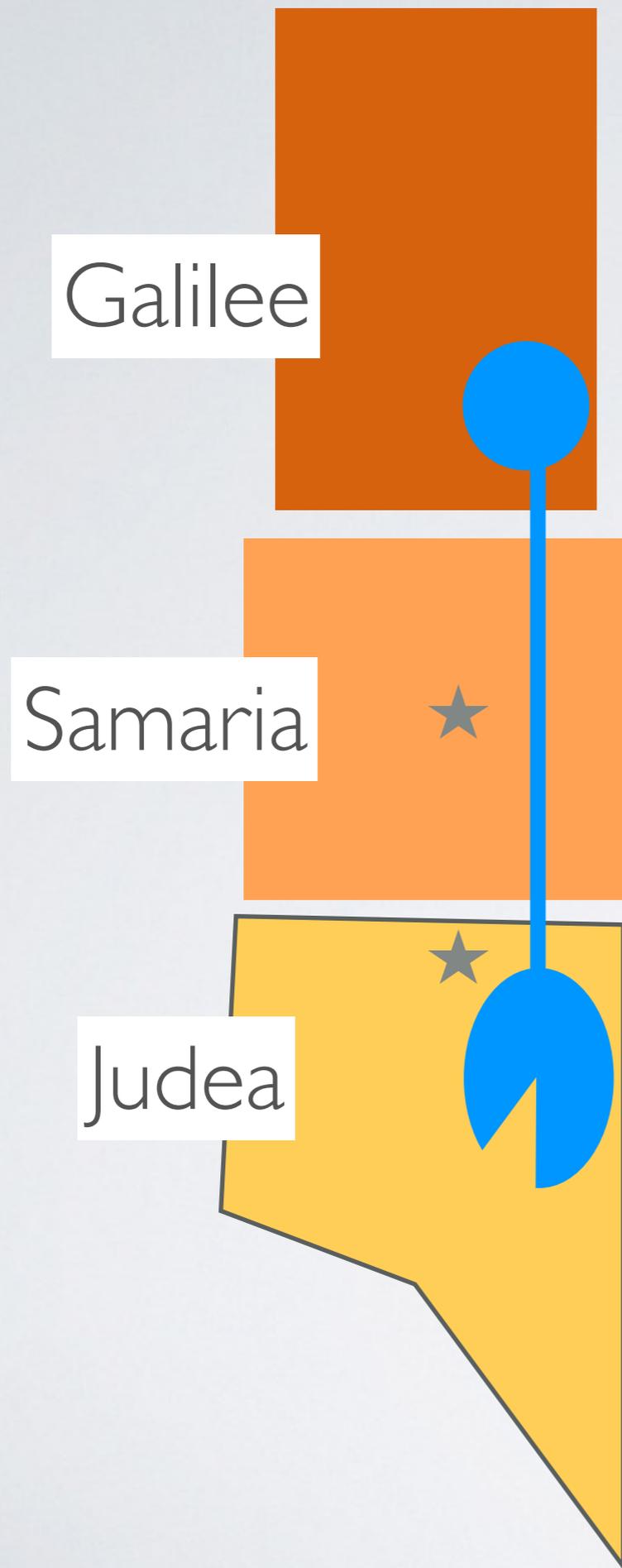
... JUDEANS RETURN

- **After 70 years** the Southern tribes are permitted to **return** to Israel by **Cyrus the great**, the Mideo-Persian King. They reoccupy Judea (the southern area)
 - But no **King**.
 - A religious rule under the **High Priest** develops.
 - The **Temple is rebuilt** under Ezra and Nehemiah around 500 BC. **Sacrifices resume.**
(Renovated in 20BC by Herod the Great)

... NORTHERN KINGDOM?

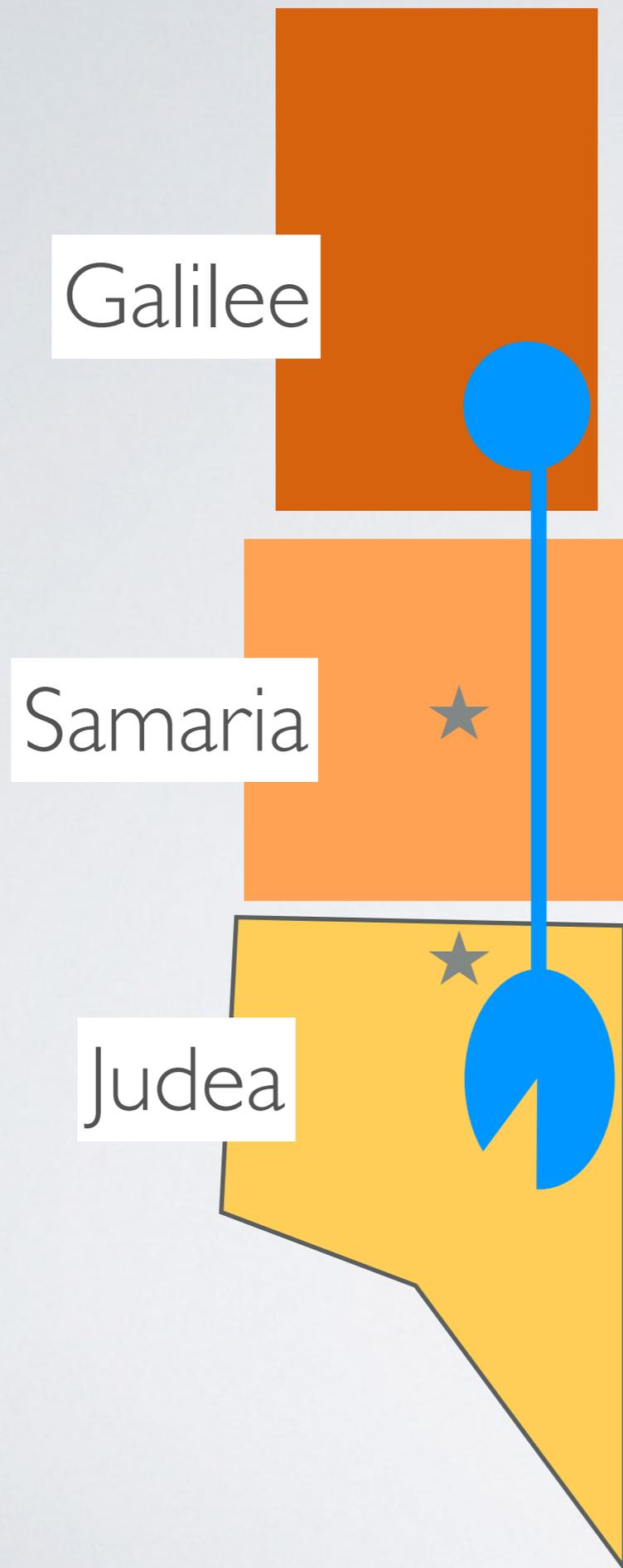
- **Slowly and over time**, a few people who identify themselves with the lost 10 Northern tribes, return to occupy the land of Jacob.
- Some settle in the Sea of Galilee area, heavily influenced by the Greek Culture.
Galileans worship in the South, at the **Judean Temple**.
- Some settle in between Galilee and Judea, and resume worship in **Mount Gerizim**. The area is called **Samaria**.

A VISUAL



- **Sea of Galilee** - 13 x 8 miles
- **Jordan River** - Starts at Mt Hermon at 1000 ft > sea level
 - runs >200 miles (156)
 - 120 feet wide or less
- **Dead Sea** - 42 x 11 miles
sinks 13"/yr, 1240' deep,
-1380 ft < sea level
- **Jerusalem** is 2500 ft > sea level

A VISUAL



- **Sea of Galilee** - 13 x 8 miles

- **Jordan River** - Starts at Mt Hermon at 1000 ft > sea level

**Israel - 250 x 80 miles
similar to NJ**

- **Dead Sea** - 42 x 11 miles
sinks 13"/yr, 1240' deep,
-1380 ft < sea level

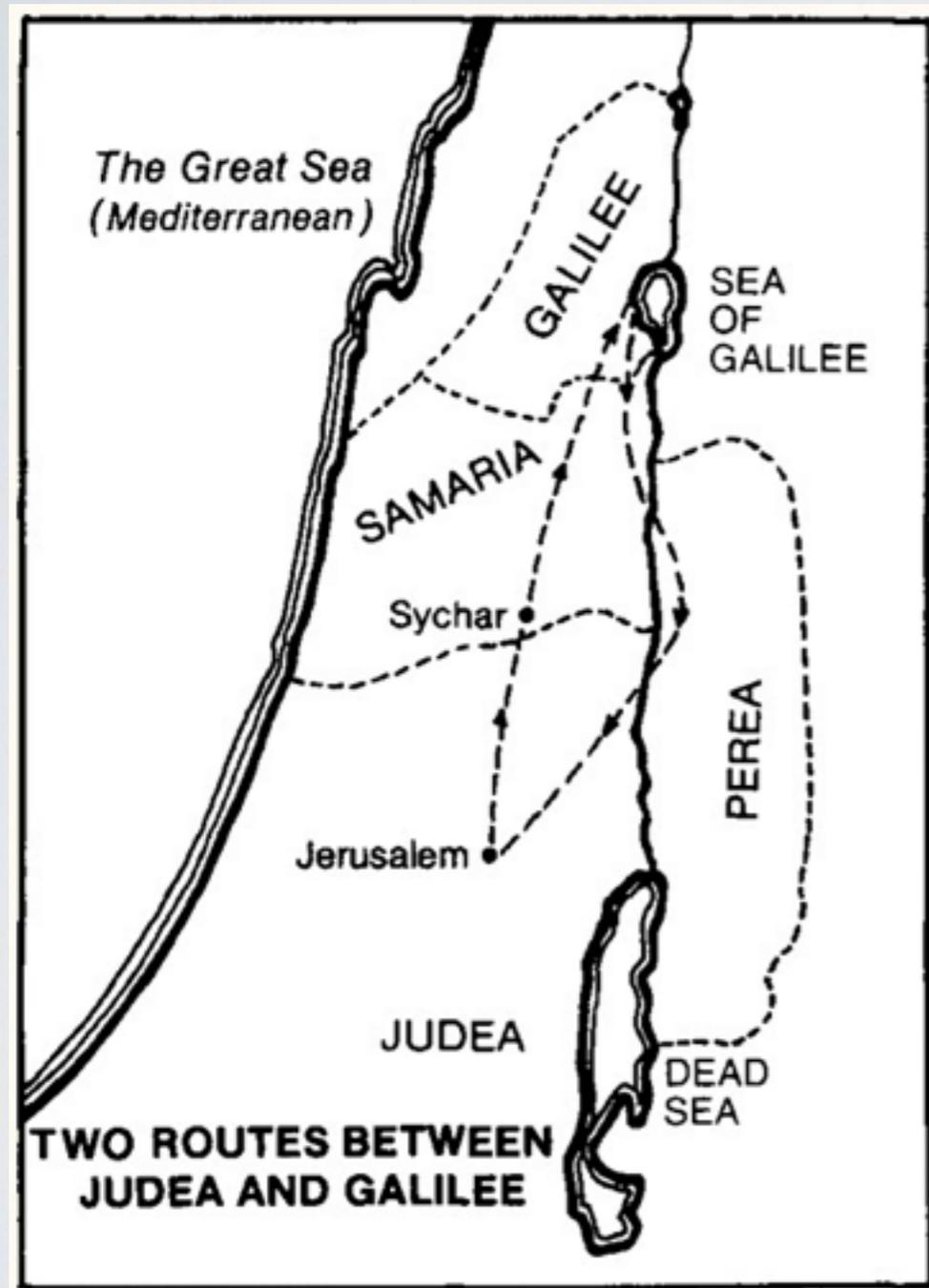
- **Jerusalem** is 2500 ft > sea level

SAMARITANS

- **Samaritans** not as heavily influenced by Greek culture. influenced by other semitic customs and gods. Particularly, they were influenced by the ‘**Baals**’ of the Eastern Jordan valley.
- **Judeans** considered the Samaritans as “half breeds.” did not renounce **intermarriage** or other traditions they absorbed in exile.
 - **Samaritans** considered themselves faithful to **Abraham**, and kept all the feasts of **Moses** at **Gerizim**.

SAMARITAN - GALILEAN

- **Judeans despised Samaritans.** (*Apart from being regarded as ritually unclean*)
 - **Samaritans** were regarded as **dishonest** and many subscribed to **criminal activity**.
- **Samaritans despised the Galileans** for their worship in the **Judean Temple**, rather than at **Mt Gerizim**.



- Many **Galileans** were robbed on the road to Jerusalem.
- Galileans to minimize risk of robbery often went by the Jordan on the way South to Jerusalem.
 - *The passage from Jericho (Samaria) to Jerusalem (Judea) was particularly dangerous.*
- **Returning to Galilee**, they were more likely to take the shorter route through Sychar (Schechem) the heart of Samaria.



SAMARITAN WOMAN

THE ENCOUNTER

◆ John 4: 1-42



THE ENCOUNTER

- ◆ Sixth Hour
- ◆ Living Water
- ◆ Five Husbands
- ◆ This Mountain
- ◆ I AM he
- ◆ Samaritans believe



THE SCENE

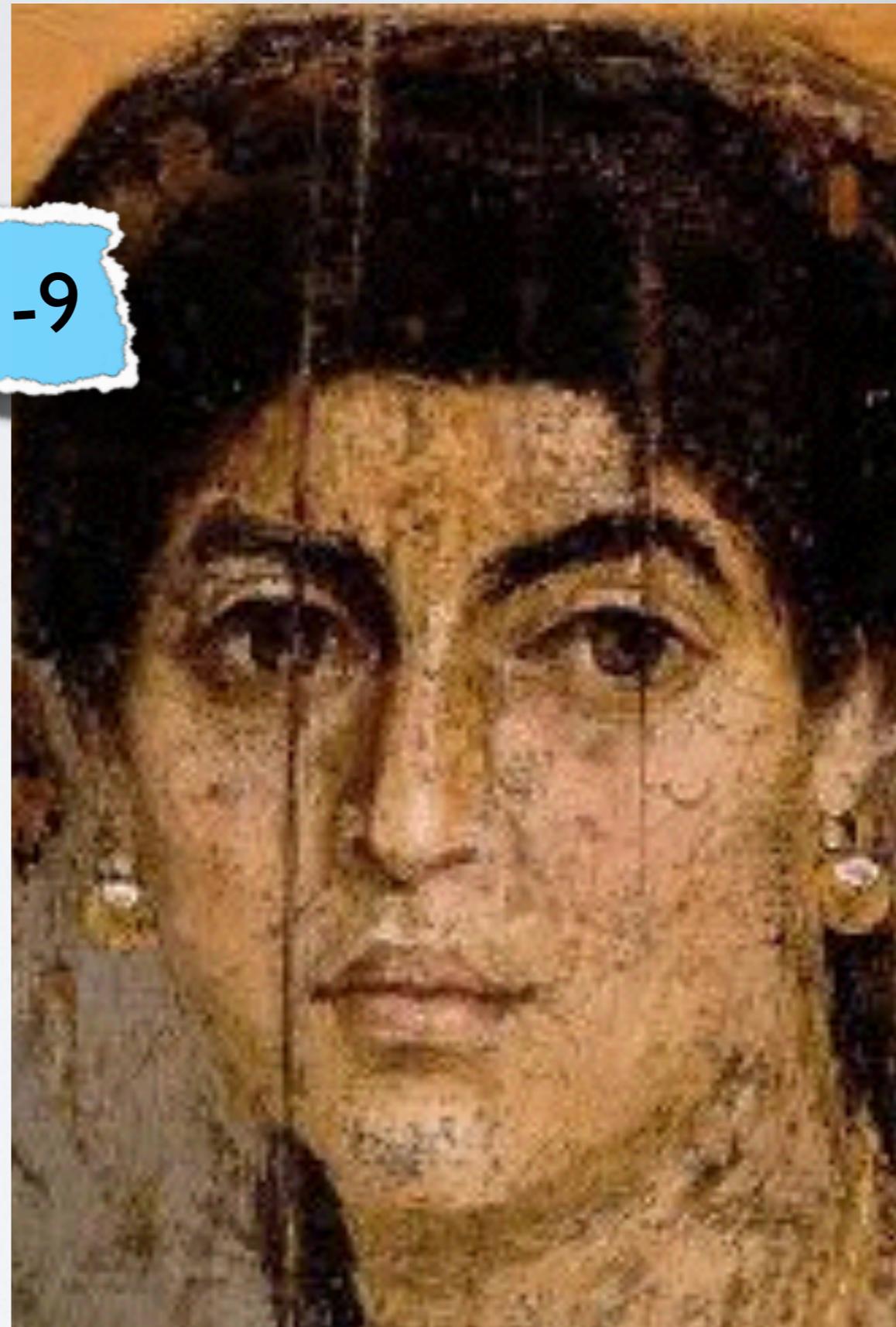
- A sinless Jew
- Meets a Samaritan
 - idolater
 - half-breed
 - woman who has had five husbands



THE SCENE

Read Jn 4:1-9

- A sinless Jew
- Meets a Samaritan
 - idolater
 - half-breed
 - woman who has had five husbands



IT WAS ABOUT THE SIXTH HOUR

- **John 4:6**
 - *It was noon (NAB)*
 - *6th hour (KJV and RSVCE)*
- A time and place for courtship?

COURTSHIP VENUE

- A **well** was a place where **the Patriarchs met their future spouses:**
 - *Gen 24* - **Isaac**, through a servant of Abraham, became acquainted with **Rebekah** at a well.
 - Read: * *Gen 24: 1-4, 10-22, and 50-54*



COURTSHIP VENUE

- **Jacob's well in particular** was the place where **Jacob met Rachel!**
 - **Gen 29** - Jacob becomes acquainted with Rachel.
 - **Read:* Gen 28: 1-2, 29: 1-14**
 - **Gen 29:7** is important to our study. In the Hebrew, **noon or midday** is described as the time of the encounter.

COURTSHIP VENUE

- **Jacob's well in particular** was the place where **Jacob met Rachel!**

• **KJV - 'high day'**
others: middle of the day

inted with

Read: ↑ Gen 28: 1-2, 29: 1-14

- Gen 29:7 is important to our study. In the Hebrew, noon or midday is described as the time of the encounter.

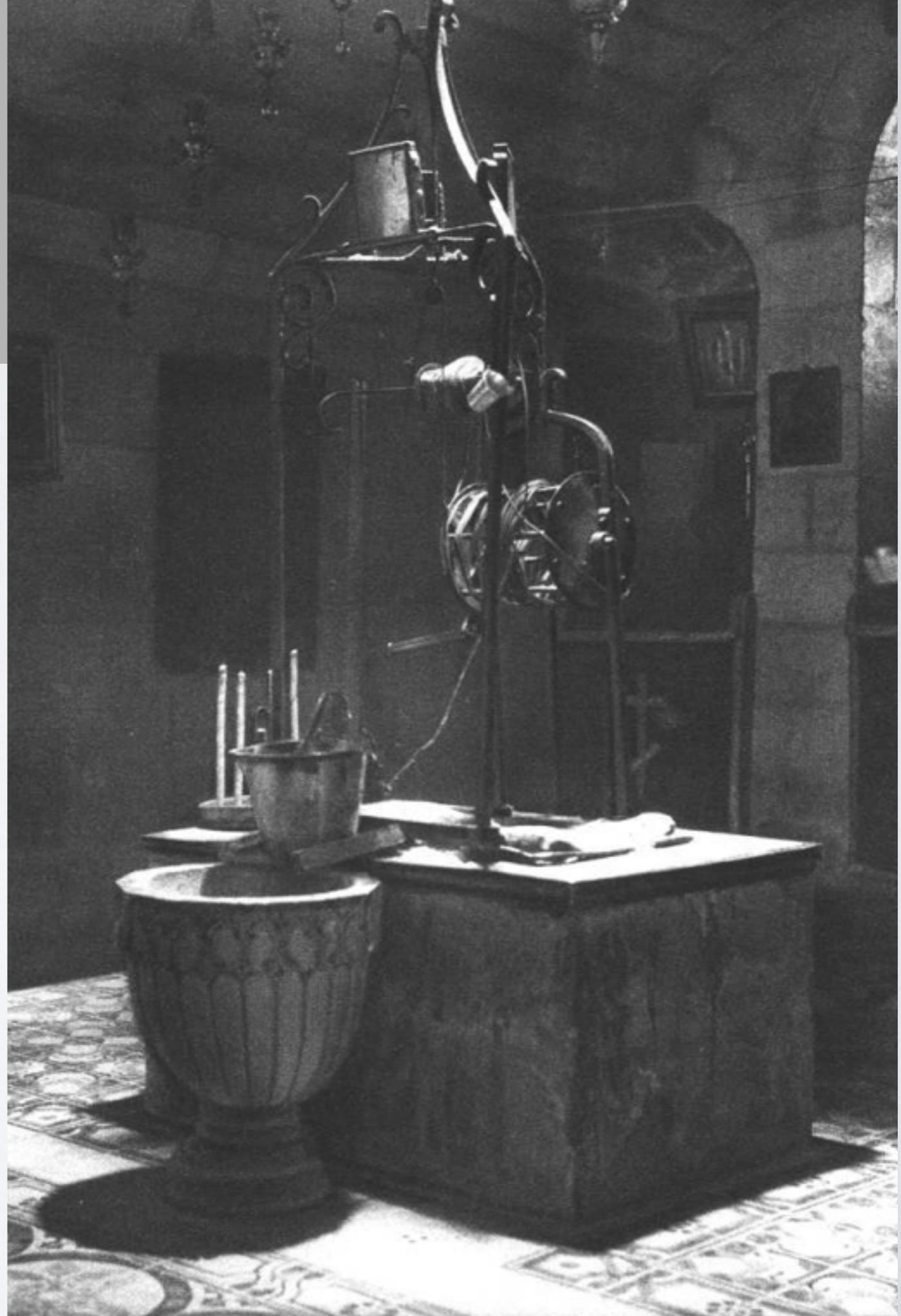
JACOB'S WELL

- As seen in 1877
- **A rain-pit, not a spring well**
- Today it sometimes dries up, only a few feet of water
- **Original 5th Century church built over it destroyed in 1187**
- In 1860 crypt restored



JACOB'S WELL

- As seen today, restored with new church
- Half full of stones when cleared out. *(late 1800s)*
- It is said an Arab boy was tied by his ankles and lowered down to inspect it. It was 75ft deep and 9ft diameter, and was stone-lined for most of its depth.



COURTSHIP VENUE

- **Jacob**, as a **future bridegroom** meets his **future bride Rachel** at what will become known as **Jacob's well** at **midday**.
 - Wonder what St John has in mind in this account of Jesus passing through Samaria?
 - **Jesus meets the Samaritan woman**
 - **at Jacob's well.**
 - **It is the sixth hour.**

LIVING WATER

- **John 4:10:**
 - “If you knew the gift of God and who is saying to you, ‘**Give me a drink**’ you would have asked him, **and he would have given you living water.**”
 - **Context continues to be baptism**



LIVING WATER

Notice the proper order of things in this verse

- “If you knew the gift of God and who is saying to you, ‘Give me a drink’ you would have asked him, and he would have given you living water.”
- Context continues to be baptism



LIVING WATER



- **Zaō** (zoe) Water - *living or flowing?*
- Zaō can mean both!
- A flowing stream is alive and can produce life, because it is not stagnant.
- Stagnant water produces death
- Contrast **Sea of Galilee** with the **Dead Sea**.

LIVING WATER



- Recall that Jacob's Well was fed by rain, not by a stream.
- If you drank from **Jacob's Well** you would thirst again, and eventually you would die.
 - While the Well supplied the village, **it could go dry.**
- **Jesus offered the Samaritan woman, Zaō Water.**
flowing / living water

LIVING WATER



- The Prophets spoke of God giving living and flowing water to save his people:
- **Isaiah 12:3** - water saving
- **Isaiah 44:3** - water equated to God's spirit.
- **Zec 14:8** - the day of judgment shall be marked by living waters that flow from Jerusalem.

LIVING WATER



- The Prophets spoke of God giving living and flowing water to

See how St Paul equates the living water of Baptism with drinking from the Spirit
1 Cor 12:13

- **Zec 14:8** - the day of judgment shall be marked by living waters that flow from Jerusalem.

LIVING WATER



- Jesus says that the one who tasted this zaō water would never thirst. *(or have need to draw more water)*
- In fact, would have eternal life!
- “Sir, give me this water ...”
- “Go call your husband and come back ...”

FIVE HUSBANDS

Read Jn 4:15-19

- *“I can see you are a prophet.”*

Another Nathanael moment!



PROPHET

- God did send prophets to the Northern Kingdom before the **Assyrian Dispersion**.
- The Prophets generally **condemned** the Northern Kingdom,
 - **not for *splitting* from the South**, but for
 - **establishing a *different* Temple** than the Temple of Solomon to worship.

PROPHET

- So generally, these **condemning prophets** were **not well received in the North.**
(Hosea, Jonah, Amos)
- After the Assyrian Dispersion, God only sent prophets to the South.
 - The writings of these **Prophets** were **not seen to apply to the Samaritans.**
 - **Even though they spoke of a coming Messiah!**

PROPHET



- Those who would be known as Samaritans would receive no other prophets after 722 BC.
- Yet, they too awaited a **PROPHET**, who was prophesied by Moses.
- “A prophet,” who like Moses, would unify the 12 tribes.

PROPHET



Read Dt 18: 9-20

- Don't imitate the abominations of the conquered people
- **A prophet like Moses**
- **He will put 'my' words into his mouth ...**
- If a man doesn't listen to him, [he] will answer for it.

Don't imitate the abominations of the people



PROPHET LIKE MOSES



- What would it be like to be like Moses?
- Dt 34:10*
- Ex 33:10-11*
- but Ex 33:18-23*
- add Jn 14:9-10 / Jn 1:18
- To be present with God and speak to him, as a man speaks to another.

PROPHET LIKE MOSES

Acts 3: 11-26*

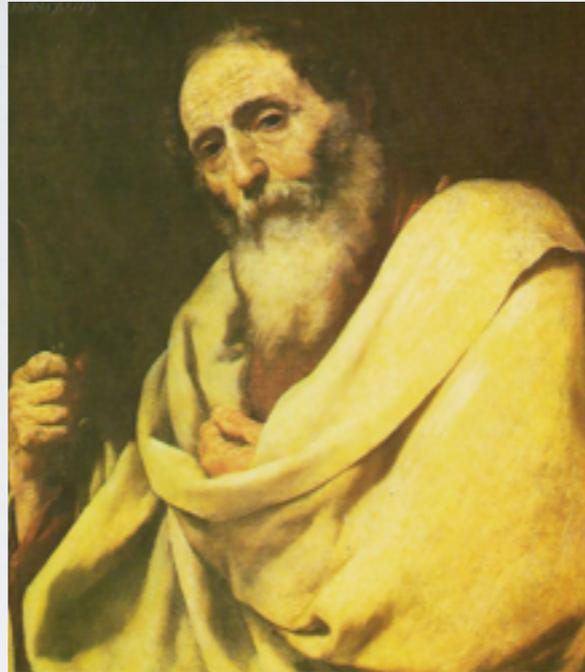


FIVE HUSBANDS



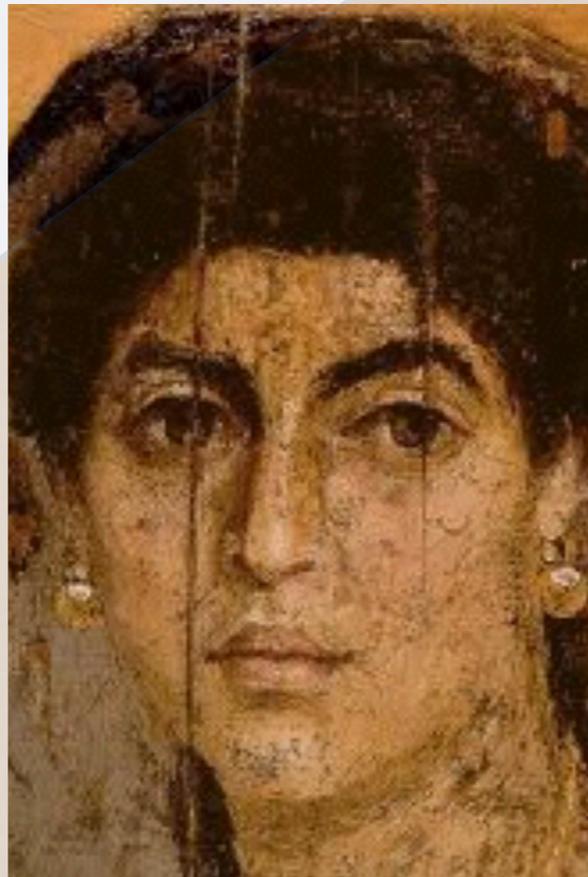
- Go call your husband.
- I do not have a husband.
- You are right in saying “I do not have a husband.” For you have had five husbands and *the one you have now is not your husband.*
- What you have said is true. Sir, I can see you are a prophet.

- Jesus answered, “Before Philip called you, when you were under the fig tree, I saw you.”



Nathanael
woman of Samaria

- Nathanael answered him, “Rabbi, you are the son of God! You are the King of Israel!”



- Jesus answered, You are right in saying “I do not have a husband.” For you have had five husbands and *the one you have now is not your husband.*
- The woman answered him, “What you have said is true. Sir, I can see you are a prophet.”

BAAL

- **Baal**
 - **Master** or **Lord**
- **Also Husband** - in the context of 'my lord.'
(iysh - *pronounced eēsh*).
 - **Baalim** - plural form
 - (Baalah - mistress or unlawful wife)

BAAL

- **Baal**

- **Master - Lord**

**Lord and Husband - in Aramaic
were culturally interchangeable**

- **Also** (iysh - pronounced eesh).

- **Baalim** - plural form

- (Baalah - mistress or unlawful wife)

Look at - 2 Kings 17: 19-36

- **Assyria** dispersed the 10 Northern tribes and populated the area of the **Northern Kingdom with 5 peoples, who brought their own gods:**
 1. **Babylon** - Marduk and his consort
 2. **Cuthah** - Nergal
 3. **Avva** - Ashima
 4. **Hamath** - Nibhaz and Tartak
 5. **Sepharvaim** - immolated their children to King Hadad and his consort Anath

LORD - HUSBAND

- So in the history of Samaria, the Samaritans had Five Baals (five lords - or husbands)
 - and they were not properly worshiping the God of Israel in the Temple, opting instead to Mt Gerizim.
 - Theologically, the Samaritans were Baalah!
- Additional understanding:
The woman probably had five *prior husbands*, so that her life is symbolic of the plight of Samaritans.

LORD - HUSBAND

- ... and the One you are with is not your Husband.
- The one she is with is Jesus and He is not her Baal.
(Lord - her *husband*)



PUTTING IT ALL TOGETHER



- **Jn 3:22-30** - John the Baptist identifies Jesus as the **Bridegroom**. John is the best man, who must decrease - Jesus must increase.
- **Jn 4:4-6** - Jesus the **Bridegroom**, goes to Samaria - and **meets a woman at noon at Jacob's well**. (a courtship moment).
- **Jn 4:18** - The Samaritan woman has had **five Lords**, (husbands) and **the one she is with is not her Lord**.
- **Jn 4:25-26** - The **Messiah** will explain everything to her. Jesus says: "I am He."

MOUNT GERIZIM

Jn 4: 20-23

- Deuteronomy 27: 11-13* - Moses commands:
 - Renewal of Covenant prior to entering the Promised Land
 - Mt Gerizim for Blessings
 - Mt Ebal for Curses.

THIS MOUNTAIN ...

- Does it matter whether its Mt Gerizim or the Temple in Jerusalem?

- Malachi 1:11
‘And from the rising of the sun to its setting, they bring sacrifice to my name, a pure offering, for great is my name among the nations. (cf Lk 22:19)

- Jn 4:23
True worshipers will worship in Spirit and in Truth.

- Does it matter whether its the Catholic Mass or some other Worship?

THIS MOUNTAIN ...

- There is also a **lesson** from **the Essenes**.
- The **Essenes** abandoned Jerusalem for the Qumran region, for **they understood the Temple system** to be corrupt.
- The **Essenes** instead set up their *own system of Worship,*
without a priesthood or
sacrifice.

THIS MOUNTAIN ...

- There is also a **lesson** from **the Essenes**.

- The **Essenes** abandoned the **the**

If Jesus encountered an Essene
What would Jesus say?

The Essenes instead set up their
own system of Worship,
without a priesthood or
sacrifice.

THIS MOUNTAIN ...

- With the advent of the Messiah the time came for a new order of worship.

True worshipers are those who realize that Jesus is the Truth of God (3:21; 14:6) and the one and only Way to the Father (Acts 4:12).

- **To worship in truth** is to worship **God** through Jesus.
- **To worship in Spirit** is to worship in the **new realm** which God has revealed to people.

Bible Knowledge Commentary

I AM THE

Jn 4: 24-29

I AM HE

- 4:25. Based on **Deuteronomy 18:15–18**, they expected a **Moses-like figure** who would **solve all their problems**.
- The Samaritan woman now understood a part of what Jesus said.
- She wistfully longed for the messianic days when the **Messiah** would explain everything.

I AM HE

- 4:26. This self-declaration by Jesus Himself
- **I Am He** (the Messiah) — is unusual.
 - *The echo of the name of God - YHWH is also present.*
- Normally in His ministry in Galilee and Judea, (cf. 6:15) He veiled His office and used the title “**Son of Man.**”

Bible Knowledge Commentary

I AM HE

- St John Chrysostom. (Hom. xxxiii. 2)
Christ now reveals Himself to the woman: Jesus saith unto her, “I that speak unto thee am He.”
Had He told the woman this to begin with, it would have appeared vanity. Now, having gradually awakened her to the thought of Christ, His disclosure of Himself is perfectly opportune.
- He is not equally open to the Jews, who ask Him, If Thou be the Christ, tell us plainly; (John 10:24) for this reason, that they did not ask in order to learn, but to do Him injury; whereas she spoke in the simplicity of her heart.

I AM HE

- 4: 28-29 - The woman left her water jar and went into the town **and said** to the people,
- “Come see a man who told me everything I have done. **Could he possibly be the Messiah?**”

More literally the Greek says:
“This couldn’t be the Messiah, could it?”

I AM HE

- The question expected a tentative negative answer.
 - She framed the question this way, in all probability, because she knew the people would not respond favorably to a dogmatic assertion from a woman, especially one of her reputation.
- Just as Jesus had captured her attention by curiosity, so she raised the people's curiosity. They decided to investigate this matter.

SAMARITANS BELIEVE



Modern day Samaritan High Priest

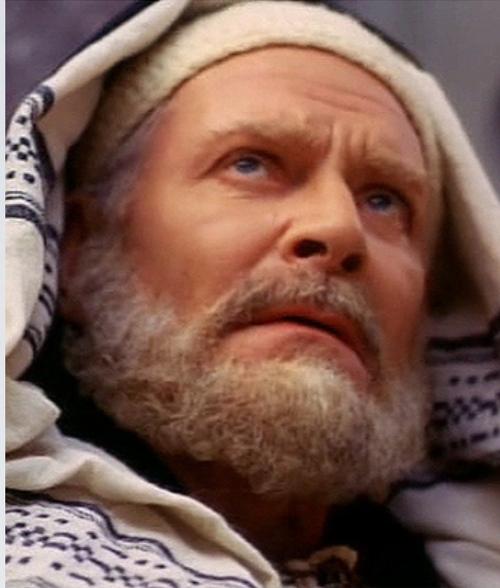
A contrast with
Nicodemus?

Jn 4: 39-42

SAMARITANS BELIEVE

- **First occasion of faith** - They believed the account of the Samaritan Woman:
 “He told me everything I have done.”
- **Second occasion of faith** - They invited Him to stay with him. Many more came to **believe** in Him because of his **word**.
- **“We no longer believe because of your word; for we have heard for ourselves and we know that this is truly the savior of the world.” v. 42**

CONTRAST



- **Nicodemus** - saw signs and knew Jesus must be from God. Had some proof, but missed who Jesus truly was.



- **Samaritans** - saw NO signs but knew he must be from God. Had no proof, and understood that **Jesus was the Messiah** and declared he was the 'savior of the world!'

SAMARITANS BELIEVE

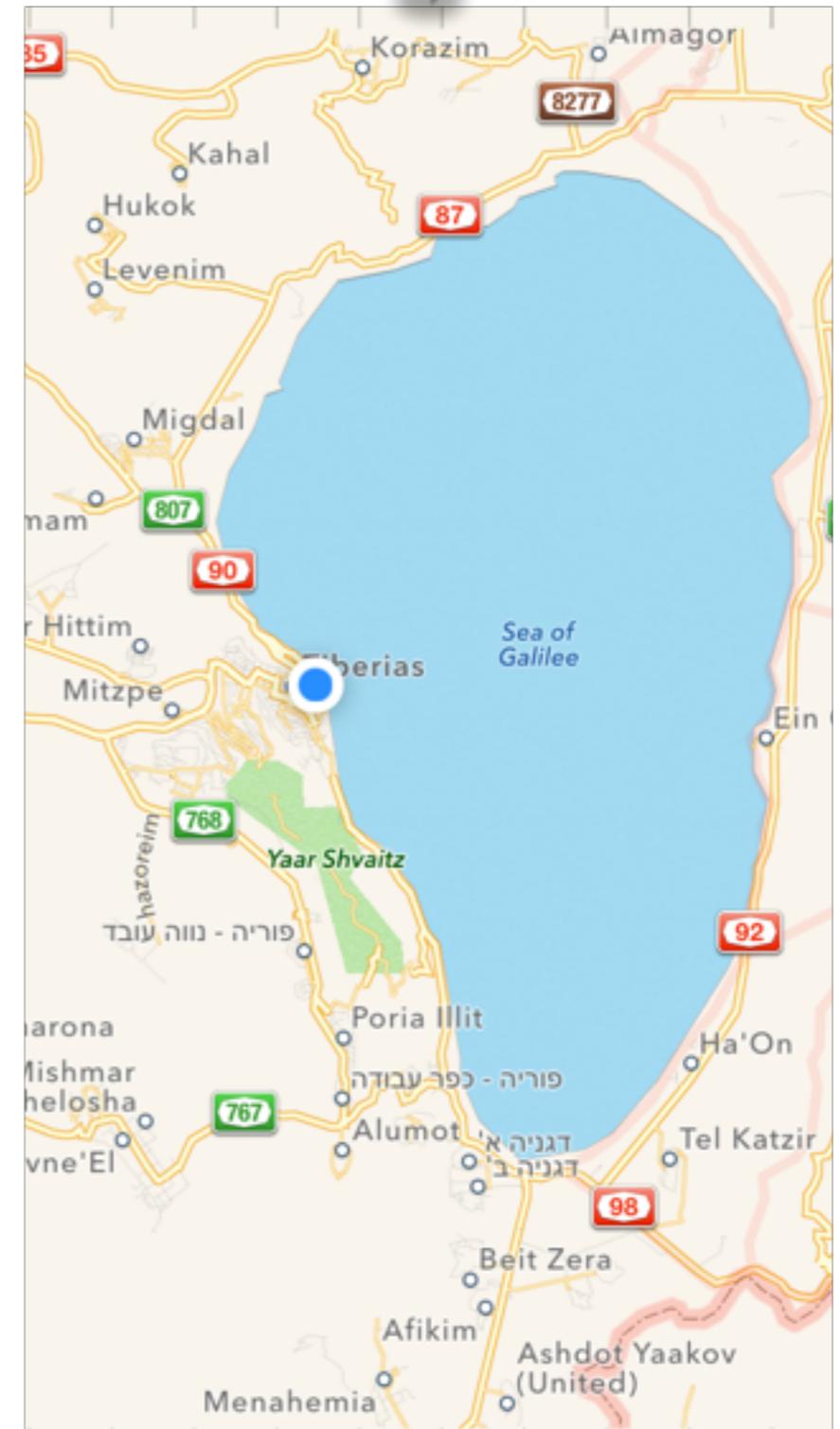
Speculation Questions

- Did Jesus give the **Woman** - the Living Water, discussed in the dialogue?
 - **What would she have to do to receive it?**
- Did the **Samaritans** receive living water, after spending two days with Jesus?
 - How **might we know**?
 - Did the Samaritans **become disciples** of Jesus?

RETURN TO GALILEE

John 4: 43-54
and Luke 4: 14-44

- Jesus returns to **Nazareth**, and speaks at the Synagogue, and then
- Jesus goes to **Capernaum**.



ON THE SEA OF GALILEE



RETURN TO GALILEE

Sequence of Events to transition from
St John's Gospel back to St Luke's Gospel

- Note **John's Gospel** in verses 4: 46-54 describes an encounter with an official, whose son is sick.
- **Luke 7** addresses the **Centurion's servant** - a very similar story to that which **St John** tells in 4: 46-54 at this point in Jesus' ministry - because St John has a **Theological reason** for putting it chronologically there!

RETURN TO GALILEE

Sequence of Events to transition from
St John's Gospel back to St Luke's Gospel

- Note **John's Gospel** in verse 46
encounter with an official,
- **Luke 7** addresses the Cen
similar story to that which
this point in Jesus' ministr
Theological reason for p
there!

We will read:
John 4 first and then
Lk 7:1-10 to capture
**John's Theological
connection**

THE OFFICIAL

Read
Jn 4:46-54

- The Centurion
- Lk 7: 1-10
Mt 8: 5-13



THE OFFICIAL

- St John Gospel's version:
 - “Unless you people see signs and wonders, you will not believe.” - continues the Nicodemus theme, but this time applied to the Official.
 - **Observation:** The man's faith initially was clearly deficient. He thought Jesus could not save unless Jesus was present.
(St Gregory the Great)

THE OFFICIAL

- “You may go; your son will live.”
- The man believed what Jesus said and left.
- The father realized the time of healing, and he and his whole household came to believe.

THE OFFICIAL

- Now this was his second sign.
- Even the word “second” [St John] has added not without cause, but to exalt yet more the praise of the Samaritans, by showing that even when a second miracle had been wrought, they who beheld it had not yet reached as high as those who had not seen one.

(St Augustine of Hippo)

- Yet, more came to faith in Galilee.

THE OFFICIAL

- There is a split of opinion as to whether the “royal official” or “nobleman” is the same person as the “centurion” of Mt 8 and Luke 7.
 - **The stories diverge but are not irreconcilable.**
- For John’s theological statement, it does not matter - because the nobleman is clearly not a Jew or a Samaritan. He is a **government official**, and therefore at best, a *godfearer*.

THEOLOGICAL LINK

Read Acts 1:8

- Acts 1:8
 - Jerusalem, Judea, Samaria and ends of world
- John with Chap 2-4
 - Jerusalem at the temple,
 - Judea in Baptism and to Nicodemus,
 - Samaria with the woman and
 - Ends of the World (Galilee) with the Government Official

FAITH LESSON

- The miracle is so convincing that this man and all his family become believers.
- All parents should do what they can to bring their household to the faith.
- As St Paul says,
“If anyone does not provide for his relatives, and especially for his own family, he has disowned the faith, and is worse than an unbeliever” (1 Tim 5:8).

THE CENTURION

Read
Luke 7:1-10

- Lk 7: 1-10
Mt 8: 5-13



THE CENTURION

Read Luke 7:1-10



- The encounter occurs in **Capernaum**.
Capernaum, Chorizim and Bethsaida
- **The Centurion heard about Jesus.**
 - **How did he hear?**
- The Centurion **built the synagogue** in Capernaum and loved the nation.
Perhaps a *godfearer* - believer in God of Jews

THE CENTURION



- “Lord, do not trouble yourself, for I am not worthy to have you enter under my roof.
- Therefore, I did not consider myself worthy to come to you;
- but say the word and my servant shall be healed.”
- Defilement of a Jew entering a Gentile house.
- Worthiness (humility) of Centurion.

THE CENTURION



- **St Matthew** describes the encounter as **between the centurion and Jesus** - directly. (Mt 8:5).
- **St Luke** places the **words of the centurion on the lips of his sent servants**, emphasizing that his servants indeed “**do this**” or “**go**” as he orders.
 - Some have suggested *St Matthew* wished to link that *Jesus was also one who had authority*, one which the *centurion personally acknowledges by his request for healing*. (See Mt 7:25)

THE CENTURION



- **St Luke** also records that **Jesus set out to go** to the Centurion's house.
- *“Jesus Christ went with them, not because he could not cure him, when absent, but that he might set forth the centurion's humility for our imitation. He would not go to the child of the ruler of the synagogue, lest he might appear to be induced by the consideration of his consequence and riches; but he went to the centurion's servant, that he might appear to despise his humble condition.”*

Saint Ambrose.

THE CENTURION



- **St Luke** uses the greek word ‘δοῦλος’ -*doulos* which means *servant or slave*.
- **St Matthew** use the greek word ‘παῖς’ -*pais* which means *child or boy*, but can *also* mean slave or servant. (*primary meaning is familial*)

THE CENTURION



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- **St Matthew** use the greek word **‘παῖς’** -*pais* which means *child or boy*, but can *also* mean slave or servant. (*primary meaning is familial*)
- When was the first time we used the word **‘δοῦλος’** -*doulos* ?
 - **Hint: Luke 1:38**

THE CENTURION



- In the famous movie **Jesus of Nazareth**, directed by **Franco Zeffirelli**
How did Franco handle this issue of son v. servant?
- **Zeffirelli**, is also faithful to **Saint Ambrose** reflection about the Centurion's humility.
How did Franco handle St.Ambrose's reflection?

THE CENTURION



The Scene



REJECTION IN NAZARETH

- Lk 4: 14-30
- Synagogue in Nazareth



NAZARETH

Read Luke 4: 14-30

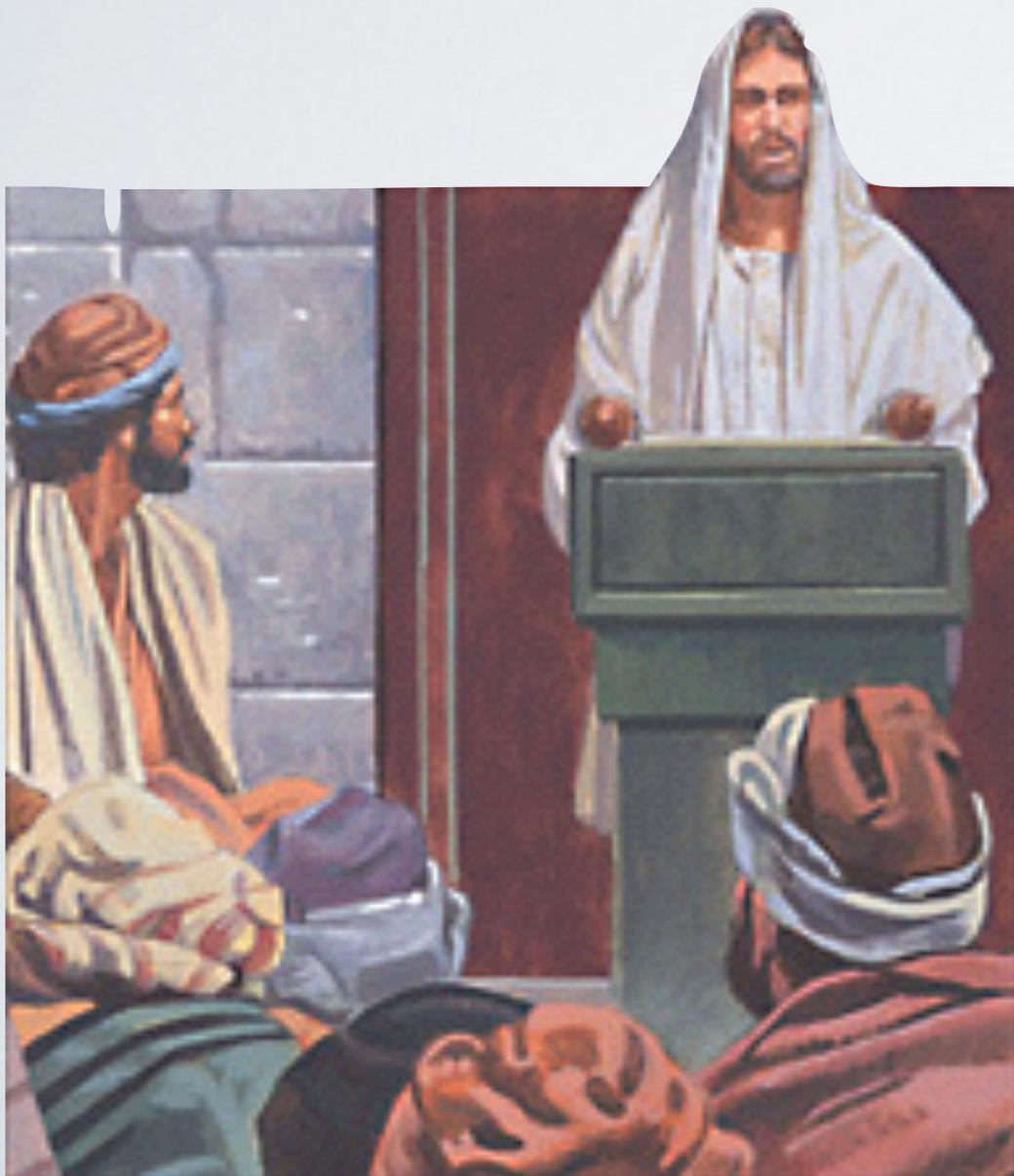
- Grew up in Nazareth - went to synagogue according to his custom.
- The village was small. They knew Jesus.
 - Isn't he the *son of Joseph?* (Lk 4:22)
 - Is he not the carpenter's son? ... his *mother Mary*, and his *brothers James, Joseph, Simon and Judas?* ... *his sisters.* (Mt 13:55-56)

SABBATH SERVICE

- Sabbath custom in the First Century:
 - Recite the Shema (Dt 6:4 et seq).
 - Read from the Torah - in sequence.
 - *Simchat Torah* - feast that marks the conclusion of the public cycle of Torah readings. The feast is in the fall, following Sukkot. There, the last passage of Deuteronomy is read along with the first passage of Genesis.
 - Read from the Prophets

SABBATH SERVICE

- Sabbath custom in the First Century:
 - The **president** or a **qualified selected member** would then offer commentary on the passage.
 - A **volunteer** could also request the honor of commenting. Perhaps Jesus did this.
 - At the end, a **priest** (if one was present) or **president** conferred the priestly blessing.
(Nu 6: 24-26)*





MESSIAH

- Scroll to Isaiah 61: 1-2 - Notice Jesus did not come upon this passage by chance. He found it ...
 - Jesus announces its fulfillment in Him.
 - In Luke's Gospel, this passage is the first acknowledgment by Jesus that He is the Messiah!



MESSIAH

- **Messianic promise.** (context of Isaiah 60 & 61)*
 - **Look at Is 60: 1-6*** - Glory of Jerusalem
 - **Is 61: 8-9*** - a new covenant (cf. Is 59: 20-21*)
 - **Is 61:10*** and **62: 1-5*** - Bride and Bridegroom imagery.
 - The new Jerusalem shall be His bride.
cf. Eph 5:21-32

REJECTION

- **Re-read Lk 4: 22-23**

“Surely you will quote me ... (and) Do here in your native place the things we heard were done in Capernaum. {*What things has he done?*}

- prophetic?
- or indicative of Luke acknowledging he is not chronologically narrating?
- Matthew records this account in Mt 13:54 (well into his Gospel!)



GOSPEL CHRONOLOGY



GOSPEL CHRONOLOGY

We have seen timing issues,
between John Luke and Matthew
on Centurion account.

Matthew documents rejection in
Nazareth after many miracles in
Capernaum. Luke does not.

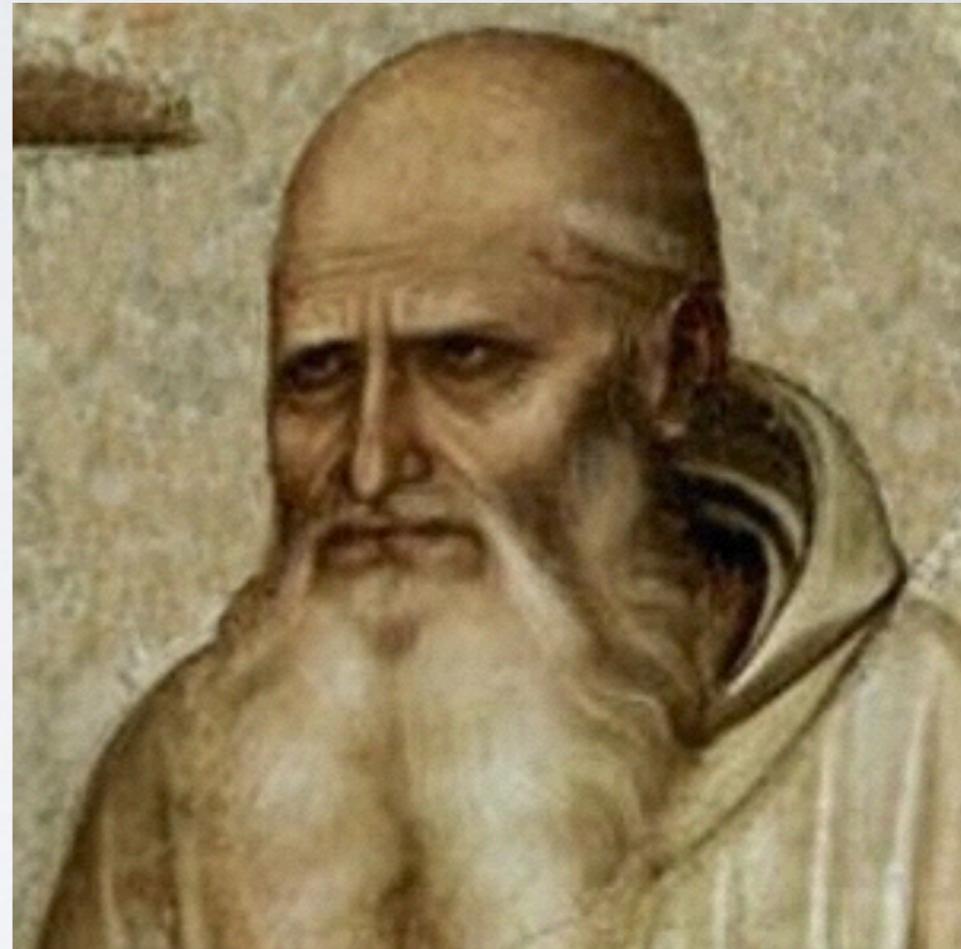


GOSPEL CHRONOLOGY

Papias
(Bishop of Hieropolis)
has the answer

PAPIAS

- **St Irenaeus, called Papias:**
 - “a hearer of **John the Apostle**, and a companion of **St Polycarp**, an early man ...”
 - **Born in late 50s AD - more or less**



PAPIAS

- Papias wrote 'logion kyriakon exegetis' (Word of the Lord) but most has been lost.
- He frequently cited the traditions of St John the Evangelist.
- He also received information from the daughters of Philip* - one of who is buried at Hieropolis along with her father.
- He also documents the drinking of poison by Justus Barsabas (cf Mk 16:18 - Acts 1:23)

PAPIAS

- Papias describes his preference for interviewing the followers of the presbyters (Apostles)
 - what Andrew said, or what Peter said,
 - or what Philip said, or Thomas or James or John or Matthew - or any of the other disciples of the Lord.
 - “For I considered that I should not get so much advantage from matter in books as from the voice which yet lives and remains.”

PAPIAS

- Eusebius (*History of the Church*) 3.39.15
 - Mark, being the interpreter of Peter, whatsoever he remembered he wrote accurately, but not however in the order that these things were spoken or done by our Lord. For he neither heard the Lord, nor followed him, but afterwards, as I said, he was with Peter, who did not make a complete [or ordered] account of the Lord's *logia*, but constructed his teachings according to *chreiai* [concise self-contained teachings].

PAPIAS

- Eusebius (History of the Church) 3.39.15
 - So Mark did nothing wrong in writing down single matters as he remembered them, for he gave special attention to one thing, of not passing by anything he heard, and not falsifying anything in these matters.

PAPIAS

- Eusebius (History of the Church) 3.39.16
 - “Now this is reported by Papias about Mark, **but about Matthew this was said,**
 - Therefore, **Matthew** set in order the logia (“divine oracles”) in a **Hebrew dialect**, and each interpreted them, as he was able.”
 - *Others record that Matthew was soon translated into Greek, and none of his writings in Hebrew are known to survive.*

PAPIAS

- **Summary:**
 - **Correct chronology was not the aim of the Gospel authors.**
 - **Accuracy of events was the aim.**
 - *omitting nothing of significance*
 - *adding nothing that did not occur*



REJECTION

- **Nazarenes**
 - Jesus knows they are skeptical. They think they know him, but do they really know who He is?

REJECTION

- Nazarenes
 - Jesus knows they are skeptical. They think they know him, but do they really know who He is?

**Nicodemus natural
knowledge only, this time in
Luke's Gospel**

REJECTION

- Lk 4: 24-28 - regarding the skepticism of the Nazarenes. Jesus reminds them that:



- **Elijah went to the widow of Zarephath in Sidon**, when Israel was also in famine. I Ki 17: 7-24. (He then raised the widow's son)
- **See Lk 7:11-17 which follows Centurion account!** *(recall from Jn 4:43, 44 the account probably follows Samaritan woman and precedes return to Nazareth)*

REJECTION

- Note on Lk 4: 24-28 - regarding the skepticism of the Nazarenes. Jesus reminds them that:
 - **Elisha cured Naaman of Syria**, when there were many Israeli lepers. 2 Ki 5: 1-14
 - **Jesus will cure 10 Lepers**, and only the Samaritan (foreigner) leper will return to thank Him. Lk 17: 11-18

PASSED THROUGH THEM

- See Lk 4: 28-30





A FAMILY AFFAIR

The “Brothers” of the Lord

Did Mary have other children?

Jesus has brothers

- **Mt 12:46** Behold his mother and his brethren stood outside, seeking to speak to him.
- **Jn 2:12** After this, He and his mother, his brothers, and his disciples went down to Capernaum ...
- **Jn 7:2-3** But the Jewish feast of Tabernacles was near. So his brothers said to him, “Leave here and go to Judea ...”
- **Acts 1:14** ... devoted themselves with one accord to prayer, together with some women, and Mary the mother of **Jesus, and his brothers.**

Did Mary have other children?

Jesus has brothers



Mt 12:46, Jn 2:12,
Jn 7:2-3, Acts 1:14

□ **Mt 13:55** Is not his mother named **Mary** and his brothers **James, Joseph, Simon and Judas?** Are not his sisters all with us?”
(*Maria kai autos adelphos Iakobos kai Iose kai Simon kai Ioudas*)

□ **Mk 6:3** Is He not the carpenter, the son of **Mary and the brother of James and Joses and Judas and Simon?** And are not his sisters here with us?
(*kai Iakobos kai Ioses kai Ioudas kai Simon*)

Did Mary have other children?

Jesus has brothers



Mt 12:46, Jn 2:12,
Jn 7:2-3, Acts 1:14



Brothers have Names



Mt 13:55, Mk 6:3
James, Joses, Simon, Jude



Are they sons of BVM?



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Mt 12:46, Jn 2:12,
Jn 7:2-3, Acts 1:14

Brothers have Names

Mt 13:55, Mk 6:3
James, Joses, Simon, Jude

Are they sons of BVM?

Crucifixion Scene

□ **Mt 27:55-56** There were many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. **Among them were Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.**

□ **Mk 15:40** There were also women looking on from a distance. **Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome.**

*... Maria meter
**lakobos mikros kai
loses kai Salome***

Did Mary have other children?

Jesus has brothers

Mt 12:46, Jn 2:12,
Jn 7:2-3, Acts 1:14

Brothers have Names

Mt 13:55, Mk 6:3
James, Joses, Simon, Jude

Are they sons of BVM?

Crucifixion Scene

Mt 27:55, Mk 15:40

The Mother of James and
Joses is also named Mary

- **Jn 19:25** Standing by the cross of Jesus were **his mother** and **his mother's sister, Mary [the wife] of Cleopas, and Mary of Magdala**

Greek: *Maria ho Klopas*

MT	Mary Magdalene	Mary mother of James and Joseph	Mother of the sons of Zebedee	
Mk	Mary Magdalene	Mary mother of James and Joses	Salome	
Jn	Mary of Magdala	Mary's sister Mary of Cleopas		BVM

Did Mary have other children?

Jesus has brothers

Mt 12:46, Jn 2:12,
Jn 7:2-3, Acts 1:14

Brothers have Names

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James, Joses, Simon, Jude

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Crucifixion Scene

Mt 27:55, Mk 15:40

The Mother of James and
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Jn 19:25
read with Mt 27, Mk 15

This Mary is BVM's sister
Mary of Cleopas

Did Mary have other children?

Jesus has brothers

Mt 12:46, Jn 2:12,
Jn 7:2-3, Acts 1:14

Brothers have Names

Mt 13:55, Mk 6:3
James, Joses, Simon, Jude

Are they sons of BVM?

Crucifixion Scene

Mt 27:55, Mk 15:40

The Mother of James and
Joses is also named Mary

Jn 19:25
read with Mt 27, Mk 15

This Mary is BVM's sister
Mary of Cleopas

They Are NOT sons of BVM

James the Apostle

- **Son of Alphaeus** - Mt 10:3, Mk 3:18, Acts 1:13
- Son of a Mary (Mk 15:40 ...) *Maria meter Iakobos mikros* (**Mary the mother of James mikros**).
- Mk 15:40 There were also women looking on afar off: among whom was Mary Magdalene, and **Mary the mother of James the less [KJV]** (the younger James [NAB]) and of Joses, and Salome

James the Brother

- Mk 15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of **James the less and of Joses**, and Salome
- **Since** the Mother of James the Less an Apostle, is also the Mother of James, the brother of Joses - who are brothers of the Lord, **then:**
 - **James the Less and James the Brother are the same person.**

This - James

- **Acts 15 - The Bishop of Jerusalem.** First Bishop
- **Martyred** by being thrown from the Parapet of the Temple
- Author of the **Epistle of James**
- **Buried** main altar in Armenian ***cathedral of St James in Jerusalem*** and in the ***Church of the 12 Apostles in Rome*** (there, along with Apostle Philip).

Matthew - Levi

- Known by **both Names** - Lk 5:27, Mk 2:14, Mt 9:9
- **Son of Alpheus** - Mk 2:14
- Alpheus is **also the father of James the Less, an Apostle** - Mt 12:2-4
- Both have Alpheus as a father, but **Matthew is not listed as a son of Mary of Cleopas**, the mother of James the Less.
- **Matthew has a different mother**, and is therefore ***half-brother to James the Less*** (brother of the Lord)

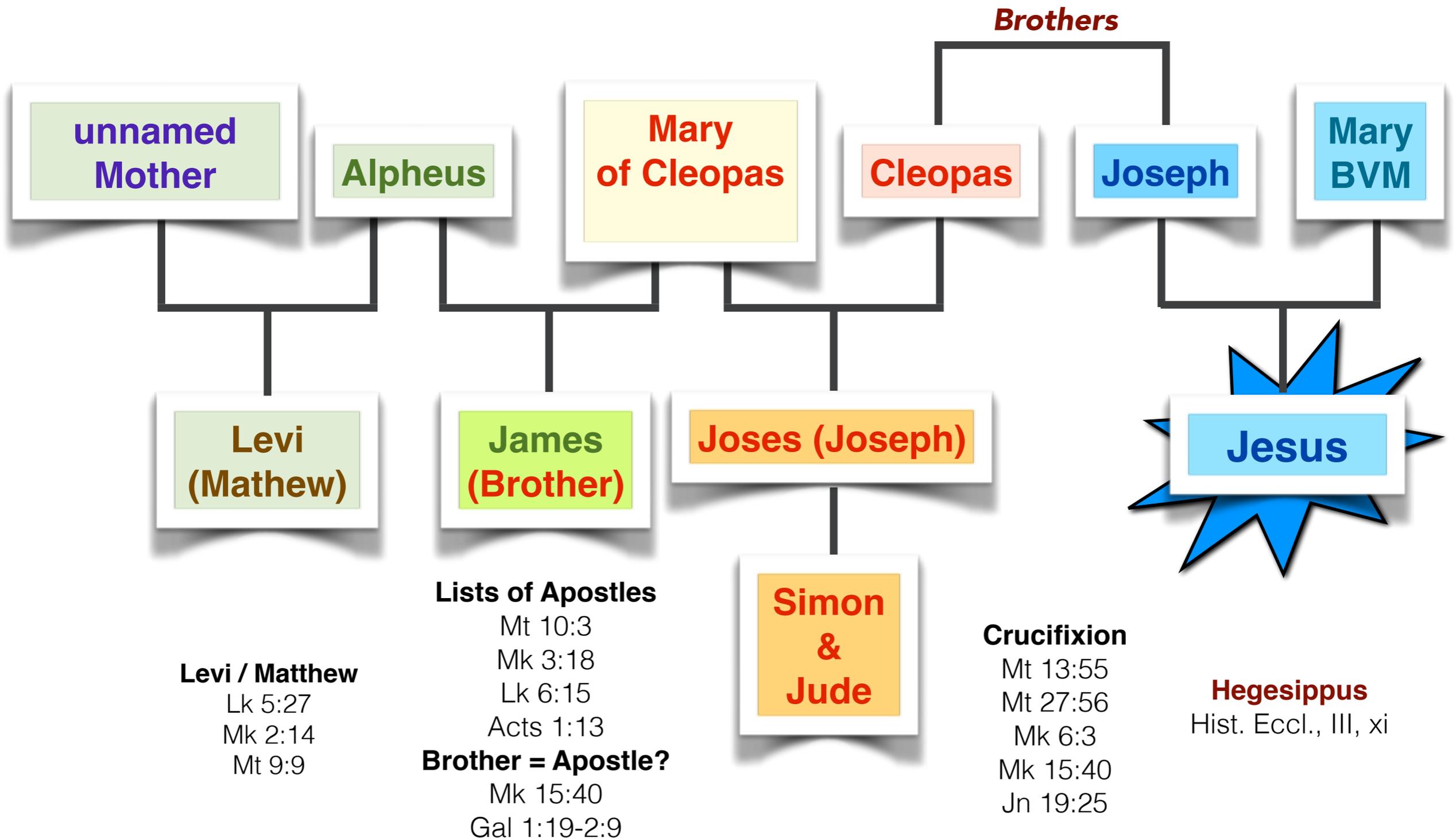
Cleopas

- **Hegesippus**, knew *grandchildren of Jude*, son of Cleopas, and Mary of Cleopas.
- Hegesippus documented that **Cleopas was brother of Joseph** the spouse of the BVM. (Hist. Eccl., III, xi)
- Therefore, St John's Gospel description that Mary of Cleopas was the sister of BVM is clarified - **The two Marys were sisters-in-law.**
- James, Joses, Simon, Jude were **cousins** of Jesus.

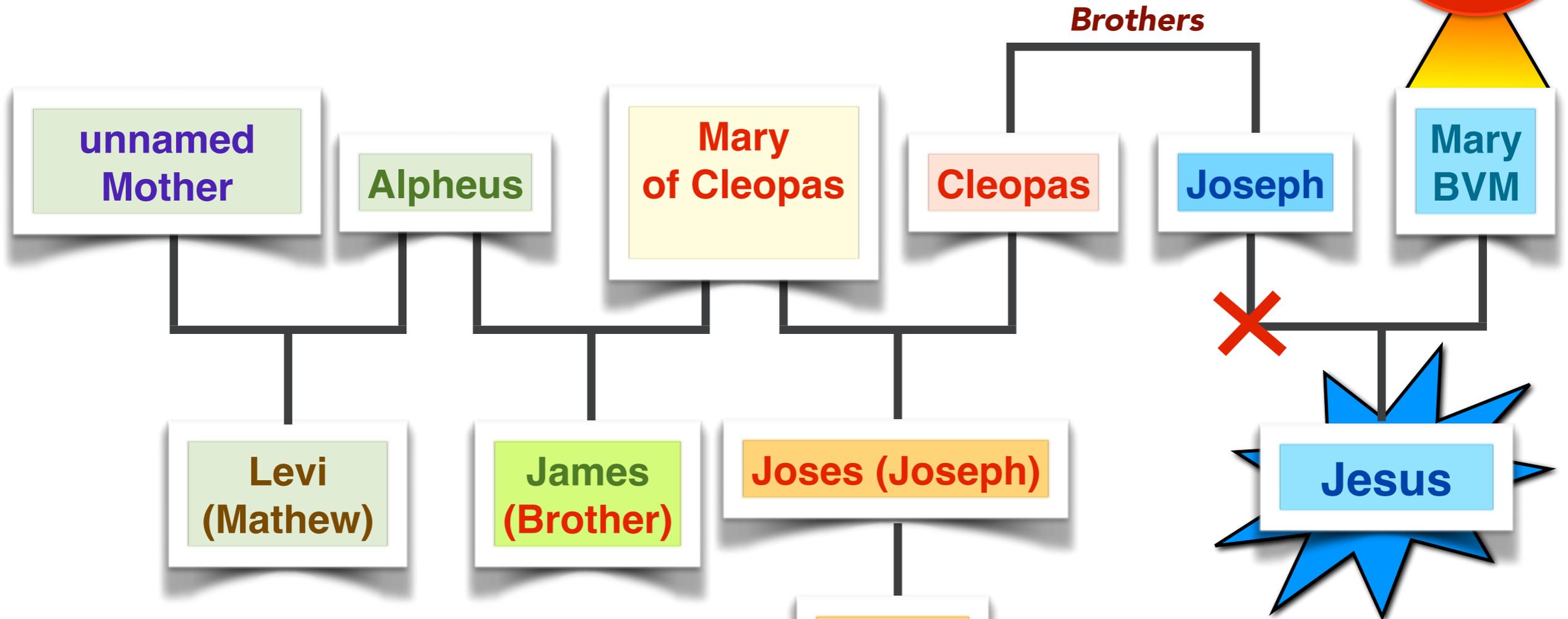
Simon - brother of James

- **Simon** was the ***Second Bishop of Jerusalem***, after the death of his brother James.
- Thus, ***two brothers of the Lord (cousins) were the first two Bishops of Jerusalem.***
- Simon, was also **martyred**.

PROBABLE RELATIONSHIPS



PROBABLE RELATIONSHIPS



Levi / Mathew
 Lk 5:27
 Mk 2:14
 Mt 9:9

Lists of Apostles
 Mt 10:3
 Mk 3:18
 Lk 6:15
 Acts 1:13
Brother = Apostle?
 Mk 15:40
 Gal 1:19-2:9

Crucifixion
 Mt 13:55
 Mt 27:56
 Mk 6:3
 Mk 15:40
 Jn 19:25

Hegesippus
 Hist. Eccl., III, xi

CURE OF DEMONIAC

- Lk 4: 31-37
- Synagogue in Capernaum

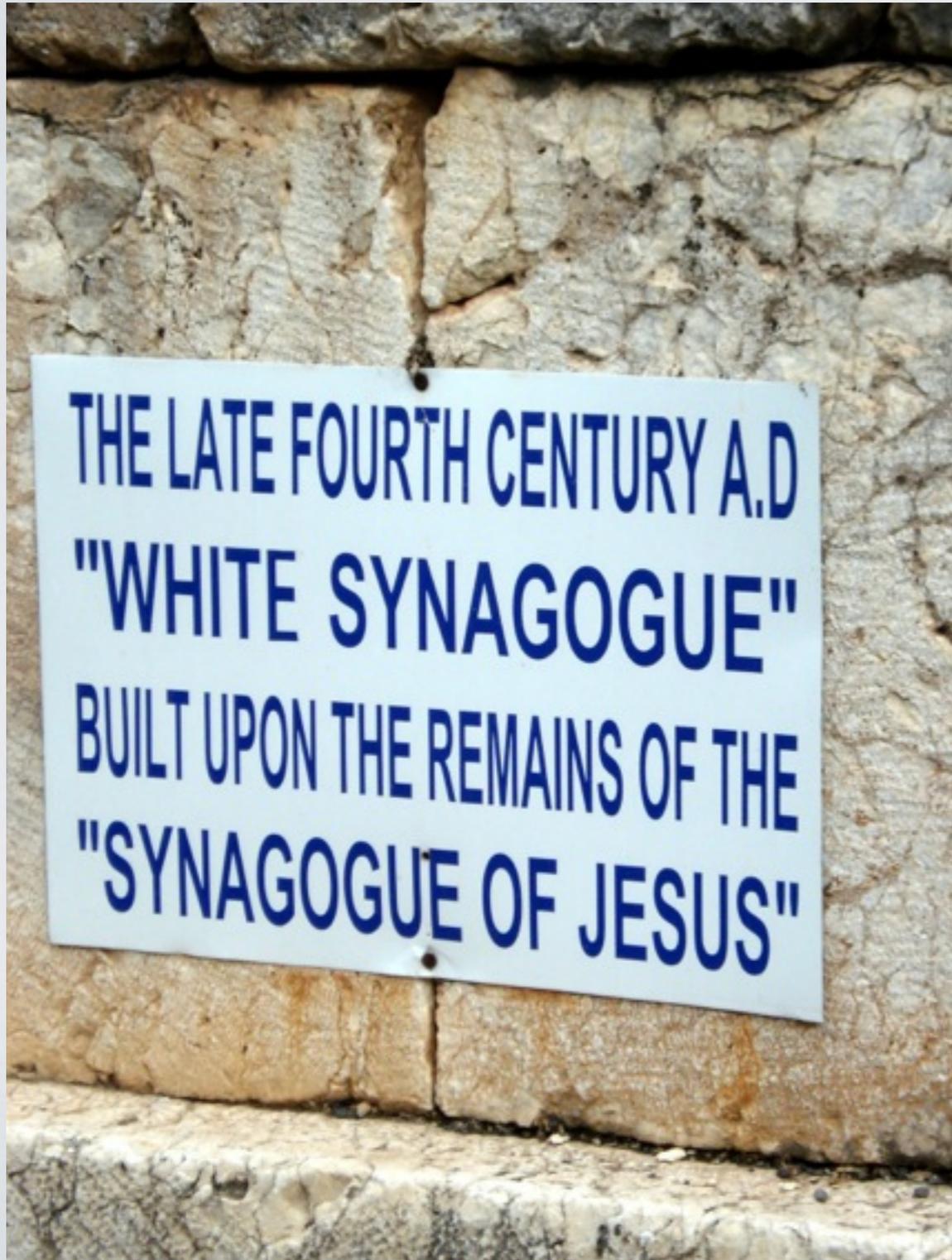


DEMONIAC

- Jesus goes from **Synagogue in Nazareth** to the **Synagogue in Capernaum**
- This is the **synagogue built by the Centurion**



DEMONIAC





DEMONIAC

- **THEME: Teaching with Authority**
 - **Matthew 7:29** - **authority statement** precedes Centurion story of Chapter 8
 - Capernaum - **Centurion recognizes** Jesus' Authority
 - **Here, all amazed** spoke with Authority

DEMONIAC

- Now - Jesus will show he has **Authority over all of creation** - *spirit and flesh*
 - *Man and Angels*
- Note the type of Spirit the man had ...
 - The spirit of an **unclean demon**
 - **Defiling the Synagogue** - by his presence

DEMONIAC

- On the day the poor man was supposed to rest in God, the Sabbath, he could not because he had an unclean Spirit.

DEMONIAC

- “what have you to do with us, Jesus of Nazareth?”
 - **tis hemin soi kai**
 - *(What have you to do with us)*
- **Recall:**
 - **tis emoi kai soi** (Jn 2:4)
 - *(What has this to do with me)*

DEMONIAC

- “I know who you are - The Holy One of God.”
- “Be Quiet! Come out of him!”

Jesus does not accept this testimony from the “father of lies” (Jn 8:44). This shows that the devil usually says something partially true in order to disguise untruth; by sowing confusion in this way, he can more readily deceive people.

Navarre Bible Commentary

DEMONIAC

- The Demon **threw** the man down in front of Him.
- *Recall* that possessed people, can have their motor skills under the control of the Demon
- The Demon only possesses the body and not the soul.

DEMONIAC

- Tis logos houtos!
- What Word is this!
- ...with authority and power he commands the unclean spirits and they come out.
- *Isaiah 55: 10-11



MOTHER IN LAW

- Lk 4: 38-39
- House of Simon Peter



MOTHER IN LAW

- After he left the synagogue, he entered the house of Simon.



MOTHER IN LAW



MOTH







"JESUS VIDIT MATTHAEUM
ET AIT ILLI: SEQUERE ME.
ET SURGENS SECUTUS
EST EUM."

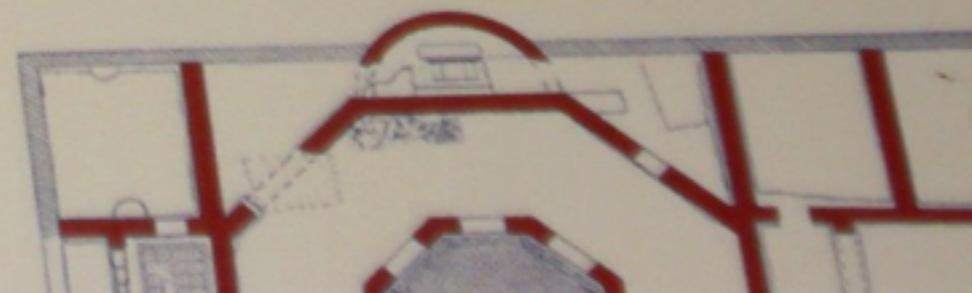
The House of Saint Peter
Composite plan of the
Insula Sacra
from the second century BC
to the seventh century AD

- Three main levels of occupation are shown:
-  **level 1: original layout of private houses**
 -  **level 2: fourth century Domus Ecclesia**
 -  **level 3: fifth century Octagonal Church**



The Fifth Century
Octagonal Church

In the second half of the fifth century an octagonal church was erected on a raised level within the perimeter of the previous enclosure wall. The plan consisted of a small central octagon, of a larger



MOTHER IN LAW



- He stood over her, rebuked her fever and it left her.
- She got up **immediately** and **waited** on them.
- Mt 8:14 - “He touched her hand, and the fever left her.”

MOTHER IN LAW



- The demon in the man left without harming the man.
- The fever in Peter's mother in law, left without reducing her to a weakened condition.

PETER'S WIFE



- St Peter, having a mother in law, must have had a wife.
- Was St Peter's wife alive, during his ministry?

PETER'S WIFE

- There are **two theories**:
 - 1. Peter's **wife predeceased** the cure of the mother in law - or at least was not present
 - 2. Peter had a **living wife**, and other passages of Scripture confirm this.

PETER'S WIFE

- Predeceased or Absent Theory
- Disproportionate focus on mother in law to the exclusion of:
 - **silence of wife's (a daughter's)** concern for her mother; *and*
 - **Leaving her out of this story** as somewhat strange, for a daughter would be most frantic of mother's condition.

PETER'S WIFE

- Predeceased or Absent Theory
 - Additionally, St Peter's wife is **never** mentioned in the **Gospels** or the **Acts of the Apostles**.
 - St Peter's home appears to have been a place where Jesus spent time. One might think she would make an appearance in one of the stories that took place in her home.

PETER'S WIFE

- Living Wife Theory
 - Those who hold this position point to 1 Cor 9:5.
 - *"Do we not have the right to be accompanied by a wife, as the other apostles and the brethren of the Lord and Cephas?"* RSV (St Paul)

PETER'S WIFE

- Liv

Dispositive? Not so fast

- Those who hold this position point to 1 Cor 9:5.
 - *"Do we not have the right to be accompanied by a wife, as the other apostles and the brethren of the Lord and Cephas?" RSV (St Paul)*

PETER'S WIFE

- Living Wife Theory
 - I Cor 9:4 and 5, are written as an answer to I Cor 9:3, where St Paul is defending his right to eat and drink, take along a **Christian wife*, as do others including ... Cephas. (NAB)
 - **sister, wife - in the KJV*
 - No comma is suggested in the Greek. The word sister, appears as an adjective modifying the second word.

PETER'S WIFE

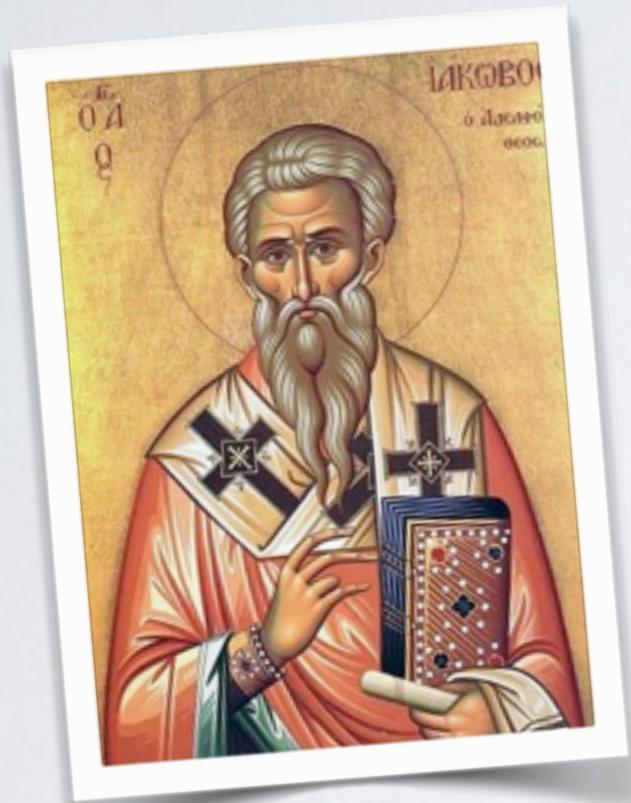
- **KEY:** *adelphaen gunaika* - a sister wife or a sister woman.
- Since we know that St Paul is not married from other scriptures, he cannot be defending that he is being accompanied by a wife in the intimate sense.
- St Paul is most likely defending the right to have the company of a **spiritual sister (or spiritual woman)** - one who takes care of his needs, as apparently the other Apostles seem have.

PETER'S WIFE

- **St Jerome** translates this as “**sister women,**” defending that these **women assisted the Apostles with their goods.** (Ad Jovinian I, 26)
- Recall, that Jesus also had women who followed him on his ministry - from the time he first started in Galilee

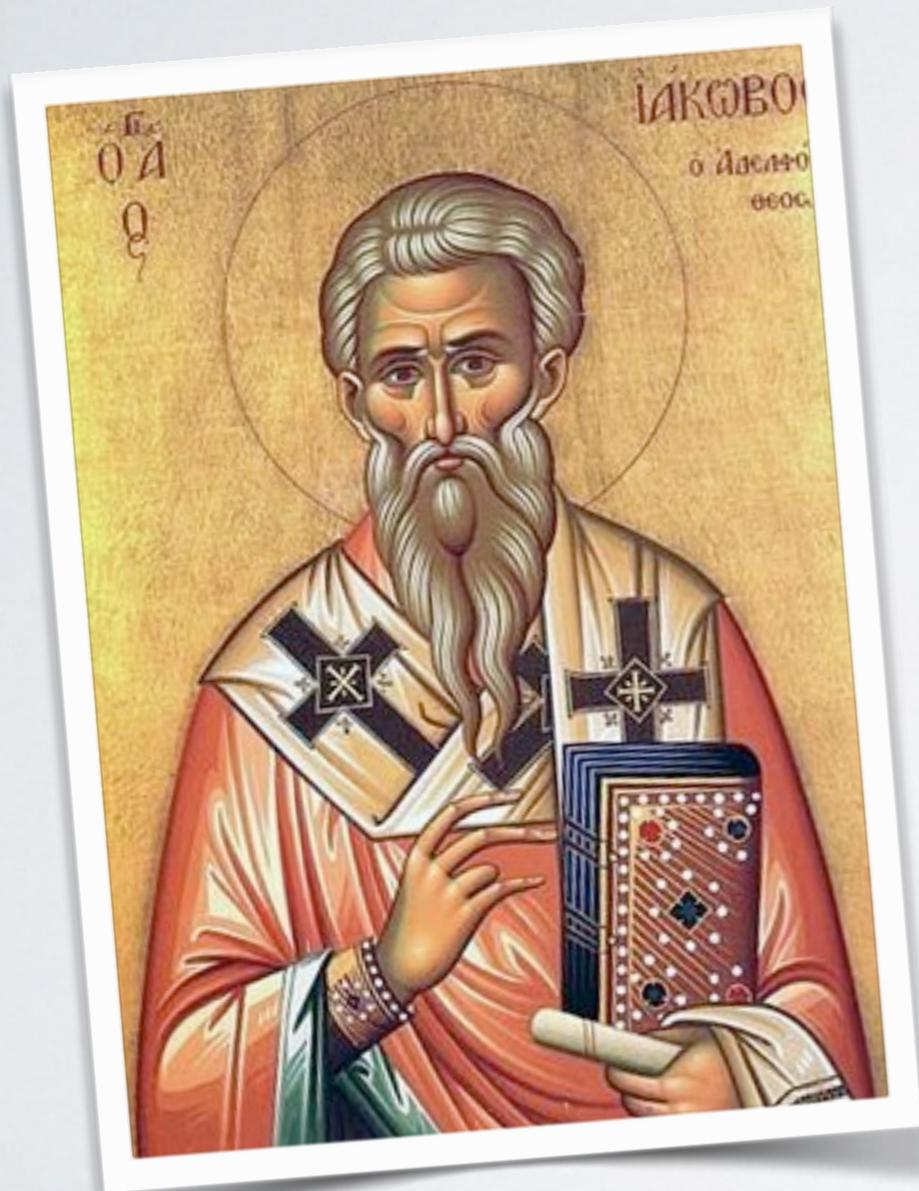
PETER'S WIFE

- **Clement of Alexandria** **agreed**, saying the **women were** not the wives of the apostles **but were female assistants** who could enter the homes of women and could teach them there. (Stromata III, 6).



- Clement of Alexandria, however, also records a popular story (*legend*) that suggests **St Peter's wife was alive** during the Apostle's mission and was ultimately martyred.

PETER'S WIFE



- **Clement of Alexandria** (150-215 AD), not only records the possibility that Peter's wife might also have been martyred but records that Peter was possibly a witness to it; (Stromata 7.11).
- Clement is *best* remembered as *Origen's teacher* and noted for his scholarship and high quality copies of Scripture.

PETER'S WIFE - APOCRYPHAL

- Eusebius of Caesarea quotes Clement in his book Ecclesial History at book III, XXX:
- "*They say, accordingly,* that when the blessed Peter saw his own wife led out to die, he rejoiced because of her summons and her return home, and **called to her** very encouragingly and comfortingly, addressing her by name, and saying, '**Oh thou, remember the Lord.**' Such was the marriage of the blessed, and their perfect disposition toward those dearest to them."

OTHER HEALINGS

- Luke 4:40-44 At sunset ...





THE GOSPELS

A Biblical Scholarly Study

