



# MINISTRY IN GALILEE

Continues after the Sermon on the Mount at  
Luke Chapter 7

# THE CENTURION

- Lk 7: 1-10  
Mt 8: 5-13
- Covered on  
the  
presentation  
that starts  
with  
MARRIAGE  
OF CANA



# THE CENTURION

Lk 7: 1-10

- The Centurion **sent Jews** to speak to Jesus - Centurion loves “our nation” and has built our synagogue - probably a *godfearer*.
- Centurion **sent friends** to tell him “Lord do not trouble yourself ... for **I am not worthy** that you should enter under my roof.
  - ... **I too am a person subject to authority ...**
- “I tell you, not even in Israel have I found such faith.”

# THE CENTURION

- **St Luke** 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.”*

**Saint Ambrose**

# THE WIDOW'S SON

**Luke 7: 11-17**

The Miracle at

**NAIN**

**(Nein)**



דלק

מנקה

מתנה

ניין

نين

Nein

בן האלמנה

ابن الأرملة

Widow's Son





Nain is an Arab Town with no Christian Presence



# Franciscan Church

at  
Nain



Arab  
Muslim lady

Keeper of the  
Keys to the Church



For a moment

I was the  
Mayor of Nain







# WIDOW'S SON

Lk 7: 11-17



- Cultural significance of the death of the only son of a widow
- How does a man become a son of Abraham? How does a woman become a daughter of Abraham?
- How was a woman's status kept and protected? **See Lk 18:1-8**
- **James 1: 19-27\***

# WIDOW'S SON

Lk 7: 11-17



- Cultural significance of the death of the only son of a widow

- How **Are you religious?** of  
All **of**  
become a daughter of Abraham?

- How was a woman's status kept and protected? **See Lk 18:1-8**

- **James 1: 19-27\***

# RULES FOR WIDOWS

I Tim 5: 3-16



- Who is **TRULY** a widow, in St Paul's mind.
- How can a widow be **self-indulgent?**
  - What is the **duty to widows** from their family?
    - **Consequence of not providing for relatives? cf. Mt 18: 18**

# EVIL OF QORBAN

Mt 15: 1-9

- Qorban is a sacrifice
- Same teaching regarding living Parents from the lips of Jesus
  - Traditions that nullify the Word of God.

# WIDOW'S SON



When the Lord saw the widow,  
He was moved with pity.

- Can we think of another reason He might have been moved with pity for a widow who lost her only son?
- Young Man, I tell you arise!  
What might *this* foreshadow?



# POOL OF BETHESDA

## John 5: 1-8

- Pools of Bethesda at the Sheep Gate in Jerusalem
  - Beth-esda: House of Flowing
- ‘... when the water is stirred... ’
  - *added verse in some manuscripts indicated that* - an **Angel of the Lord** used to come down to the pool and stir the water, thus **healing those afflicted** who were in the water when it stirred.
  - While not Scriptural, it is *evidence* of the belief.

# POOL OF BETHESDA

- **Thirty Eight (38) years**
- **Amount of time** that Israel spent in the Desert. Dt 2:14\*

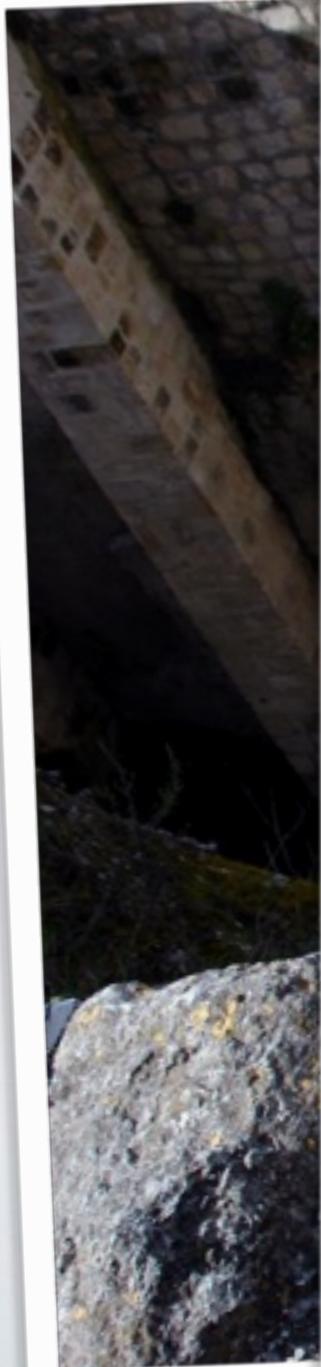
**38**

- large number where ill, blind, lame and crippled.
- **What/Who does the man represent?**
- **Israel** - and Jesus knew Israel had been ill for a long time.

# POOL OF BETHESDA



# POOL OF BETHESDA



# POOL OF BETHESDA

- “Rise, take up your mat and walk.”
- Spiritual or Physical healing?
  - Reminiscent of the Paralytic story.  
Mk 2: 1-12
- **Symbolism** - After 38 years, a new Joshua (YHSWH) - Jesus - leads Israel into the Promised Land, where no disease exists.
  - *Note: Jesus does not carry him - he walks.*

# SABBATH CURE

John 5: 9b-18

- Familiar Jewish objection to Jesus healing on the Sabbath.
- Yet, Jesus is the Lord of the Sabbath - for He equates himself to God the Father.
- Jesus confesses that He is God - same as the Father, and doing the work that only God could do on a Sabbath.

# SABBATH CURE

John 5: 9b-18

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This is a **strong passage** to quote to **those who do not believe** that

**Jesus is God, same as the Father.**  
ie.: *Muslims & JWs*

Father, and doing the work that only God could do on a Sabbath.

# SABBATH CURE

- More symbolism in John Chapter 5
- Look at the preceding passage - the cure of the Royal Official's son - **What time was he cured?** Jn 4:52.
- **What day of the week** did Jesus cure the man who had been ill for 38 years.
- Stay tuned for John 6 - **How many days** was the Feast of Passover.  
**How many weeks** until Pentecost.



# SHEVAH

- Seven - is a number
- **Shevah** is Hebrew word for Seven
  - *some say it is the number of perfection*
- **In Hebrew** - it is also the word used to represent a “**covenant.**”
- To **swear a covenant in Hebrew**, would be “**to Seven oneself.**”

# SHEVAH

7

God foresaw that the Israelites would forsake Him and break the **Covenant** they swore in the Desert before entering the Promised Land.

**Dt 31: 16-17\***

- He **dispersed** the 10 Northern Tribes (Israel in 722 BC) and **exiled** the 2 Southern Tribes (Judah in 586 BC) from the Promised Land.

**2 Chr 7:1-20\*** (*warning v. 19-20*)

- Mini **Pentecost** at dedication of Temple.  
cf Acts 2:3 - Feast of Weeks - church  
Seven days altar ... seven days feast.

# SHEVAH

7

The Prophet Jeremiah, wrote that God would establish a new covenant with the House of Israel and the House of Judah. **Jer 31:31\***

- The reunification of all Israel is prophesied.
- Jesus came to initiate this new covenant in His Blood.
- Jesus explicitly does so at the Last Supper -  
“This is the chalice of my blood, the blood of the New and Everlasting Covenant....”



# JOHN THE BAPTIST

Lk 7: 18-23

- Discussion items:
  - John summoned **two** of his disciples.
    - Why **2**
  - Question asked - Are you the One ... or should we wait for another?
  - Sequence - Question - Miracles - Answer
    - Anything special about the answer?

# JOHN THE BAPTIST

- **Why Two?**

- **Safety?** probably not

- **Mutual support?** again, probably not

- **Testimony?** **Yes**

- **This passage is being written to document a *historical event* - John the Baptist wanted to know; and,**

- **Regarding the Question - St Luke knows that today, you also need to know.**

# JOHN THE BAPTIST

- **Why Two?**

- **Safety?** probably not

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- **Testimony?**

Who is Jesus?

- This passage is being written to document a *historical event* - John the Baptist wanted to know; and,
- Regarding the Question - St Luke knows that today, you also need to know.

# JOHN THE BAPTIST

- In the Mosaic Law, the testimony of at least TWO persons was required to establish a fact, that might lead to the conviction of a person.
- Read the sober rule of Dt 19:15-21\*
- Do you think that this law is fair?
- Does loving your friend, neighbor or enemy prevent you from testifying truthfully? (v. 21)

# JOHN THE BAPTIST

- In the Mosaic Law, the testimony of at least TWO persons is required, that might lead to a conviction.

**Does the Church also have a  
Two witness rule?**

- **Read**

**see Mt 18:15-17\***

- Do you think that this law is fair?
- Does loving your friend, neighbor or enemy prevent you from testifying truthfully? (v. 21)

# JOHN THE BAPTIST

- Looking carefully at the sequence of events in verses of Lk 7: 20-22
  - are the miracles part of Jesus' answer?
  - Why does he do the miracles, rather than just answer the question. **Why not just say YES?**
- “Go and tell John what **YOU** have seen and heard ....
  - John is graced by Jesus to hear the testimony of his disciples, and not just His word. Jesus gives John a sign, so he can rest knowing his martyrdom is part of the Divine Plan.

# JOHN THE BAPTIST



- When you are at a crossroad point in your life, pray for a sign.
  - The BVM received a sign
  - St Joseph received a sign
  - St John the Baptist received a sign
- You too can have an crossroad confirmed with a sign.

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# JOHN THE BAPTIST

- What about the words of Jesus:  
“The blind regain their sight, The lame walk  
Lepers are cleansed, The deaf hear  
The dead are raised, and the poor have the  
good news proclaimed to them.”
- see Isaiah 61:1\* and Isaiah 35: 4-6\* and 26:19\*
- Jesus is testifying that He is fulfilling what God had promised through the prophets - Hence, Jesus is the Messiah by proof, not *simply* because He *says* so.

# JOHN THE BAPTIST

- “... and blessed is the one who takes no offense at me.”
- Note the context of this passage on John the Baptist, as it follows the Lucan account of the Widow’s son.
- Context: [Lk 7: 15-17\\*](#)

These words refer to the same thing Simeon prophesied about when he referred to Christ as a sign that is spoken against, a sign of contradiction. (Lk 2:34).

People who reject our Lord, and are scandalized by Him, won’t reach heaven.

# JOHN THE BAPTIST

## Final Thought on John the Baptist's Question

- St Ambrose wondered:  
How could the one who said to his own disciples: “Behold the Lamb of God” and urged them to follow Jesus, then send other disciples to ask if they should look for another?
- See also Jn 1:34\* - St Augustine points out
  - Most modern bible commentators simply ignore the issue, having no answer.

# JOHN THE BAPTIST

Anyone want to tackle this?

Final

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# JOHN THE BAPTIST

- St John Chrysostom provides a possible explanation:
  - “... that John made this inquiry, not from doubt or ignorance, but because he wished his disciples to be satisfied on this point by Christ. Therefore, Christ gave his reply to instruct these disciples, by pointing to the evidence of his miracles. (v. 22)”
  - to support this he notes the actual words of John’s disciples “... or should we look for another.” (v. 19)

# JESUS ON JOHN



Lk 7:24-35

- What did you go out to see?
- No doubt the word was out. A man dressed in camel hair, with a leather belt about his waist. (Mk 1:6).
- An Elijah figure (2 Kings 1:8) ...

# JESUS ON JOHN



- ... who was baptizing with water, yet announced that
  - “One mightier than I, is coming after me.”  
(Mk 1:7)

# JESUS ON JOHN



**Elijah would precede the true Messiah  
(Mal 3:23 - but on RSV it is Mal 4:5)**

- “Lo, I will send you Elijah, the prophet, before the day of the Lord comes, the great and terrible day, to turn the hearts of the fathers to their children, and the hearts of the children to their fathers ...”
- The Jewish Passover Haggadah even today, requires as part of the Seder, the setting out of an empty chair for Elijah.

# JESUS ON JOHN

- Jesus asks:
  - “Did you go out to see a prophet?”
  - “Yes, I tell you, more than a prophet ...
    - Isaiah 40:3\* - The promise of Salvation
    - v.5 ... then the glory of the Lord shall be revealed and all mankind shall see it together ...”
    - “What did you go out to “see?” ” (Lk 7:26)

# JESUS ON JOHN

- “I tell you, among those born of women, no one is greater than John; yet the least in the kingdom of God is greater than he.” Jesus at Luke 7:28
- How is one born into the kingdom of God?
  - St John the Baptist answers at Mk 1:8, Jn 1:33
  - Jesus answers Nicodemus at Jn 3:3-8\*
    - To be born *anōthen* is to be born of the *pneuma*.

# JESUS ON JOHN

- The LOGIC of Jesus in Jn 3:3-8\*
  - You cant even **SEE** the kingdom, unless born anothen (again or from above)
    - **How** can I be born anothen?
      - **must** be born of **Water and Spirit to enter**
      - Dont mistake me, you **must** be born **anothen**
      - The Spirit blows where it will, so it is with those born of the **Holy Spirit**

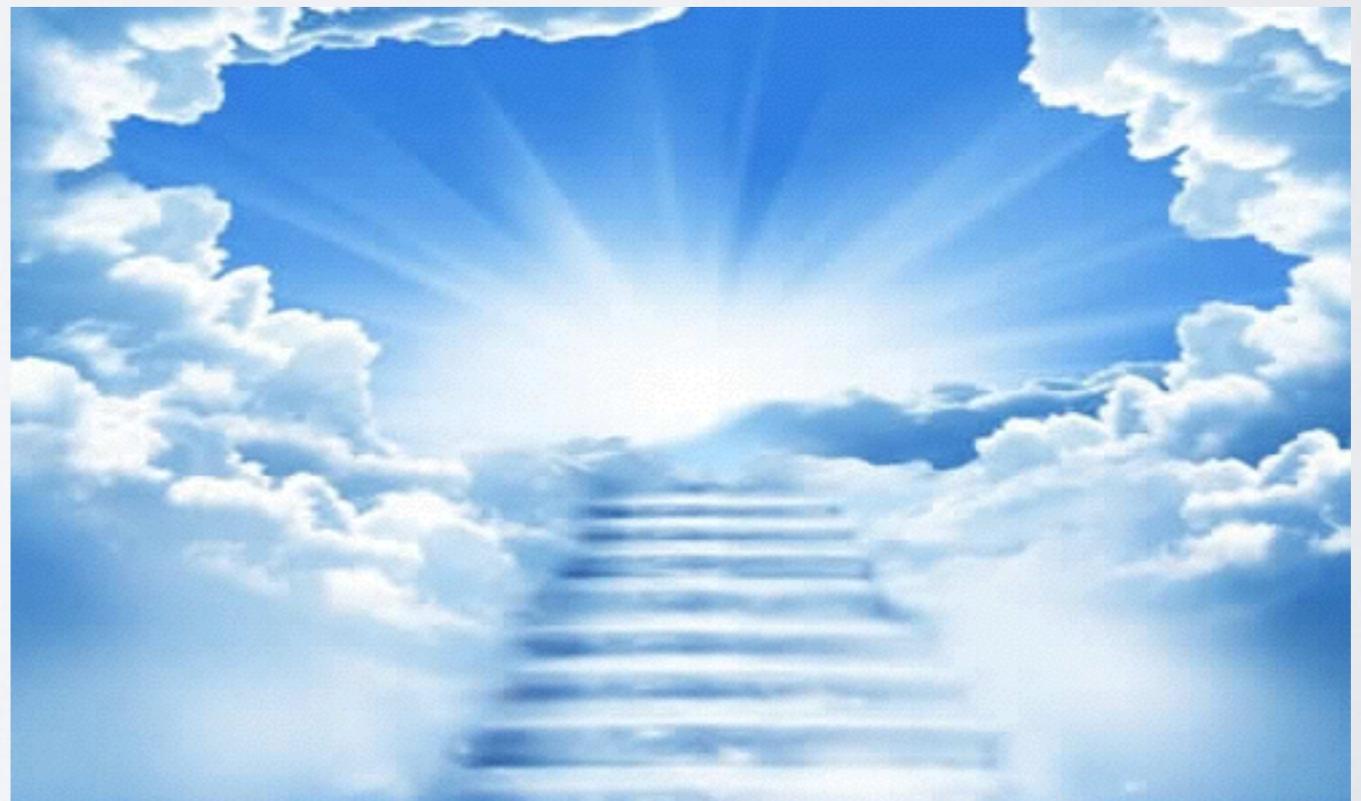


# JESUS ON JOHN

**“I tell you,  
among those  
born of women,  
no one is greater  
than John; yet  
the least in the  
kingdom of God  
is greater than  
he.”**

Luke 7:28

- The greatest ‘man’ to ever live, is less than the lowest person who enters into the Kingdom of God - and its final fulfillment in heaven.



# JESUS ON JOHN

- St John the Baptist is the greatest of the prophets of the Old Testament because he was the nearest to Christ and received the unique mission of actually pointing out the Messiah.
- Still, he belongs to the **time of the promise** (the Old Testament), when the work of redemption lay in the future.

*continued next page*

# JESUS ON JOHN

- Once Christ did that work (the New Testament), those who faithfully accept **God's gift of grace** are incomparably greater than the righteous of the Old Covenant who were given, not this grace, but only the promise of it.
- Once the work of redemption was accomplished God's grace also reached the righteous of the Old Testament, who were waiting for Christ to open heaven and let them, also enter. cf. 1 Ptr 3: 18-21\*

# JESUS ON JOHN

## Tax Collectors v. Pharisees (verses 29-30)



- The **despised ones**, who repented and were prepared for the appearance of the Messiah by John's Baptism - **acknowledged Jesus**.
- The **Pharisees**, who clung to the Old Promise, and rejected its fulfillment, *rejected not only Jesus*, but also the **plan of God**.

# JESUS ON JOHN

- Verse 31-32
  - Interesting comparison of Jesus' generation to a probably common song/canticle of the time.
    - Played flute - did not dance.
    - sang a dirge - did not weep.
      - *A dirge is a song of lament for the dead, usually part of a funeral rite.*

This would suggest the generation was disinterested.

# JESUS ON JOHN

- **Verses 33 and 34** - make it worse for the Pharisees.
- **Pope St Gregory the Great** sees in these verses that the Pharisean attitude is more than disinterested or unengaging.
  - **The Pharisees are guilty of Calumny.**

# JESUS ON JOHN

- **The sin of Calumny** - “When they find something which is quite obviously good ... they pry into it to see if there is not also some badness hidden in it.”
- “The Baptist’s fasting they interpret as the work of the devil; whereas they accuse Jesus of being a glutton.

The evangelist has to report these calumnies and accusations spoken against our Lord; otherwise, we would have no notion of the extent of the malice of those who show such furious opposition to Him, who went about doing good.”

# JESUS ON JOHN

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**Calumny** - the attitude of those who search the Scriptures looking for dirt on Mary.

of  
and  
we

# JESUS ON JOHN

- “But Wisdom is vindicated by all her children.” v.35
  - Hebrews and Greeks speak of Wisdom as a person.
    - If St Luke is speaking of Divine Wisdom, then who might *personify* this Wisdom?
    - Read Wisdom chapter 7\*
      - the story of Solomon, a type of Jesus
    - but see Isaiah 11: 1-3\* for another possibility

- **My final thought on John the Baptist.**
- I think that what made John the Baptist great, was that he understood his mission, his place in God's plan. **He understood his role.**
- **John the Baptist refused to be promoted** to Messiah (Jn 1:20) but also **refused to compromise his mission** even when it meant accusing Herod and Herodias of an invalid marriage.  
*As a result of his faithfulness, he was martyred.*



# PARDON SINFUL WOMAN

Lk 7:36-50

- Whose **house** did Jesus enter?
- What was the **Hebrew protocol** for receiving an **important guest** for dinner?
- Do we know the **name of the woman** who poured the oil?
- **Who complained** about the pouring of oil?

# PARDON SINFUL WOMAN



- Let us immediately admit that the:
  - Anointing done by the sinful woman in Luke
  - is **difficult** to reconcile in time and location
  - with the Anointing done in Bethany by Mary, the sister of Martha and Lazarus.
- *Yet we will look at these, as one event as most theologians likewise do.*

# PARDON SINFUL WOMAN

- Whose house and where did the host live?
  - Luke 7:36 - a Pharisee
  - Mt 26:6\* - Simon the leper. Lived in Bethany.
  - *Maybe* a Pharisee who had been cured by Jesus. There is no way that a leper could host a dinner, unless he had been declared clean by a priest.
  - Hence, Simon the leper - was a former leper.

# PARDON SINFUL WOMAN

- What was the Hebrew hospitality protocol when receiving a guest for dinner?
  - A gracious host was expected to:
    - give his guest a **kiss** of greeting,
    - offer him **water for his feet**, and
    - provide **perfumes** to anoint the head.
- Clearly some separation existed between this host and Jesus.

# PARDON SINFUL WOMAN

- Do we know the **name of the woman** who poured the oil?
- **Read John 12: 1-8\***
  - **Mary**, the sister of Martha and Lazarus
  - **Six days before Jesus the Passover.** This happened Saturday, before Palm Sunday.  
cf. Jn 12:12\*
  - *Note that St Luke places this event much earlier in his Gospel. No one argues that they are not the same account, yet - emphasize different teachings.*

# PARDON SINFUL WOMAN

- **Who complained** about the pouring of oil?
- Notice the progression of revelation:
  - **Lk 7:39** - focuses only on the woman being a sinner, and not about the cost of the oil.
  - **Mk 14:4** - but **there were some** who said ...
  - **Mt 26:8** - when **the disciples** [of Jesus] saw ...
  - **Jn 12:4** - ...but **Judas Iscariot**, one of his disciples (he who was to betray Him) ...

# PARDON SINFUL WOMAN

- **Parable of v. 40-48**
- In this short parable of the two debtors Christ teaches us three things:
  - his own divinity and his power to forgive sins;
  - the merit the woman's love deserves; and
  - the discourtesy implied in Simeon's neglecting to receive Jesus in the conventional way.

# PARDON SINFUL WOMAN

- Moreover, the **Pharisee was wrong** to think badly of this sinner and of Jesus: reckoning that Christ did not know anything about her, he complained inwardly.
- Our Lord, who could read the secret thoughts of men (*which showed his divinity*), intervened to point out to Simon, his mistake.
- **True righteousness, says St Gregory the Great (cf. *In Evangelia homiliae*, 33), is compassionate; whereas false righteousness is indignant.**

# PARDON SINFUL WOMAN

- In the case of the **woman**, who is perhaps a great sinner - **Her love in action toward Jesus flowing from her faith** - merits and expresses to her the forgiveness of her great sins.
- In the case of the **Pharisee**, **his lack of love - is *also* a sign** of his salvation status.

“but the one to whom little is forgiven, loves little.”

# PARDON SINFUL WOMAN

- In the case of the **woman**, who is perhaps a great sinner - Her love in action toward Jesus flowing from her faith of her great forgiveness
- In the case of the **Pharisee**, his lack of love - is *also* a sign of his salvation status.

**Faith working  
through Love**

“but the one to whom little is forgiven, loves little.”

- cf. St Paul's letter to the Galatians at verse 5:6

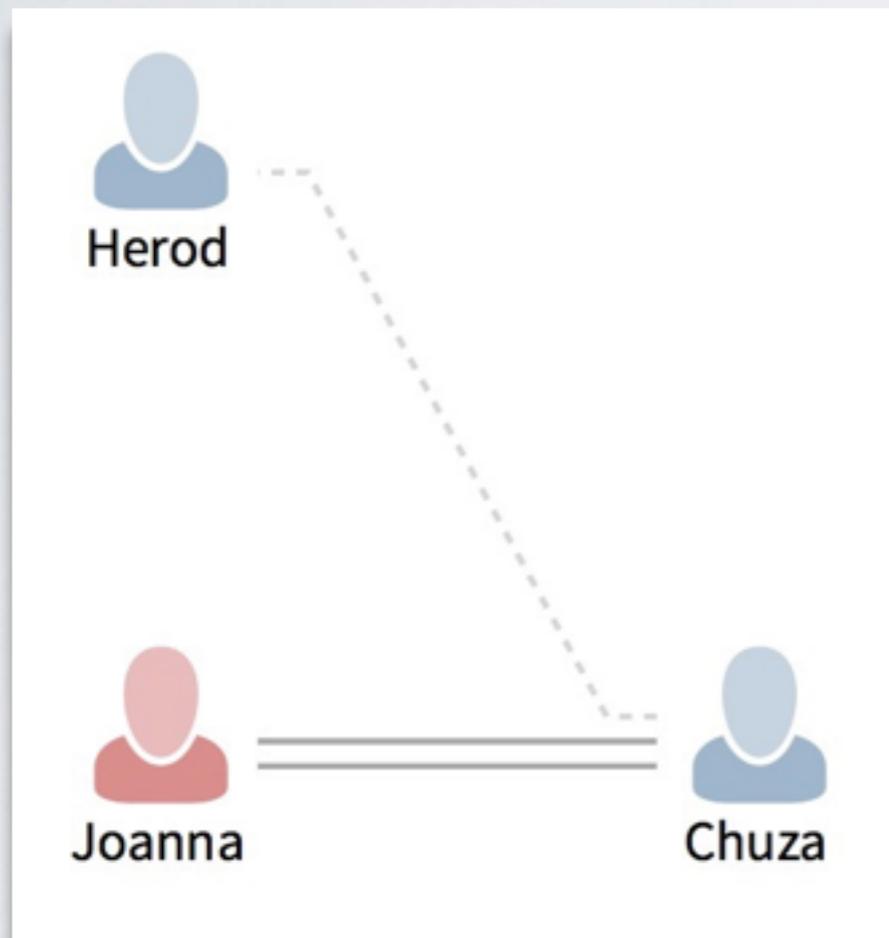
# RETURN TO GALILEE

## Lk 8: 1-3

- The Gospels refer a number of times to women accompanying our Lord in His ministry.
- **Here** St Luke names **three of them**—**Mary Magdalene**, to whom the risen Christ appeared (Jn 20:11–18; Mk 16:9); **Joanna**, a lady of some position, who also went to the tomb after the Resurrection (Lk 24:10), and **Susanna**, who walked with Jesus from the beginning of his mission.
- The Resurrection accounts also mention: **Salome**, mother of Apostles James and John; and **Mary of Clopas** - mother of Apostle James the Less, and brother Simon, Jude and Joses. (Mk 15:40, Jn 19:25)

# JOANNA

- **Joanna** was the wife of Chuza, the steward of Herod. As the steward of Herod, the **Chuza** was a powerful man. He could speak for Herod, in the King's absence.



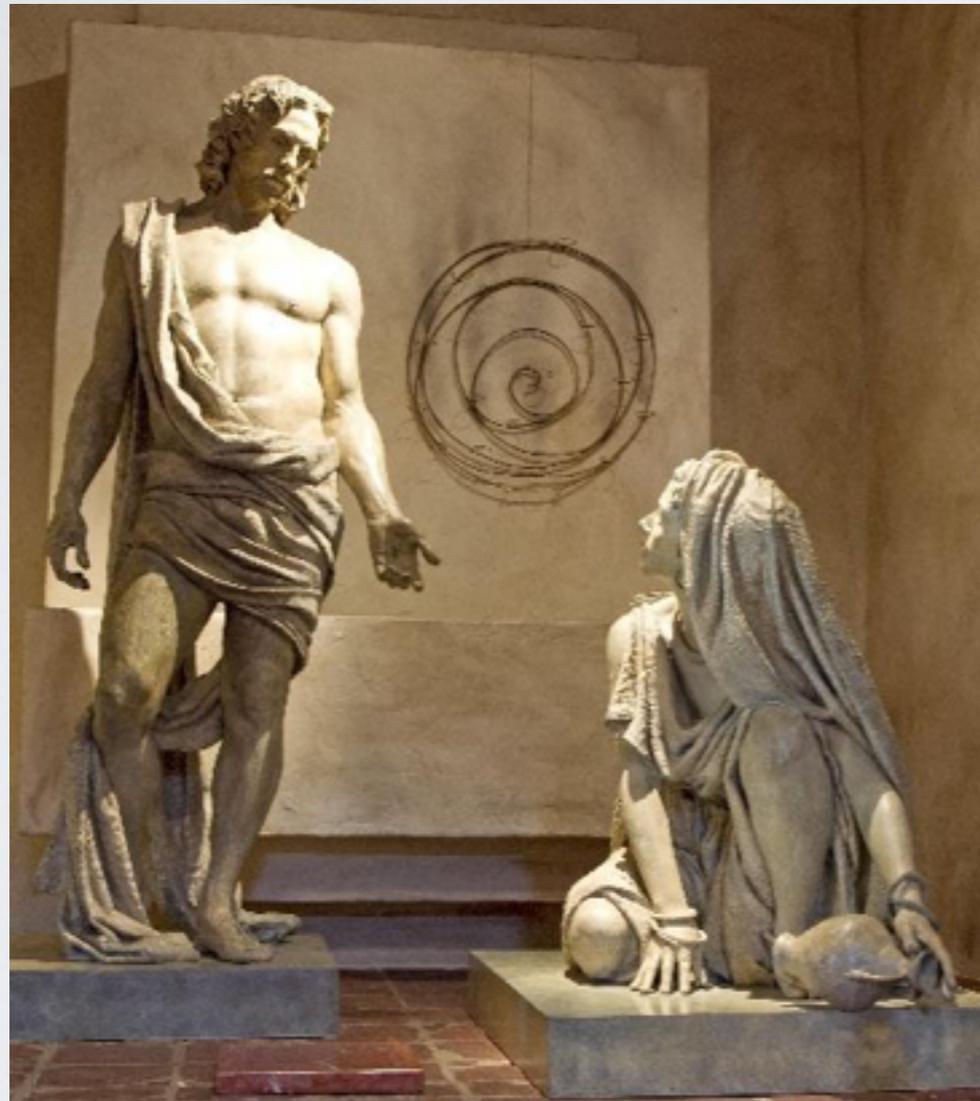
- One has to wonder to what extent, the fact that Joanna followed Christ was a problem for Chuza or a source of information about Jesus to Herod.
- **Joanna would have been somewhat wealthy** and of financial benefit to the ministry

# SUSANNA



- **Susanna** a woman who ministered to Jesus from the very beginning.
- She is never mentioned in any of the Gospels again - but is generally portrayed as a **widow**, for reasons lost to history.
- The role of these women consisted in helping Jesus and his disciples out of their own resources, thereby showing their gratitude for what Christ had done for them, and in cooperating in his ministry.

# MARY OF MAGDALA



Mission Santa Barbara

- **Mary Magdalene** was from the city of Magdala located on the Western most shore of the Sea of Galilee.
- A few miles walk from **Capernaum**, she may have heard Jesus speak many times.
- She may have even heard Him speak in her own synagogue.

# MAGDALA

- **Magdala** was known for its **fish farm**. Magdala profited from selling fish to the locals, including the Romans who lived a short walk from **Tiberias**.
- Because the fish farm occupied the center of town, and housing surrounded it - the **synagogue was constructed on the Northwestern edge of the city**.



# MAGDALA



- Jesus would certainly have preached in the Magdala synagogue during the Galilean ministry and probably read from the scrolls there, as He had done in Nazareth.
- The Magdala synagogue was rediscovered in 2009 by the Legions of Christ, while attempting to build a Catholic hotel. *It became available for pilgrims in 2013.*

# Synagogue at Magdala



# MAGDALA

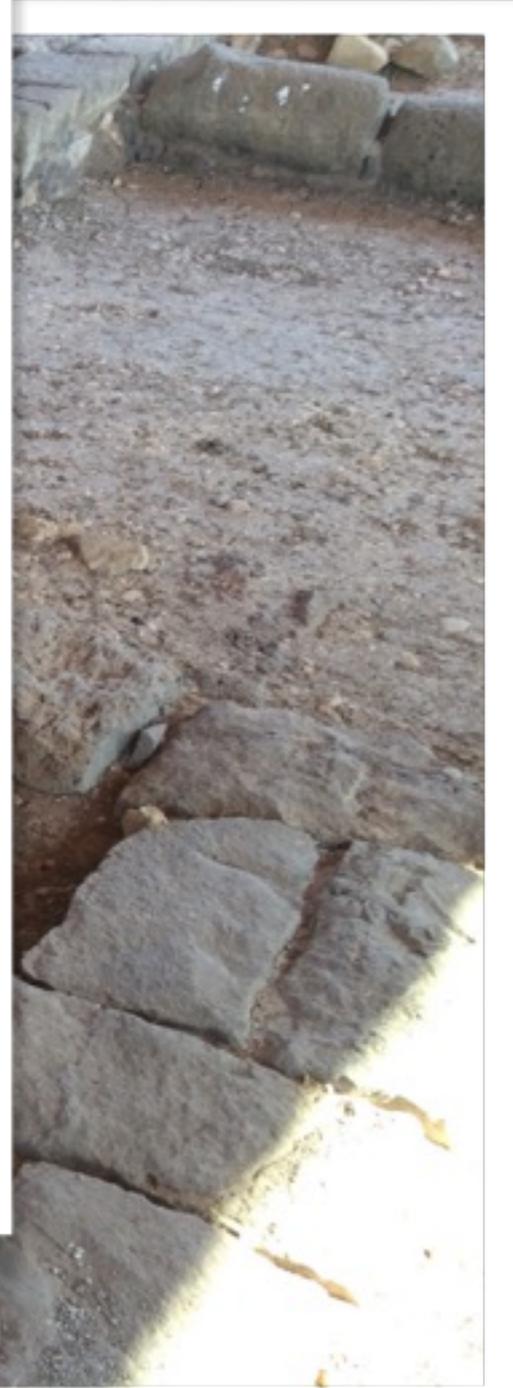


# MAGDALA



# MAGDALA

















# MARY OF MAGDALA

Mary Magdalene not only accompanied Christ, but she was present at His crucifixion, saw Our Lord laid in the tomb and then was the first recorded witness to the Resurrection.

She is also the same woman, from which Jesus cast out 7 demons. (Mk 16:9 and Luke 8:2).

She is **NOT** the woman caught in adultery - an *unfortunate* speculation by some, which has attached to Mary Magdalen and for which there is no historical basis. There is a play on the Town's name that yields adultery. (Migdal OT v. Magdala - curling hair NT)



# PURPOSE OF PARABLES

Lk 8: 9-10

- Our Lord is able to communicate Knowledge of the mysteries of the Kingdom of God to some, but not to others.
  - Some look but can't see
  - Others hear but do not understand.  
see also Mt 13:14–15\*
- The mystery of Grace and Salvation is tied to these Parables Jesus shares - knowing some will understand and others will reject.

# PURPOSE OF PARABLES



- Let us listen to the Parable of the Sower to get some insights into Grace and Salvation -
  - from the very lips of Jesus, the person who will one day judge us, the living and the dead.

# The Sower and the Seed



Lk 8: 4-8, 11-15

- What is a Parable?
  - A parable is a **simple story** used to **illustrate a moral or spiritual point**, such as used by Jesus in the Gospels.
  - An allegory
    - A moral story or fable, that makes a point.

*(paraphrased)* The New Oxford American Dictionary

# EXPLANATION BY JESUS

- The **Seed is the Word of God**
- Those on the **path** are those who hear, but the **devil comes and takes away the word from their hearts** - so that they may not believe and be saved.
- Those on **rocky ground** - receive with joy but have no root, so they **fall away in time of trial**.
- Fell among the **thorns** - choked by the anxieties, riches and pleasures of life - **fail to produce fruit**
- The seed that falls on **rich soil** - embrace it with a generous and good heart - and **bear fruit through perseverance**

# PARABLE OF THE SOWER

- The **seed is Jesus himself** and his preaching;
- and **the kinds of ground it falls on reflect people's different attitudes to Jesus** and his teaching.
- **Our Lord sows the life of grace in souls through the preaching of the Church and through an endless flow of actual graces.**

# A FURTHER REFLECTION

- The kind of kingdom Jesus was going to establish did not suit the Judaism of his time, largely because of the Jews' nationalistic, earthbound idea of the Messiah to come.
- In his preaching Jesus takes account of the different outlooks of his listeners, as can be seen in the attitudes described in the parable of the sower.

# A FURTHER REFLECTION

- If people were well disposed to him, the enigmatic nature of **the parable would stimulate their interest;** and Jesus later did give his many disciples a fuller explanation of its meaning;
- but there was no point in doing this if people were not ready to listen.

# A FURTHER REFLECTION

- Besides, **parables**—as indeed any type of comparison or analogy—are **used to reveal or explain something that is not easy to understand**, as was the case with the supernatural things Jesus was explaining.
- One has to shade one's eyes to see things if the sun is too bright; otherwise, one is blinded and sees nothing.
- Similarly, parables help to shade supernatural brightness to allow the listener to grasp meaning without being blinded by it.

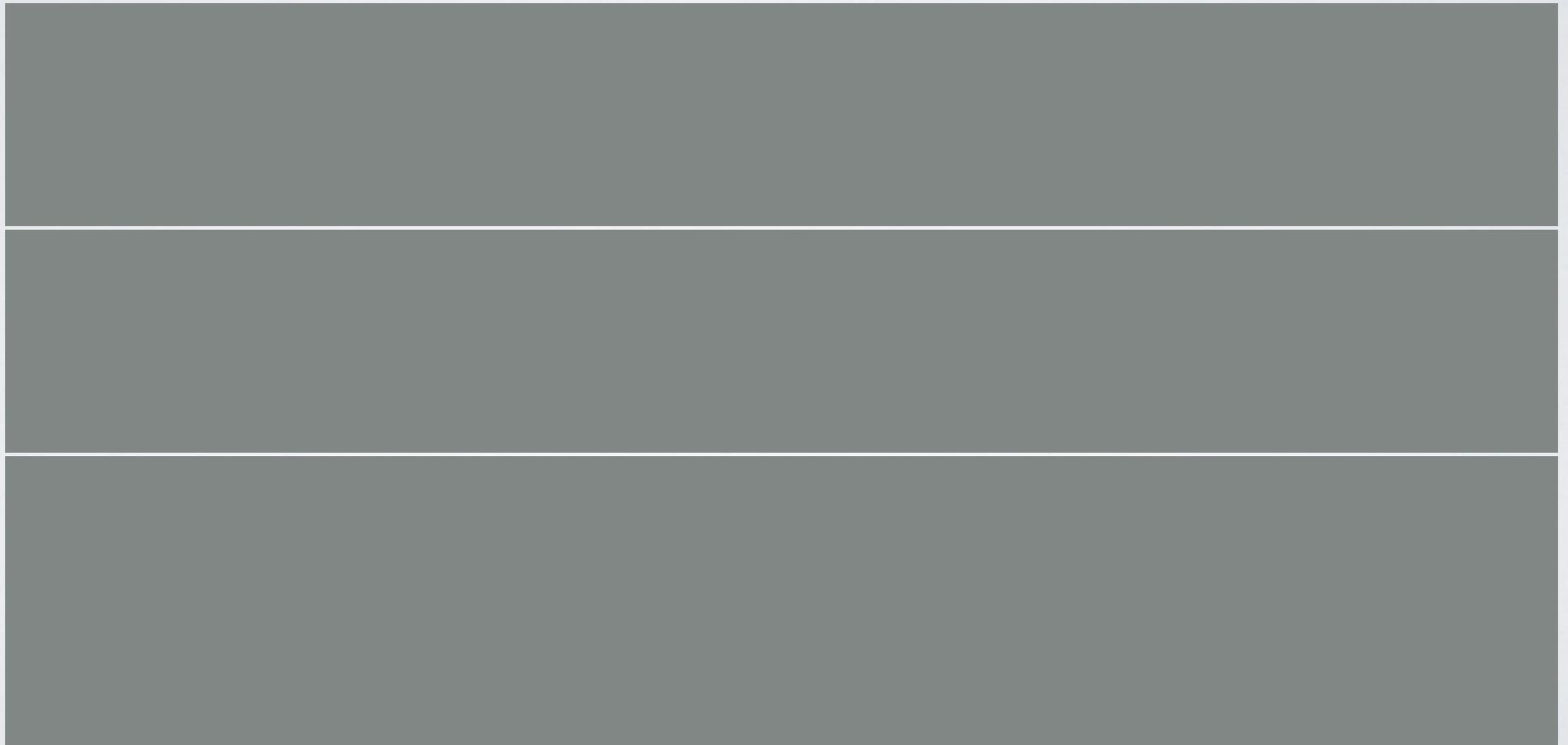
# A FURTHER REFLECTION

The Million Dollar Question:

*How can divine revelation and grace produce such widely differing responses in people?*

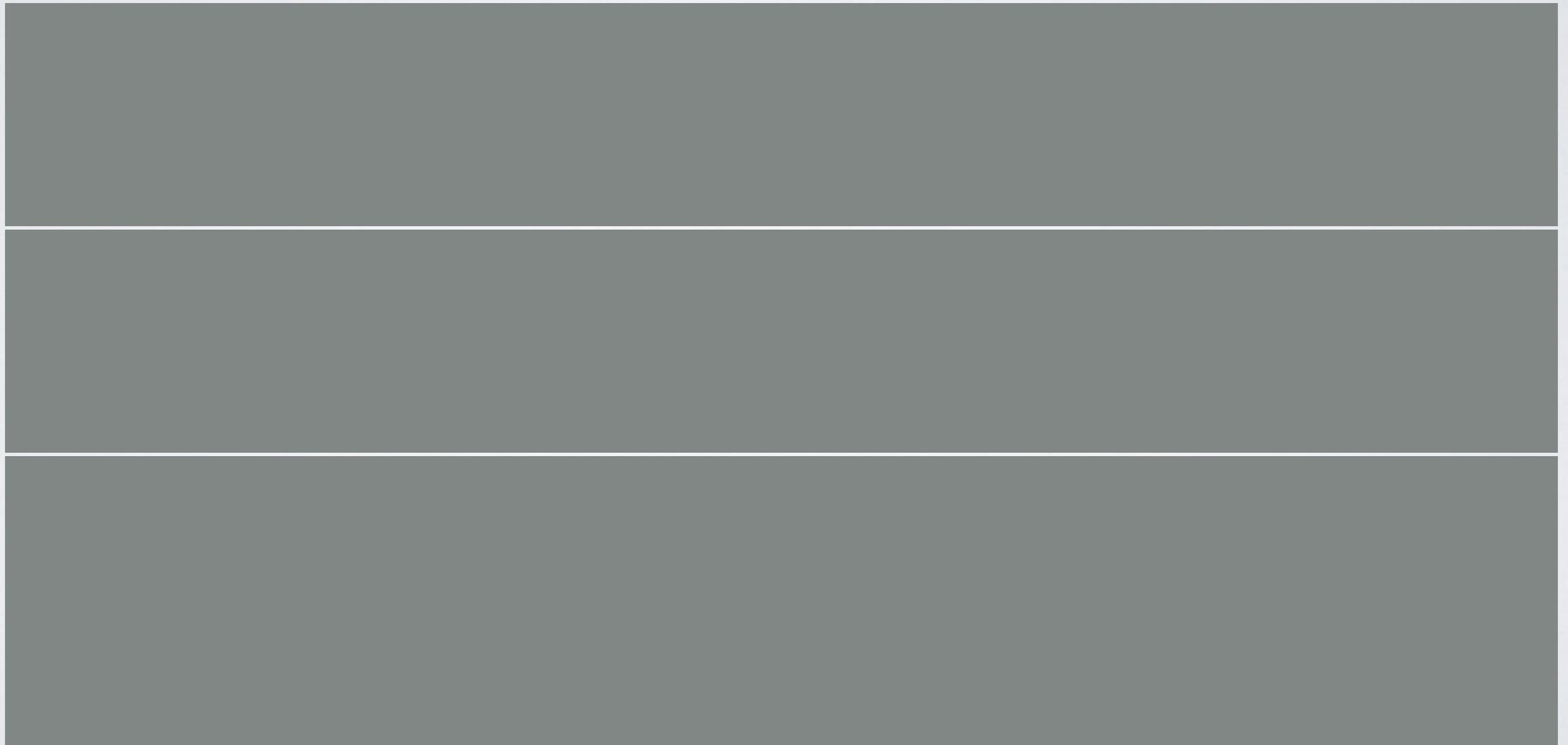
- What is at work here is the **mystery of divine grace**—which is an unmerited gift—**and of man's response to this grace.**
- What Jesus says here underlines **man's responsibility to be ready to accept God's grace and to respond to it. Man responds by bearing fruit.**

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  - 2) **the parable is a literary form designed to get ideas across clearly: its ultimate aim is to teach, not to mislead or obscure;**
  - 3) **lack of appreciation for divine grace is something blameworthy**, *which does merit punishment;*  
**However, Jesus did not come directly to punish anyone, but rather to save everyone.**

# PARABLE OF THE LAMP

Lk 8: 16-18

- This Parable is similar to Jesus' teaching in **Matthew Chapter 5: 13-16**.
  - In Matthew the listener's are the light of the world.
  - In Luke, the listener lights a lamp and places it so others can see the light.
    - In **Both** their deeds glorify the Heavenly father or as St Luke puts it, all deeds are visible and nothing is hidden - *the deeds of those in light glorify God*.

# PARABLE OF THE LAMP

- St Luke's warning
  - Nothing hidden that will not become visible, nothing in secret that will not be known and come to light.
  - When will this happen?
    - If the Final Judgment is the day when all will become known, then on that day - we will presumably come to a greater understanding of God's reason for judging as He does.

# PARABLE OF THE LAMP

- No one should, through fear of fleshly ills, conceal the light of knowledge. For under the names of vessel and bed, He represents the flesh, but of that of lantern, the Word, which whosoever keeps hid through fear of the troubles of the flesh, sets the flesh itself before the manifestation of the truth, and by it he as it were covers the word, who fears to preach it.
- **St Augustine** in (de Quæst. Ev. lib. ii. q. 12.) equates the need to light a lamp, with the need to evangelize the Word of God - and not hide from doing so, as one who is afraid of persecution.

# PARABLE OF THE LAMP

## *Bible Knowledge Commentary*

- This short parable is a logical extension of the Parable of the Sower. The **emphasis** is once again on hearing or, as it is put here, on **listening** (v. 18). **If one understands the Word of God his life should reflect that understanding (cf. v. 15).**
- Just as one does not light a lamp in order to hide it (cf. 11:33–36), so also a **person is not given “the secrets of the kingdom of God” (8:10) in order to keep them secret.**

# PARABLE OF THE LAMP

*Bible Knowledge Commentary Continued*

- The disciples were to make known the things Jesus was telling them.
- The people who followed Jesus were to consider carefully (v. 18) how they listened. If they heard and responded with genuine belief (cf. v. 15), then they would receive more truth.
  - If they did not receive what they heard, they would lose it.

# JESUS AND HIS FAMILY

Lk 8: 19-21 and Mt 12: 46-50\*

- This is a great answer by Jesus.
- Often a favorite verse by those who through the **sin of calumny**, endlessly seek to find dirt on the BVM - or perhaps in good faith, assert:
  - “... do you see, Scripture says Jesus had brothers and sisters. The idea that Mary remained a virgin is not biblical.”
  - *In reality his Mother would say: “Preach it Son!”*

# JESUS AND HIS FAMILY

- For a biblical treatment on the **Brothers of the Lord** as contained in Scripture - focusing on those who are named:
  - **Mt 13:55** - James, Joseph, Simon and Judas
  - **Mk 6:3** - James and Joses and Judas and Simon.
  - go to [www.catholicjerry.com](http://www.catholicjerry.com) and click on Gospels, then go to Prior lessons:
  - At **Special Theme Postings** - download/view the PDF presentation: **A FAMILY AFFAIR - the Brothers of the Lord.**

# JESUS AND HIS FAMILY

“These brothers were undoubtedly sons of Mary and Joseph who were born after Jesus.”



## Bible Knowledge Commentary

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# JESUS AND HIS FAMILY

- A better analysis of the Passage than the hunch analysis of the Bible Knowledge Commentary 😊
  - These words of our Lord show us that **fulfillment of the will of God is more important than kinship** and that, therefore, our Lady is more united to her Son by virtue of her perfect fulfillment of what God asked of her, than by the Holy Spirit's using her to make Christ's body.
    - “Behold, I am the handmaid (slave) of the Lord. May it be done unto me according to Thy word.” Lk 1:38

# JESUS AND HIS FAMILY

- For a thoroughly scholarly biblical treatment of these brothers of Our Lord, see **St Jerome's response to Helvidius** - the first person to misinterpret the biblical passages to conclude the brothers were children of Mary. **St Jerome in 383AD decapitates Helvidius, with merciless sarcasm but a very scholarly analysis:**
  - <http://www.cin.org/users/james/files/helvidiu.htm>
  - or just **google: against Helvidius Jerome** and look for the [www.cin.org](http://www.cin.org) hit.

[cin = Catholic Information Network]

# 7 PARABLES OF MATTHEW

## Common Themes and Target Audience

- God calls those properly disposed
- These, value the Kingdom enough to give up all else
- They understand the good and bad co-exist therein
- The Kingdom has earthly and heavenly aspects
- Fulfillment of the Kingdom will await the end of time.

# 7 PARABLES OF MATTHEW

Mt 13: 1-53 — The kingdom of Heaven is like ...

- A **Sower of seed** - as we have already covered
- vv. 24-30 and 36-43 **Weeds among Wheat**
- v. 31 Parable of the **Mustard Seed**
- v. 33 Parable of the **Yeast**
- v.44-50 Other Parables. **A Treasure in a field, a Pearl of great price, a fisherman's Net.**

# WEEDS AMONG WHEAT

Mt 13: 24-30 and v. 36-43

- Field is the World
- Man who sowed - Jesus
- Good seed - children of the Kingdom
- Weeds - children of the evil one
- Enemy who sows them, is the devil
- Harvest is the final judgment  
evildoers *and* those who cause others to sin  
(Devil personified - sinned and caused Eve to sin)



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Who then is lost  
at Judgment?



# WEEDS AMONG WHEAT

Mt 13: 24-30 and v. 36-43

EVILDOERS

- Field is the World
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- Weeds - children of the evil one
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- Harvest is the final judgment  
evildoers *and* those who cause others to sin  
(Devil personified - sinned and caused Eve to sin)



# WEEDS AMONG WHEAT

- “The situation is clear: the field is fertile and the seed is good; the Lord of the field has scattered the seed at the right moment and with great skill. He even has watchmen to make sure that the field is protected. If, afterwards, there are weeds among the wheat, it is because men have failed to respond, because they—and Christians in particular—have fallen asleep and allowed the enemy to approach.”

(St Josemaría Escrivá, *Christ Is Passing By*, 123).

# MUSTARD SEED

Mt 13: 31-32

- Here, the man is Jesus Christ and the field, the world.
- The grain of mustard seed is the preaching of the Gospel and the Church, which from very small beginnings will spread throughout the world.
- The parable clearly refers to the universal scope and spread of the Kingdom of God: the Church, which embraces all mankind of every kind and condition, in every latitude and in all ages, is forever developing in spite of obstacles, thanks to God's promise and aid.

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# MUSTARD SEED

- So **wide in breath** is the kingdom that even the birds in the air come and dwell in its branches.
  - Here **birds** - points to the Gentiles
  - The greek verb - lends the idea that **the birds nest in the branches**, meaning not simply that they dwell but are fruitful and multiply within its scope.



# YEAST

Mt 13: 33

- Yeast can be distinguished from the Mustard Seed.
- The Mustard seed grows in breath and reach.
  - Yeast, does not grow as much as it affects the wheat it comes in contact with.
  - Yeast speaks to the transformation (or depth) of effect it has on the wheat it touches, rather than the breath of its reach.

# TREASURE

Mt 13:44

- Treasure is **valuable**
  - Here, the treasure is **buried**.  
**One must look for it.**
  - Once found the person has to have it, **buries it**, and then **sells all he has** to get it.
- **Possessing the Kingdom is worth everything.**  
This mirrors Jesus' advice to the young rich man.



# PEARL

Mt 13:46



- Same theme as a **treasure** in a field - oriented to a farmer.
- The **pearl of great price** is a parable oriented to fishermen.

# NET



Mt 13: 47-50

- Another Parable oriented to the **Final Judgment**. As in the wheat and weeds, **separation occurs at the end of the age**.
- **The net** - a parable the fishermen of Galilee would understand - **catches all kinds of fish**.
- *Fishermen who separate what is good*, are like the **angels** who separate the **wicked** from the **righteous**.

# THE GOSPELS

A Scholarly Biblical Study

