

LIST OF THE TWELVE

Mt 10: 1-4

- What can we glean from how St Matthew arranges the list of the 12.
 - Priority? (use of first)
 - Secondary names or description for duplicates
 - How they are paired
- Who is the only one described by his profession
- Who are described with the name of their father (What about Matthew)
- Who is described by what he is remembered.
- Any other observations?

LIST OF THE TWELVE

Lk 6: 12-16

- Priority? The order is the same.
- Here Simon called Peter in Matthew is changed to “whom He named Peter”
- The other Simon now is a Zealot, not just from Cana. Who else is from Cana? John (21:2)
- Here we conflate with St Matthew to get Judas Thaddeus, son of James.
- Who is still described by what he is remembered.
 - He is still last.
- Any other observations?

LIST OF THE TWELVE

Mk 3: 14-19

- Priority?
Who is named Second and Third?
- Did the Sons of Zebedee get a nickname? (Lk 9:54)
- Again Like Luke: Simon “whom He named Peter”

- The rest of the list is the same as Luke. Many scholars believe that St Mark having written first, was the source relied on by St Luke when writing his list of the 12.
- Who is still described by what he is remembered.
 - He is still last.

LIST OF THE TWELVE

Acts 1:13-14

- Looking at Acts, comparing to St Luke's Gospel original list
- Priority?
Who is now named Second and Third?
 - Note the agreement with St Mark's list
- Note Simon is now just "Peter." Why? (when did Jesus actually change Simon's name? When did Mt 16 occur versus contexts of prior lists in Jesus' ministry)
- Who is now missing from the original 12? Why?
 - Did the office remain vacant? Who filled it?

LIST OF THE TWELVE

Acts 1:13-14

- Looking at /
to St Luke's
list

- Priority?
Who is now named
Second and Third?

- Note the agreement
with St Mark's list

- Note Simon is now just
Peter (Matthew 16:18)

(Jesus' ministry)

- Who is now missing from
the original 12? Why?
- Did the office remain
vacant? Who filled it?

By the way:
Who is **first** in every list of
the Apostles?

LIST OF THE TWELVE

Gospel of John

- Has NO list of the Twelve
- Jesus' followers are called Disciples and never Apostles, even though some of the 12 are mentioned by name.
- Here is the list of those mentioned: [8 inferred]

- Disciple of John the Baptist (John? see 1:37)
- Andrew (Jn 1:40)
- Simon Peter (Jn 1:41)
- Philip (Jn 1:43-45)
- Nathanael (Bartholomew) (Jn 1:45)
- Judas, son of Simon the Iscariot (Jn 13:2)
- Anon: Disciple Jesus loved (Jn 13:23)
- another Judas (Jn 14:22)
- Zebedee's sons (Jn 21:2)

1ST MISSION OF THE 12

Lk 9: 1-6

- This first mission of the 12 occurs in Galilee.
 - Jesus will leave Galilee for the final time in Lk 9:52.
 - *St Luke portrays Jesus' ministry without an emphasis of the three Passovers that St John records and emphasizes in his Gospel.*
- This mission is **reminiscent of Moses** sending out 12, one from each tribe of Israel, to scout entry into the Promised land. (Numbers 13 generally)

POWER

- What kind of **Power** (Gk *dynamis*) and **Authority** did Jesus give the Twelve Apostles?
 - Power and Authority over demons, and
 - Power to cure diseases.
 - Are these *related* in some way?
 - Proclaiming the Kingdom of God lets us know of its victory over evil. As such, Demons flee. The spiritual diseases they cause, symbolized in fleshly ailments, are also cured.

POWER

- Jesus had just demonstrated to his Apostles, the same Power and Authority that He now gave them
 - Jesus had just shown them Power and Authority in Lk 8:26-39 over a “Legion” of demons that had entered the Gerasene man.
 - Jesus had also shown them Power and Authority in Lk 8: 40-56 over physical disease of the Woman with a Hemorrhage, and over the ultimate physical disease - death, by raising Jairus’ daughter.

- **Cyril of Alexandria.** (in Thesaur. l. 12. c. 14.) Mark here the divine power of the Son, which belongs not to a fleshly nature. For it was in the power of the saints to perform miracles not by nature, but by participation of the Holy Spirit; *but it was altogether out of their power to grant this authority to others.* For how could created natures possess dominion over the gifts of the Spirit?
But our Lord Jesus Christ, as by nature God, imparts graces of this kind to whomsoever He will, not invoking upon them a power which is not His own, but infusing it into [the Apostles] from Himself.

- Thomas Aquinas. (1843). Catena Aurea: Commentary on St. Luke. (Vol. 3, p. 300).

AUTHORITY

- Note the 12 were given authority over ALL demons;
 - So that NONE should be able to resist them.
 - But all were not equally easy to be expelled, as we shall see in this same chapter, in the person of a possessed child, whom the apostles could not heal, because they did not use prayer and fasting against it; and because their faith was not sufficiently strong and ardent. (Lk 9: 37-43)
 - Haydock's Catholic Bible Commentary

SUPPLIES

- What kind of supplies were they commanded to take?
 - Jesus requires them to be **free of any form of attachment** if they are to preach the Gospel.
A disciple, who has the mission of bringing the Kingdom of God ... **should not rely on human resources but on God's providence.** Whatever he needs to live with dignity, he must obtain from those who benefit from his [proclamation of the Kingdom].
 - Saint Mark's Gospel. (2005). (pp. 81–82). Dublin; New York: Four Courts Press; Scepter Publishers.

SUPPLIES

- “Whatever house you enter, stay there and leave from there.”
- **Cyril of Alexandria.** As if He said, Let the food of disciples suffice you, who receiving from you spiritual things, will minister unto you temporal. But He ordered them to abide in one house, so as neither to incommod the host, (that is, so as to send him away,) nor themselves to incur the suspicion of gluttony and wantonness.
 - Thomas Aquinas. (1843). *Catena Aurea: Commentary on St. Luke.* (Vol. 3, p. 301-2).

POWER TO CURSE

- “As as for those who do not welcome you, when you leave that town, shake the dust from your feet in testimony against them.”
 - St Luke seems to emphasize that the testimony against the non-believer should await the Apostle leaving the town.
 - As such, the cursed person would have the fullest opportunity to come to faith, before the Apostles left.

APPROACH

- See Mt 10:5-15*
- More detailed descriptions: “Cure the sick, raise the dead, cleanse lepers, drive out demons.”
 - No gold, silver or copper for your “belts.”
 - Look for a **worthy person** - wish it peace
 - if house is worthy, let your peace **come** upon it, if not, let your peace **return** to you.
 - No peace for the non-believer - but intolerable judgment: *better for Sodom and Gomorrah.*

HEROD OPINION OF JESUS

Mk 6: 14-16

- Following popular custom, St. Mark called **Herod** “**king**” but in strict legal terminology he was only **tetrarch**, which is the way St Matthew (14:1) and St Luke (9:7) describe him, that is, a governor of certain consequence.
- The Herod referred to here was **Herod Antipas**, the son of **Herod the Great**, who was *king of the Jews at the time of Jesus' birth*.
- Saint Mark's Gospel. (2005). (pp. 82–83). Dublin; New York

HEROD OPINION OF JESUS

- There is certainly a **mystery** here, where ALL three Synoptic evangelists feel the need to document the belief among some, that **Jesus was possibly John the Baptist raised from the dead.**
 - This idea persisted well into the end of the 1st century, and **John when he wrote his Gospel**, had as one of his goals - **finally putting to rest that Jesus was the Messiah**, and that John was **not** the Messiah.
 - **This seems** difficult for us to understand given John and Jesus were alive at the same time, **before John was killed.**

HEROD OPINION OF JESUS

- There is certainly a **mystery** here, where ALL three Synoptic evangelists feel the need to document the belief among some, that **Jesus was possibly John the Baptist**

Reason for St Mark's
very long and detailed account
of John the Baptist's death?

- This seems difficult for us to understand given John and Jesus were alive at the same time, before John was killed.

HEROD OPINION OF JESUS

- **Saint John Chrysostom** observed regarding the Jews at the time of Jesus, and of his own day (400AD):
 - “They can believe that John is risen from the dead, and appeared in public again, although no one gave testimony that this was the case: but that Jesus, so much favored by God, who worked so many and so great miracles, should be risen again is incredible, although attested by angels, by apostles, by men and women witnesses. Yet, even now, they still assert that the body of Jesus was stolen.”

HEROD OPINION OF JESUS

Mk 6: 14-16

- Mark 6:14b–15 presents three opinions which attempt to account for Jesus' miraculous powers; He was:
 - (a) John the Baptist (cf. 1:4-9) risen from the dead,
 - (b) Elijah (cf. Mal. 3:1; 23-24), or
 - (c) a prophet, resuming the suspended line of Israel's prophets. (cf. Mt 16:14*)
- Grassmick, J. D. (1985) The Bible Knowledge Commentary (Vol. 2, p. 128)

HEROD OPINION OF JESUS

- Despite other opinions Herod, perhaps troubled by a guilty conscience, remained convinced that Jesus was the man he had beheaded.
 - St Mark tells us Herod believed John the Baptist was risen from the dead and was using miraculous powers. “It is John whom I beheaded. He has been raised up.” Mk 6:16
- Mark 6:17–29 explains verse 16 in a “flashback.”
- Grassmick, J. D. (1985) The Bible Knowledge Commentary (Vol. 2, p. 128)

HEROD OPINION OF JESUS



“How great a thing is virtue! for Herod fears even the dead man.”

Quoting Bede the venerable.

- Cornelius à Lapide. (1891). The Great Commentary of Cornelius à Lapide: S. Matthew's Gospel—Chaps. 22 to 28 and S. Mark's Gospel (Third Edition., Vol. 3, p. 398).

DEATH OF JOHN BAPTIST

Mk 6: 17-29*

- Reason for John the Baptist's imprisonment?
 - Herodias harbored a grudge and wanted to kill John.
 - Is it possible that Herod had John arrested to protect him from being killed by Herodias?
 - See again Mk 6: 19:21. “Feared John... righteous and holy man, and kept him in custody.”
 - Herod liked listening to John, and this would make him curious about Jesus later on. cf Lk 9: 9*

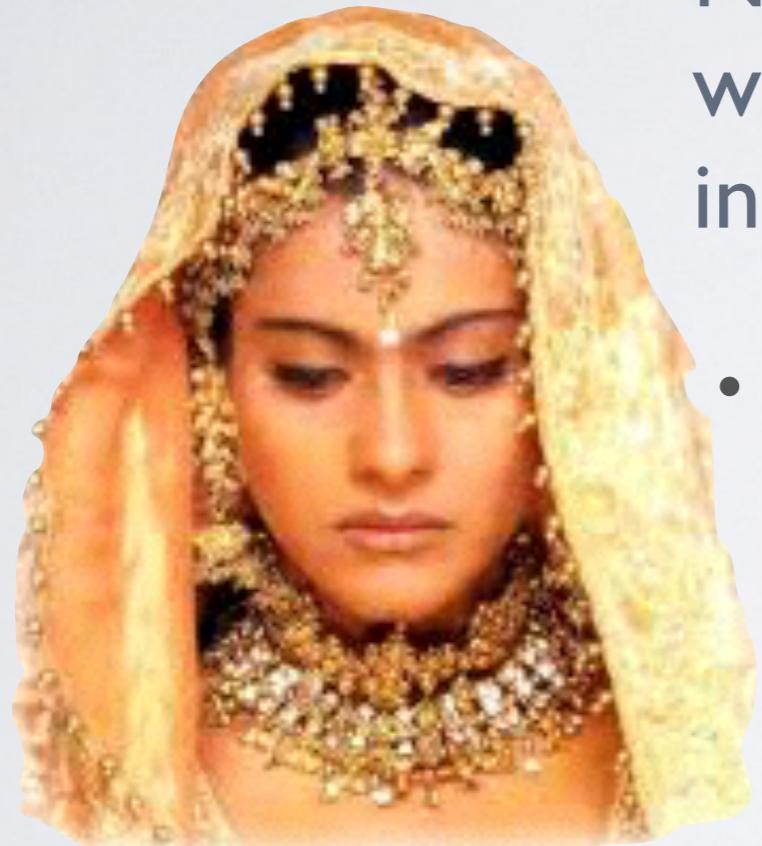
- Mk 6: 21 - **She had an opportunity one day ...**

- Herodias' Old Testament counterpart was Jezebel.
- What Herodias was to Herod Antipas, Jezebel was to Ahab. Both Ahab and Herod were wicked, and in *both* cases **the woman was more wicked**.
- Both Jezebel and Herodias fostered hate that became deadly against a prophet of God.
- **Jezebel hated Elijah and sought to kill him—Herodias hated John the Baptist, the New Testament Elijah, and succeeded in his murder.**



Jezebel

DEATH OF JOHN BAPTIST



Esther

- **Read Esther Ch 7****
- Now, let us contrast **Herod and Herodias** with **King Ahasuerus and Esther** - described in the book of **Esther**.
- **Keywords:** Banquet with drinking of wine; The king has been drinking; The King offers the Queen even for half of his kingdom.
- The Queen makes a request: *Esther's is as markedly different from Herodias, as Haman is different from St John the Baptist.*

DEATH OF JOHN BAPTIST

- In the "The Antiquities of the Jews" - Josephus says that Herodias divorced her husband Herod Philip I for Herod Antipas. Antipas was then still married to his first wife. Therefore, when John the Baptist told Antipas that he was sinning, Herodias did not like the message.
- Who was the woman who danced before Herod?
 - Josephus tells us the young woman's name was Salome. She was Herodias' daughter and later became the wife of Philip the Tetrarch, her uncle.

RETURN OF THE TWELVE

Mk 6: 30-33

- The Apostles reported all they had done and taught.
 - Wonder what they described?
- Jesus then commanded them to go to a deserted place.
 - St Luke tells us they went to Bethsaida. (Lk 9:10).
This is the town of Simon Peter, Andrew and Philip.
 - St John will describe the 3 as being intimately involved in the feeding of the 5000 which follows.

SECOND PASSOVER

John 6:1-71



7

SEVEN SIGNS

- The Gospel of John, *like the synoptic Gospels*, also documents miracles done by Jesus.
 - Yet St John describes them as signs
 - **Jesus performs - 7 signs**
 - As signs they might include healings, but are not simply healings, they include miraculous acts, but they are not simply miracles.

7

SEVEN SIGNS

- The Gospel of John, *like the synoptic Gospels*, also documents miracles done by Jesus.

These signs point to who Jesus is,
not just what he does.

- As signs they might include healings, but are not simply healings, they include miraculous acts, but they are not simply miracles.

SEVEN SIGNS

- 
- The seven signs
 - ... are seen by some scholars and theologians as evidence of new creation theology in the Gospel of John, the resurrection of Jesus being the implied eighth sign, indicating a week of creation and then a new creation beginning with the resurrection. (The eighth day)
 - Wikipedia article on the 7 signs.
 - Nice job Wikipedia!

SEVEN SIGNS

- The seven signs in St John's Gospel are:
 - 1 **Changing water into wine** - John 2:1-11
 - 2 **Healing the royal official's son** - John 4:46-54
 - 3 **Healing the paralytic at Bethesda** - John 5:1-18
 - 4 **Feeding the 5000** - John 6:5-14
 - 5 **Jesus' walk on water** - John 6:16-24
 - 6 **Healing the man born blind** - John 9:1-7
 - 7 **Raising of Lazarus** - John 11:1-45

First sign - Jn 2:1-11

Jesus transforms water into wine



- Moses transformed water into blood as his first sign. Jesus shows himself as the **promised prophet of Dt 18.**
- St John introduces the concept of a **Divine clock** - His hour had not yet come. When his hour came, He would take wine and transform it not simply into blood, but his own blood - the **blood of a new shevah (covenant)**
- **As a son of David, a King, his Gebirah mother was an intercessor.** This first sign occurred on the 7th day.

First sign - Jn 2:1-11

Jesus transforms water into wine

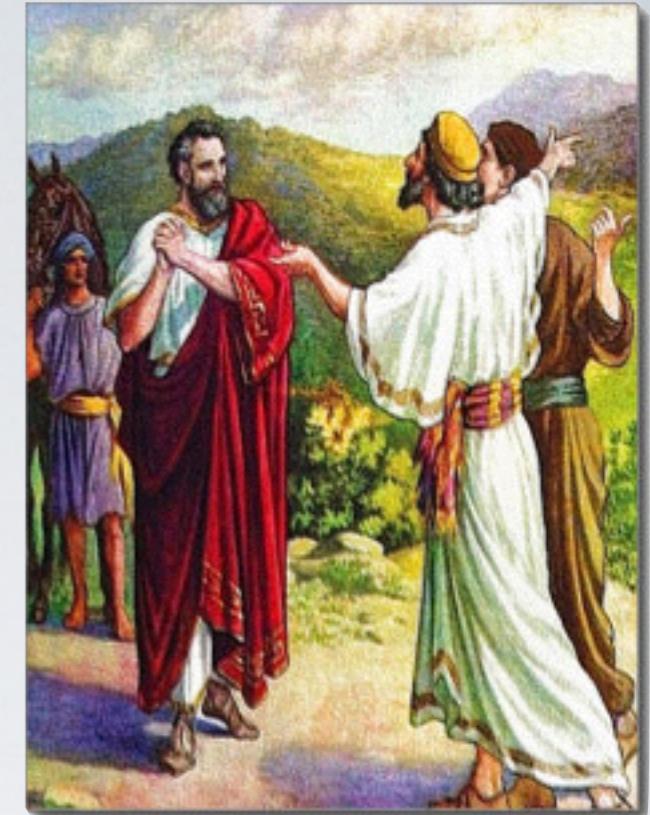


- Moses transformed water into blood as his first sign. Jesus shows himself as the **promised prophet** of Dt 18.
- St John the Baptist said Jesus is the promised Prophet - His baptism would take wine and transform it not simply into blood, but his own blood - the **blood of a new shevah (covenant)**
- As a son of David, a King, his Gebirah mother was an intercessor. This first sign occurred on the 7th day.

Second sign - Jn 4:46-54

Jesus heals royal official's son

- Also in Cana, after returning from his first Passover in Jerusalem he begins his ministry in Galilee.
- "Go your way; your son lives" (4:50). Responding in faith, the nobleman returned to Capernaum to learn, en route, that his son had been healed.
- Distance was no obstacle to His power, for like Yahweh he could hear the cries of people far away. (Ex 3).



Second sign - Jn 4:46-54

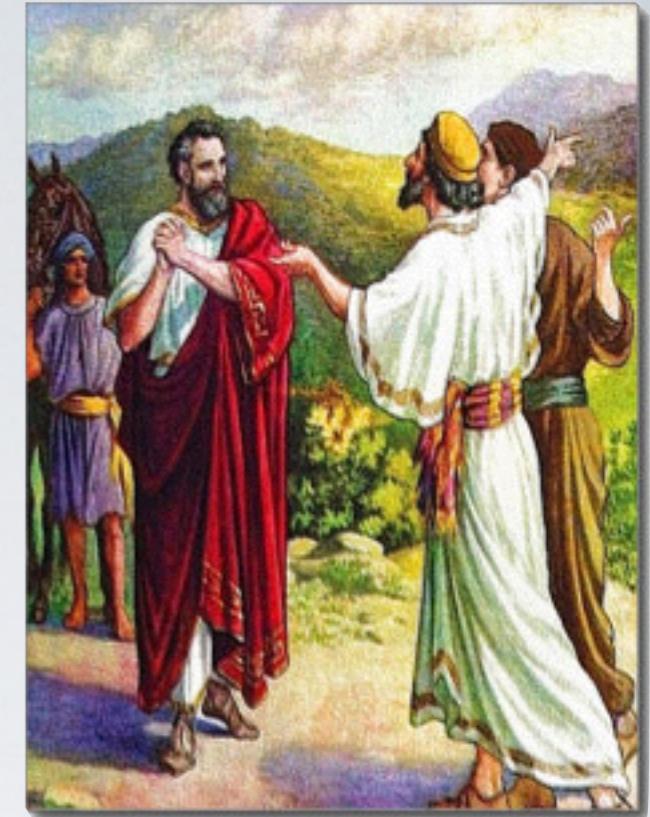
Jesus heals royal official's son

- Also in Cana, after returning from his first Passover in Jerusalem he begins his ministry in Galilee.

• "Go home. Your son is healed." Jesus like Yahweh is not limited by distance

son had been healed.

- Distance was no obstacle to His power, for like Yahweh he could hear the cries of people far away. (Ex 3).



Third sign - Jn 5:1-18

Jesus heals the Paralytic at Bethesda



- After 38 years of being blind, lame and crippled - the paralytic waited for a cure. Israel had previously wondered in the desert for 38 years before entering the Promised Land. Dt 2:14
- The waters stirred, but the man could never be made well, for someone always interfered with the cure.
- Jesus is the Messiah, who will restore all of Israel and provide the Way for entering into the Promised Land. Jer 31:31 He is Lord of the Sabbath. Jn 5:17

Third sign - Jn 5:1-18

Jesus heals the Paralytic at Bethesda



- After 38 years of being blind, lame and crippled - the par

wo
Pro
Jesus is both, the Messiah
(the Christ)

- The who will restore Israel,
wel and is God - Lord of the Sabbath

- Jesus is the Messiah, who will restore all of Israel and provide the Way for entering into the Promised Land.
Jer 31:31 He is Lord of the Sabbath. Jn 5:17

Fourth sign - Jn 6:5-14

Feeding the 5000



- Moses fed the Israelites in the Desert, though God provided the Manna and the Flesh. Ex 16
- Elisha fed 100 people with a few loaves of barley. They ate and had some left over. 2 Kings 4:42-44
- Jesus is greater than Moses (The Law) and greater than Elisha (The Prophets). Jesus is THE prophet.
- Jesus is the same as the God who provided the miracle for Moses and Elisha. Jesus feeds with superabundance, such that there are many baskets left over.

Fourth sign - Jn 6:5-14

Feeding the 5000



- Moses fed the Israelites in the Desert, though God provided the Manna and the Flesh. Ex 16

- Elish
ate a

Jesus feeds us.

- Jesus
Elish
- He is greater than the law and all
the prophets.

They

than

- Jesus is the same as the God who provided the miracle for Moses and Elisha. Jesus feeds with superabundance, such that there are many baskets left over.

Fifth sign - Jn 6: 16-24

Jesus walks on Water



- The Apostles were afraid because they were on a boat three to four miles out and in danger of sinking.
- They saw Jesus walking on water, and they were afraid. He replied: “I am” [It is I - not as accurate]
- Jesus reveals himself as God, who can control the seas and the winds and the waves, not only as forces of nature - but as the sea, also represents the Gentiles, protects these same Apostles would preach the faith to the Gentiles after His resurrection.

Fifth sign - Jn 6: 16-24

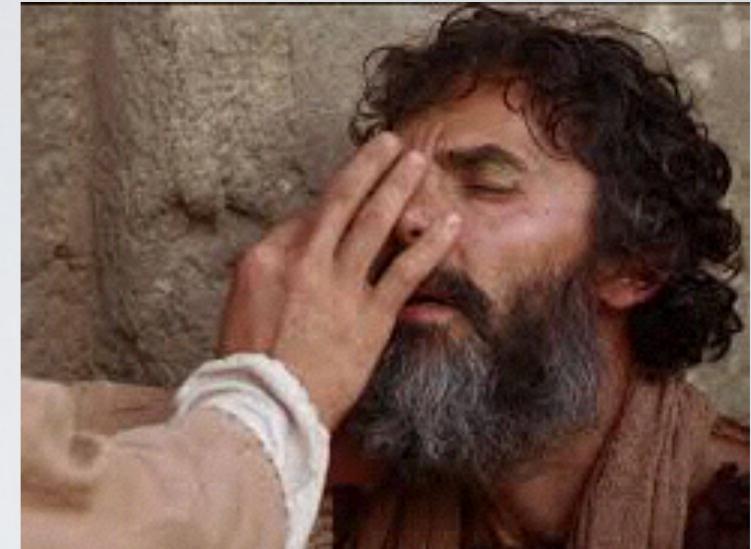
Jesus walks on Water



- The Apostles were afraid because they were on a boat three to four miles out and in danger of sinking.
 - They saw Jesus walking on the water. He replied to them, "It is I; do not be afraid."
 - Jesus rebuked the winds and the sea. The sea was very tempestuous and the winds were strong. Jesus said to the sea, "Be quiet! Be still!" At once there was a great calm.
 - Jesus is in control of all the forces of nature, and protects His church.
- Jesus rebuked the winds and the sea, not only as forces of nature - but as the sea, also represents the Gentiles, protects these same Apostles would preach the faith to the Gentiles after His resurrection.

Sixth sign - Jn 9: 1-7

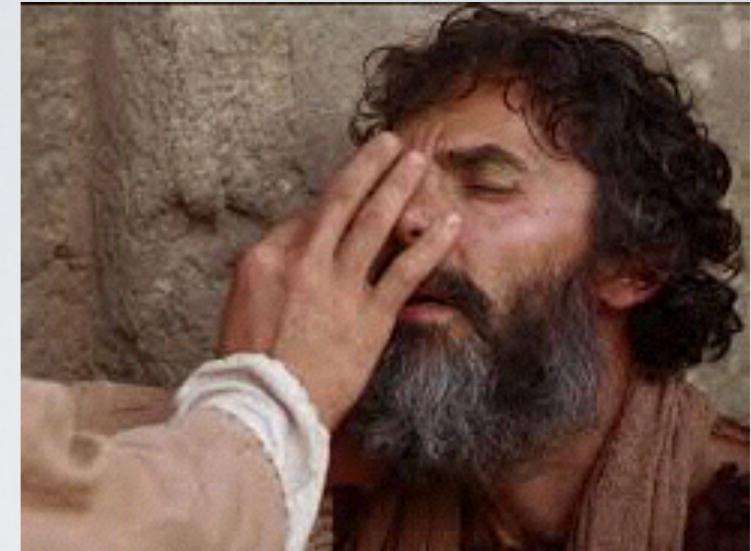
Jesus heals the man born blind



- The man born blind, was not born so due to another's sin - but so that **his cure would reveal the works of God** visible through him. Being congenitally blind his situation was hopeless.
- Using **spit and clay** - He created vision in the man's eyes much as **God had fashioned Adam in the garden.**
Gen 2: 7 and Jn 1:1-3
- Here, Jesus also uses natural things: clay and spit to heal. **His church will similarly use natural things to heal body and soul through the ministry he establishes.**

Sixth sign - Jn 9: 1-7

Jesus heals the man born blind



- The man born blind was not born so due to another's sin - I visible situation
 - Using much Gen 2
 - Here, Jesus also uses natural things: clay and spit to heal. His church will similarly use natural things to heal body and soul through the ministry he establishes.
- God

eyes

Jesus healed using natural things.
The Sacramental life of the
Church reflects this principle.
Life is given through natural signs
such as: Water, Oil, Bread, Wine

Seventh sign - Jn 11:1-45

Jesus raises Lazarus



- One can be a little perturbed that Jesus waited four days to go to Bethany, on the news of Lazarus. Jn 11:17
- In many traditions, including Essene - **the person was not irrevocably dead until three days had passed** - the time required for the soul to have assuredly left. Hence, by waiting to the 4th day - no one could argue that Lazarus' soul might still be present in some form.
- “**I am the resurrection and the Life, whoever believes in me, even if he dies, will live.**” Jn 11:25

Seventh sign - Jn 11:1-45

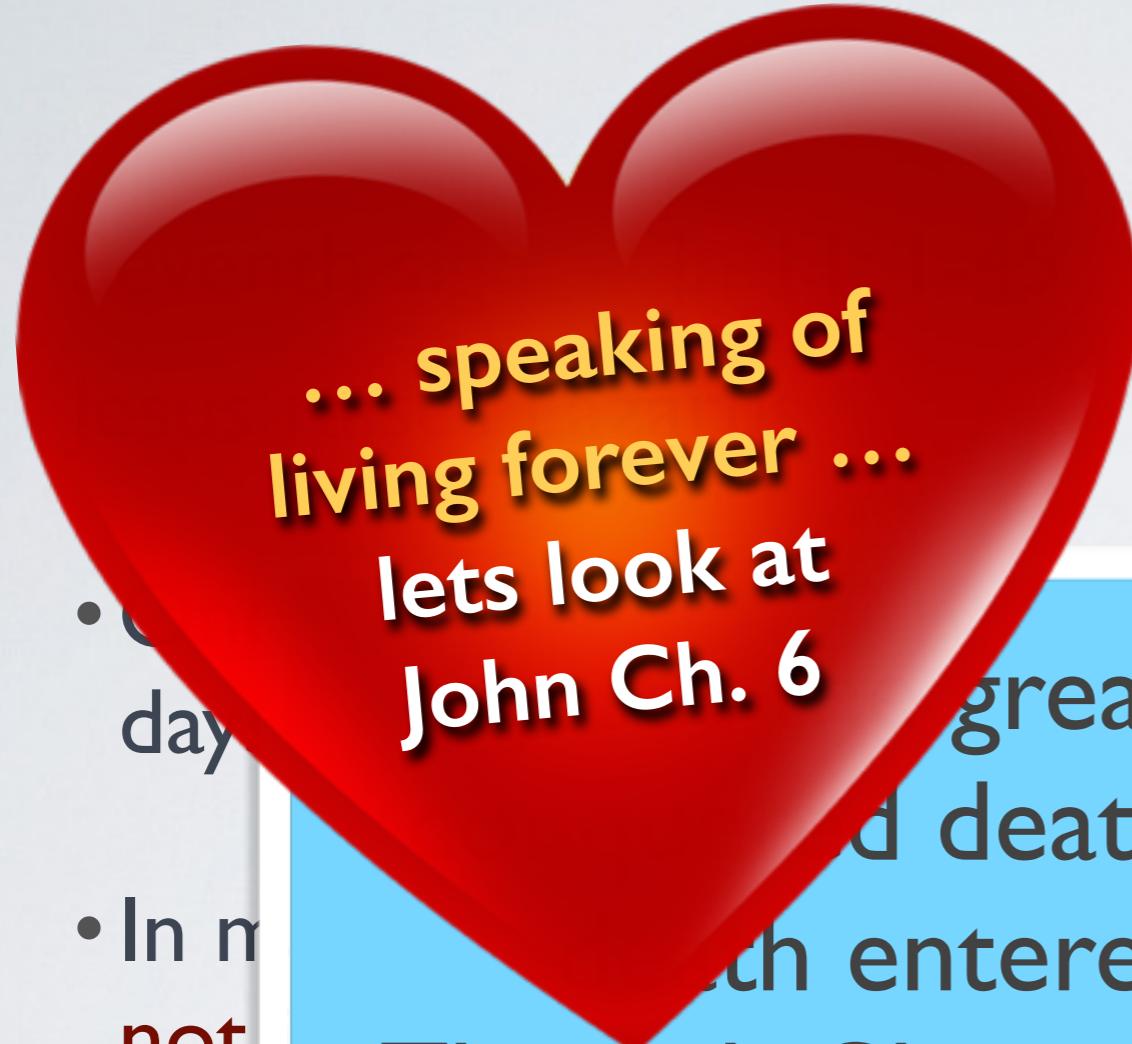
Jesus raises Lazarus

- One day
- In my not time Her that



Jesus the great “I am” - has conquered death. Through sin, death entered the world. Through Christ, Lazarus is a sign that if we believe in Jesus, we will live forever.

- “I am the resurrection and the Life, whoever believes in me, even if he dies, will live.” Jn 11:25



- On the day before Jesus' crucifixion, he went to Bethany.
- In most cases, Jesus did not stay with them for very long.
- Noticing that Lazarus was sick, Jesus said to his disciples,
- "Our friend Lazarus sleeps, but I am going there to wake him up."
- Her sisters asked Jesus, "Lord, if you had been here, my brother would not have died."
- Jesus replied, "Your brother will rise again."
- They asked, "Lord, why didn't you tell us you were coming so we could have welcomed you?"
- Jesus said, "I am the resurrection and the life. Those who believe in me will live, even though they die; and those who live by believing in me will never die."
- "Lord, where are you staying?" they asked.
- "Come and see," Jesus said.



- "I am the resurrection and the Life, whoever believes in me, even if he dies, will live." Jn 11:25

JOHN'S ★ OWN ★ SUMMARY

Jn 20: 30-31

- St John explicitly tells us his intent for recording these signs:

“Now Jesus did many other signs in the presence of his disciples, which are not written in this book;

but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.”

FEEDING THE 5000

Read only John 6: 1-4*

- John 6:1 - **Sea of Galilee.**
More on the name next slide.
- A large crowd followed because they saw the signs. This is important because of what will happen later.
- Is it important that this **sign** occurs when the **Feast of the Passover** was near? v.4
Is this **context part of the sign?**



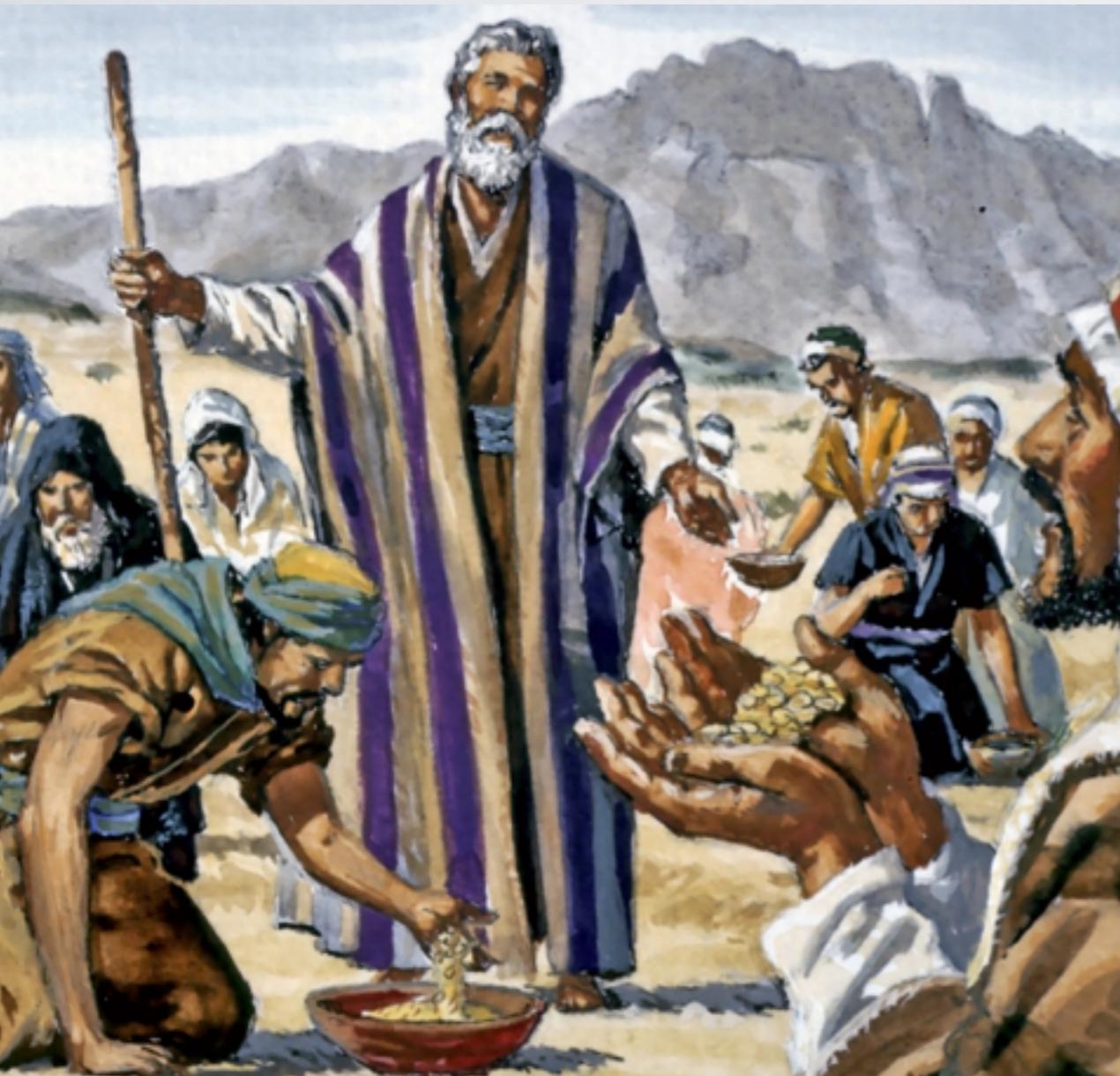


- It is sometimes described in the Gospels as the “**Lake of Gennesaret**” (Lk 5:1), because that is the **name of the area on the north-eastern bank** of the lake,
- sometimes as the “**Sea of Galilee**” (Mt 4:18; 15:29; Mk 1:16; 7:31), **after the region** in which it is located.
- St John also calls it the “**Sea of Tiberias**” (cf. 21:1), **after the city of that name** which Herod Antipas founded and named after the **Emperor Tiberius**.

FEEDING THE 5000

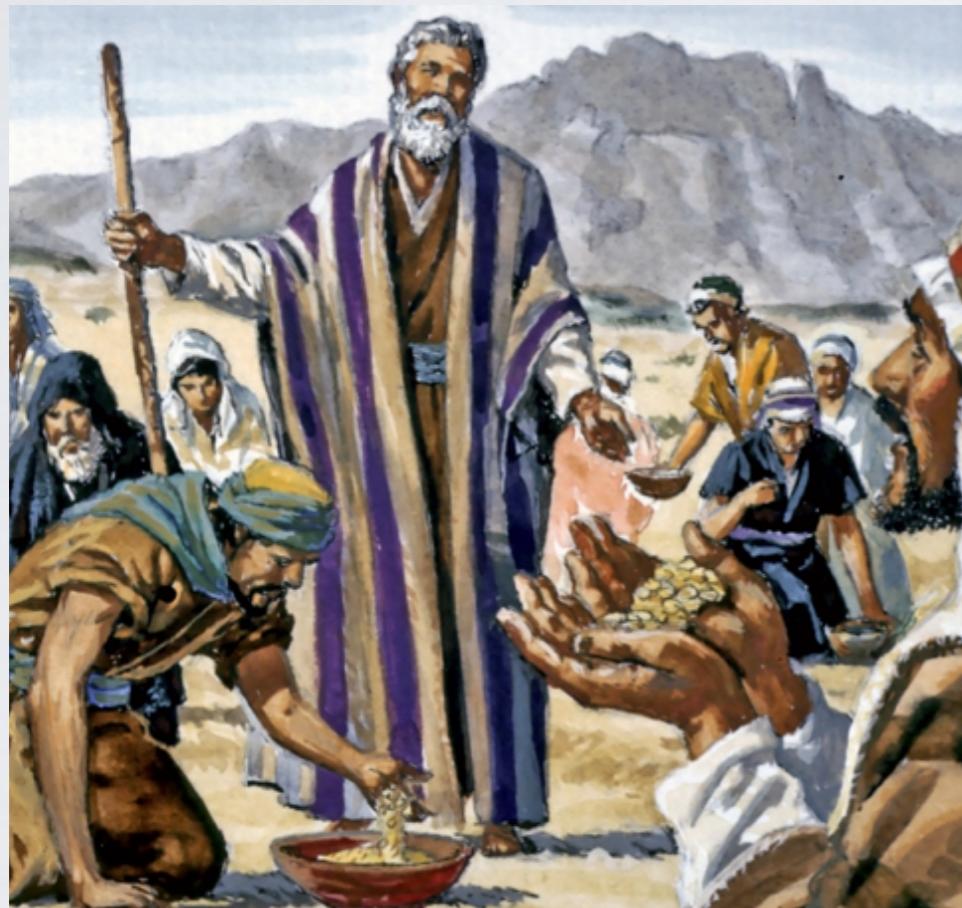
- “The Jewish Feast of the Passover was near.” Jn 6:4
 - Shortly before this Passover, Jesus works the miracle of the **multiplication of the loaves and the fish**, which **prefigures the Christian Easter and the mystery of the Blessed Eucharist**, as he himself explains in the [Bread of Life] discourse, ... in which he promises Himself as nourishment for our souls.
 - **Feeding of the 5000** and the **Bread of Life** discourse are connected to **Jesus' fulfillment of the Jewish Passover Feast**.

MOSES - MANNA



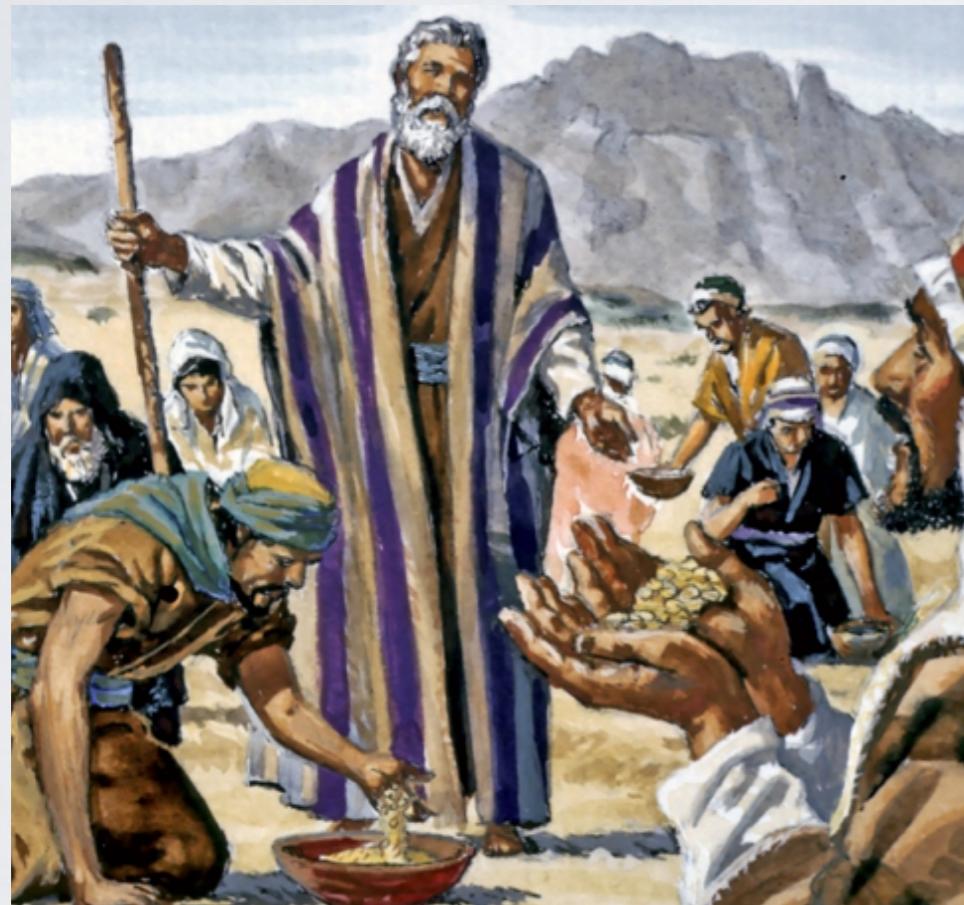
- Exodus Chapter 16
- The Lord tells Moses, He will feed the Israelites in the Desert with manna in the morning and quail in the evening.
- Bread & Flesh

MOSES - MANNA



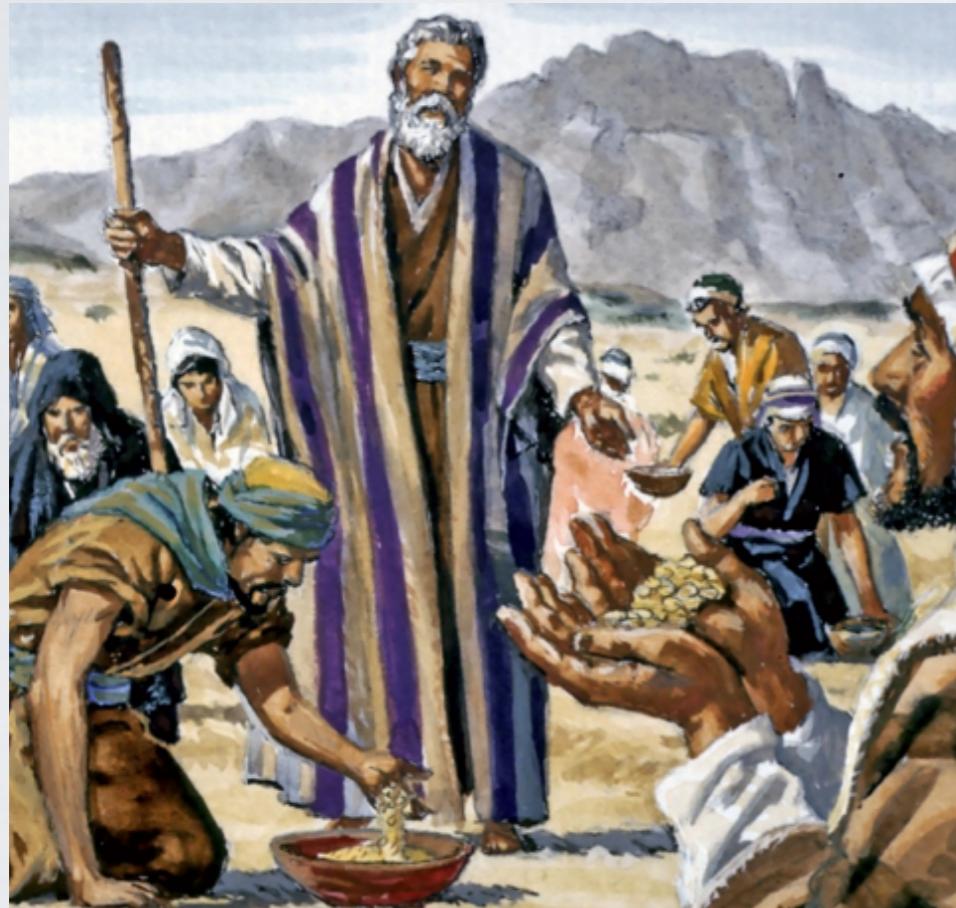
- The Scriptures tell us
 - The Israelites grumbled
 - God answered - gave them ‘daily bread’ of a *supernatural source*.
 - He gave enough to sustain them.

MOSES - MANNA



- Read Ex 16:31-35*
- ‘wafers’
- kept in the ark, in an urn made of ...?
- Heb 9:4 - gold
- - *That they may see the bread that came down from heaven* (v.32)

MOSES - MANNA



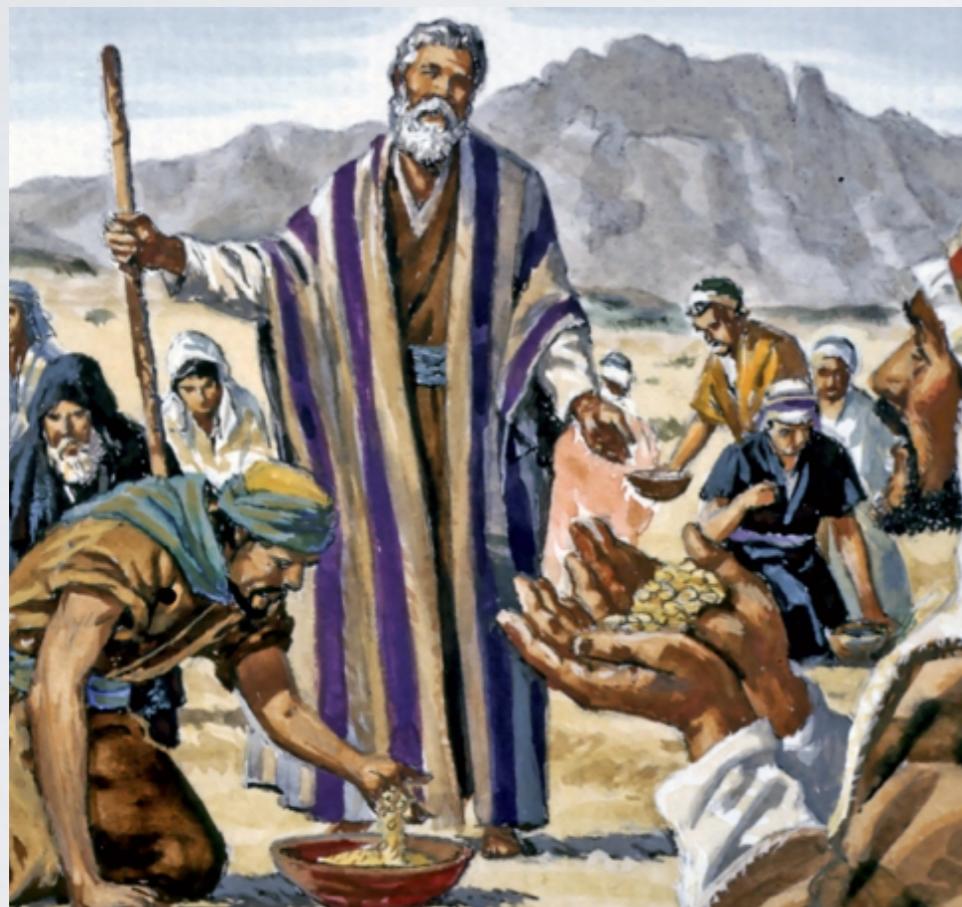
- Read Ex 16:31-35*
- ‘wafers’
- kept
mad
- Heb
- - *That they may see the bread that came down from heaven* (v.32)
- Eucharistic imagery



an urn

MOSES - MANNA

- *How long did God provide daily bread for the Israelites?*



- 40 years
- The duration of the Journey through the desert, until they reached Promised Land.
- Anagogical ?

A PROPHET FEEDS



- **Elisha the Prophet**
 - Spiritual follower of Elijah
 - 2 Ki 2: 1-15*

A PROPHET FEEDS



- The Multiplication of Loaves - by a Prophet.
 - Elisha feeds 100 men, with twenty barley loaves
 - Read 2 Ki 4: 42-44*
 - give it to the people
 - servant objects - not enough
 - fed and some left over

A SHEPHERD HAS PITY

- Later, **Jesus** will deliver a discourse stating “**I AM the GOOD SHEPHERD**” (Jn 10:11)
 - But at this point both **Matthew** and **Mark** record that **Jesus was moved by the crowds**
 - **Mt 9: 35-37***
 - **Mk 6:34***
 - **A Good Shepherd feeds his sheep**



A SHEPHERD HAS PITY

- The Prophets foretold the coming of a Shepherd.
 - The Shepherd would be God.
 - Ex.: *Read Jer 23: 1-6**
 - v. 5-6 tells us how God would fulfill the prophecy of gathering sheep as a Shepherd.
 - Who fulfills the prophecy?



A SHEPHERD HAS PITY

- Recall Jer 23:4*
 - “I will appoint shepherds for them, who will shepherd them so they need no longer fear and tremble; ...
 - When is this passage fulfilled?



John 21: 15-17

A GREAT STORY

- Read John 6: 1-15*
- At one level this is a great teaching story by Jesus.
 - 6:5–9. Jesus is sensitive to people's material and spiritual needs.
 - Jesus takes the initiative to satisfy the hunger of the crowd of people.
 - Jesus wants to minister to the whole person - body and soul.

A GREAT STORY

- Jesus also teaches his disciples to trust in him whenever they meet up with difficulties in their apostolic endeavors - this will matter later in their lives.
- The Apostles (and we as disciples) should engage, using whatever resources they have—even if they are plainly inadequate, as was the case with the five loaves and two fish.
 - Jesus will supply what is lacking.

In the Christian life we must put what we have at the service of our Lord, even if we do not think it amounts to very much.



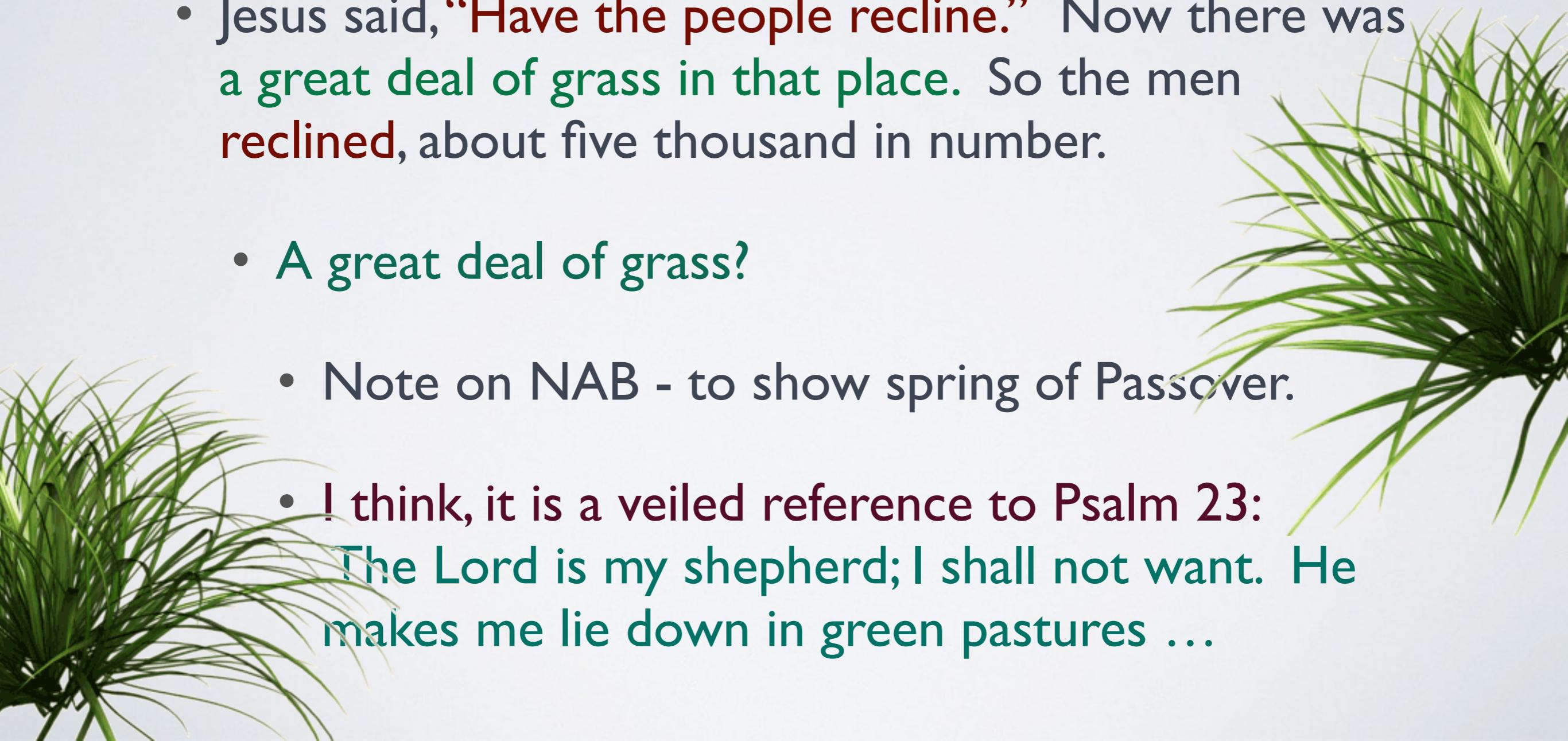
- Jesus can make the most meager of resources productive.
- This is the obedience of faith. Why St Paul could minister as he did.

THE TEST

- “Where can we buy enough food for them to eat?”
Jesus said this to test Philip, already knowing what He was going to do
 - Philip notes 200 days wages would not be enough to feed the multitude.
 - Did Philip fail the test?
 - Philip’s answer is practical and full of realism. There is nothing wrong with being practical and a realist.
 - is there? See Lk 14:28*

JESUS FEEDS THE PEOPLE

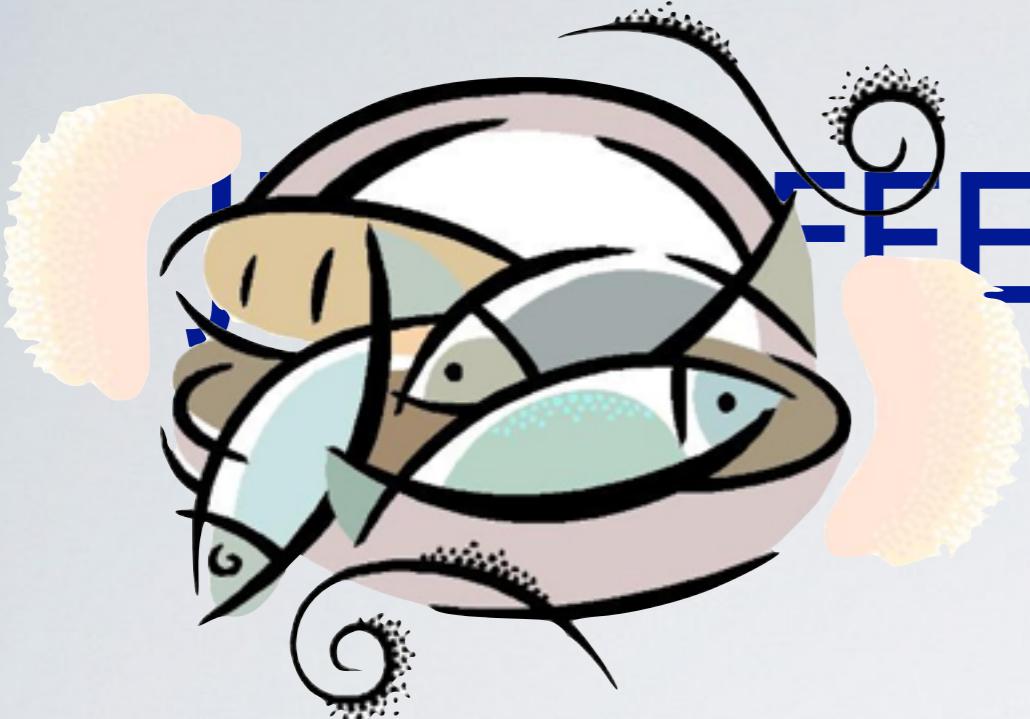
- Jn 6:10
- Jesus said, “**Have the people recline.**” Now there was a great deal of grass in that place. So the men reclined, about five thousand in number.
- A great deal of grass?
 - Note on NAB - to show spring of Passover.
 - I think, it is a veiled reference to Psalm 23:
The Lord is my shepherd; I shall not want. He makes me lie down in green pastures ...



JESUS FEEDS THE PEOPLE

- Jn 6:11 - The account of the miracle begins with almost the **very same words** which the Synoptics and St Paul use to describe the institution of the Eucharist (cf. Mt 26:26; Mk 14:22*; Lk 22:19; I Cor 11:24*).
- This **indicates** that the miracle, *in addition to being an expression of Jesus' mercy towards the needy,*
 - is a symbol of the **Blessed Eucharist**, about which our Lord will speak a little later on (cf. Jn 6:26–58).

Navarre Bible Commentary



FEEDS THE PEOPLE

Jn 6:12–13 The **plenitude** of detail shows how accurate this narrative is:

- the **names of the apostles** who address our Lord (vv. 5, 8) - Philip and Andrew specifically
- the fact that they were **barley loaves** (v. 9), and that **a boy provided** the food (v. 9) and,
- even, Jesus telling them to **gather up the left-overs**.

SUPERABUNDANCE

- Jesus' superabundance provision of food in this miracle, recalls the lavishness of Messianic benefits which the prophets had foretold would be seen in the Messianic age.
- Jer 31:14 - for instance:
 - “I will lavish choice portions upon the priests, and my people shall be filled with my blessings, says the Lord.”
 - *Context:* The restoration of Israel and the establishment of a new covenant.

SUPERABUNDANCE

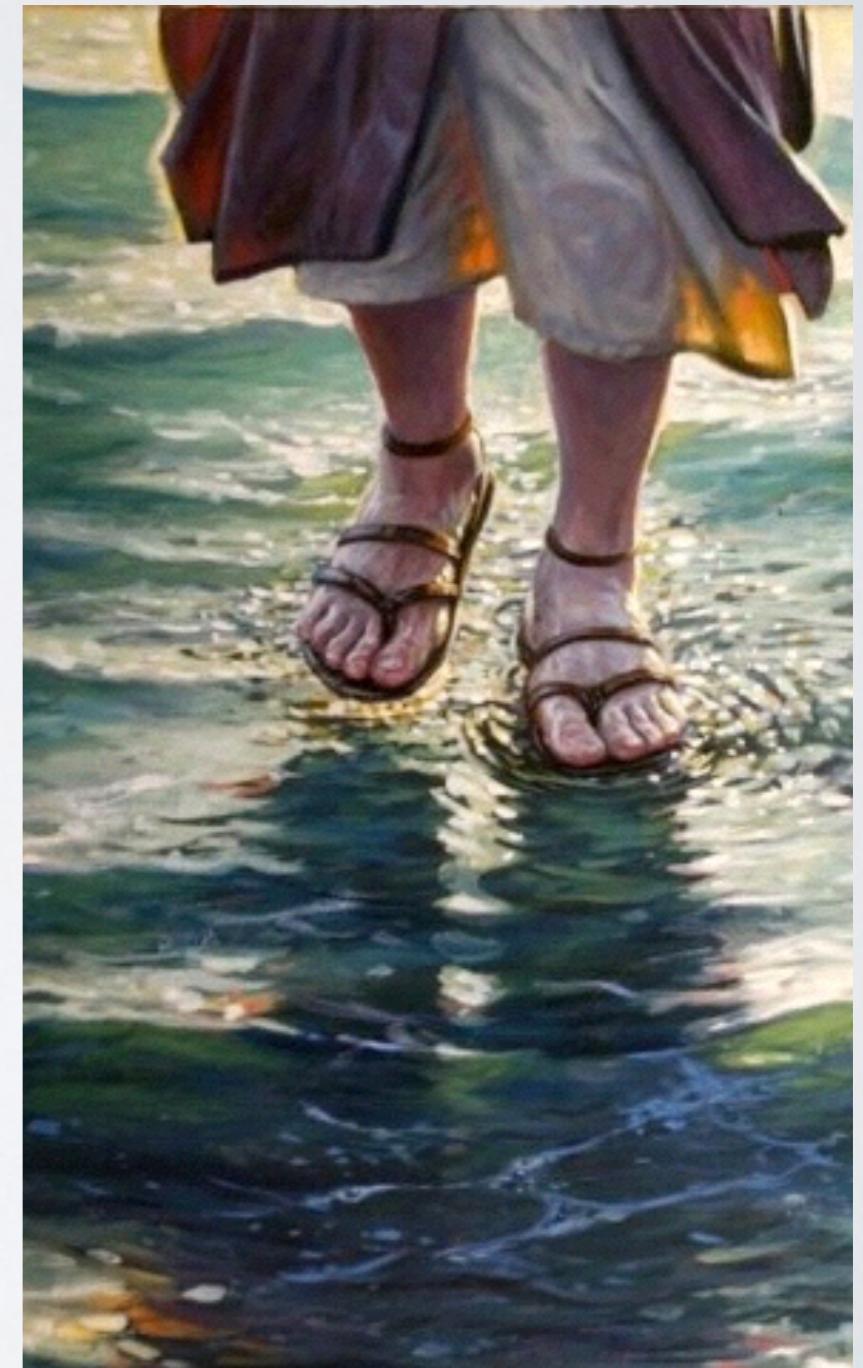
- Jesus further instructs
 - “Gather the fragments left over, so that nothing will be wasted.”
 - Superabundance does not mean we should waste, what the Lord has given us.
 - The reference to collecting ‘fragments’ seems disproportionate to preventing useful waste - unless one sees that these *fragments* also point to his *Eucharistic body* in the Blessed Sacrament.

SUPERABUNDANCE

- Jesus further instructs
 - “Gather the fragments left over, so that nothing will be wasted.”
 - Superabundance does not mean we should waste, what the Lord has given us.
 - The reference to collecting ‘fragments’ seems disproportionate to preventing useful waste - unless one sees that these *fragments* also point to his *Eucharistic body* in the Blessed Sacrament.

POWER OVER NATURE

- This miracle shows Jesus' power over matter. He can multiply bread and fish to feed 5000.
- Note the next thing Jesus does in the Gospel of John is to walk on water. (Jn 6:16-21)
- Moses and Elisha, fed people but also demonstrated God's power over water. Jesus does likewise. (cf. 2Ki2: 1-22)



MESSIAH KING

- Jn 6: 14-15 The **faith** which the miracle causes in the hearts of these people is still **very imperfect**:
- They recognize him as the **Messiah** promised in the **Old Testament** (cf. Deut 18:15), when they say:
“This is truly The Prophet.”
- But they think in terms of an **earthly, political Messiah**.
- They want to make him King because they want the Messiah to **free them from Roman domination**
- perhaps relying on the Prophecy of Daniel Ch 7.

MESSIAH KING

- St John Chrysostom - in one of his Homilies on the Gospel of John, Homily XLII - contrasts the faith of the Apostles with the faith of the multitudes.
 - He observes that while the Apostles, initially questioned how they might feed so many with so little,
 - nevertheless, the Apostles ceased all questioning and sprung into action when the Lord asked that they make the people recline. (Lk 9:15 specifically records their obedience).

SYMBOLISM



- **5 loaves** - By the five loaves are understood **the five books of Moses**; and rightly they are not wheaten but barley loaves, because they belong to the Old Testament.
- **2 fish** - By some are seen as representing **the Old and New Testament**. Jesus came to fulfill the Old, not to abolish it. Both are food for Israel.

St Aurelius Augustin

SYMBOLISM

- **12 baskets** - By the twelve baskets, the restoration of all of Israel is beginning. The miracle happened in Galilee, the first area lost to the Assyrians, when all 10 Northern tribes of Israel were lost.



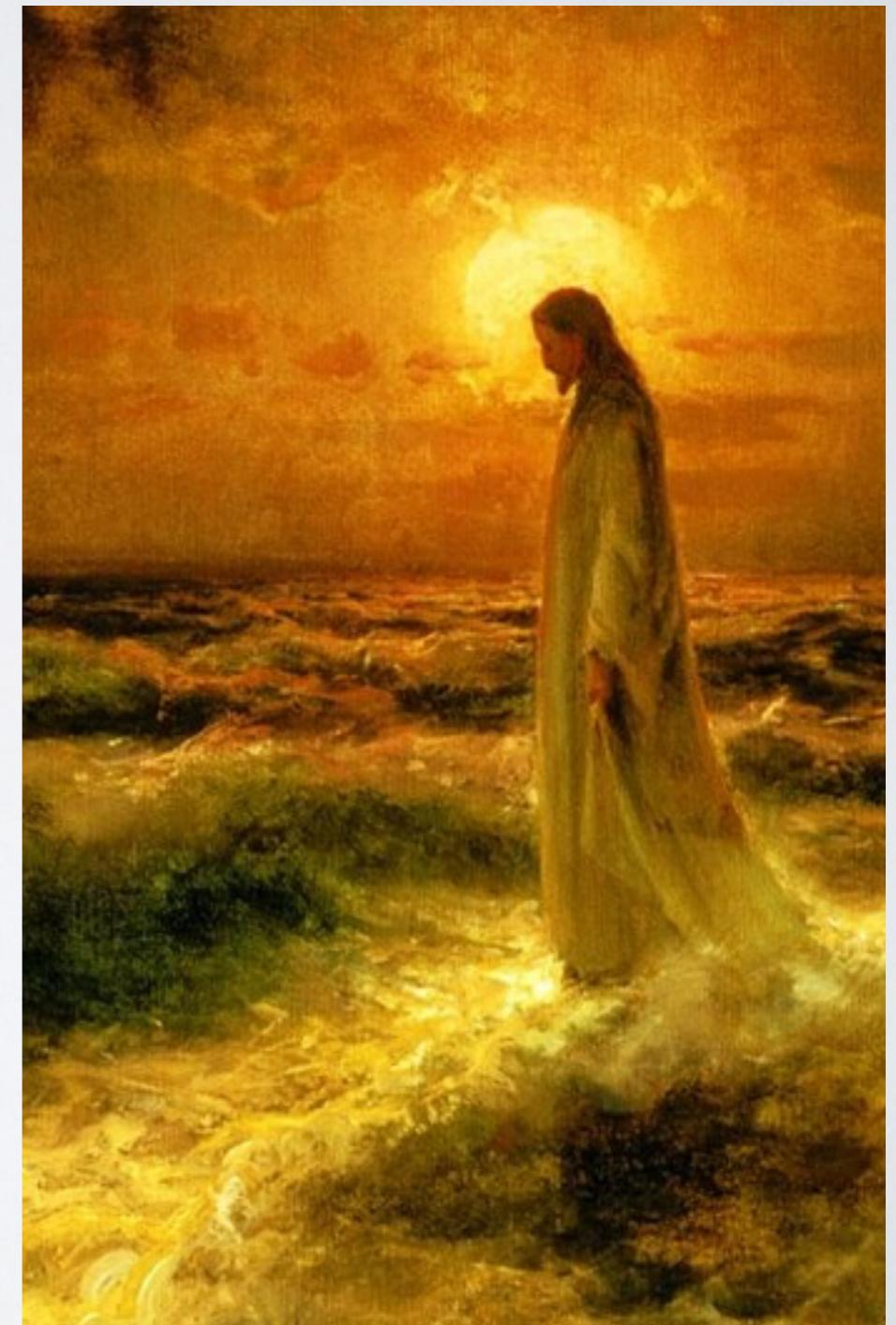
FINAL CONTEMPLATION

- St John uses εὐχαριστήσας (eucharistesas - giving thanks) instead of the εὐλογήσας (eulogesas - blessing) of Mt, Mk and Luke.
- This verb deliberately repeated in Jn 6:23* ‘the bread when the Lord gave thanks’ is regarded as a distinct allusion to the Eucharistic significance of the miracle.
- The distribution was made by the Apostles, as particularly described by the synoptic authors, - the bread - having received the words of Jesus, was handed out by them, prefiguring the future distribution of the

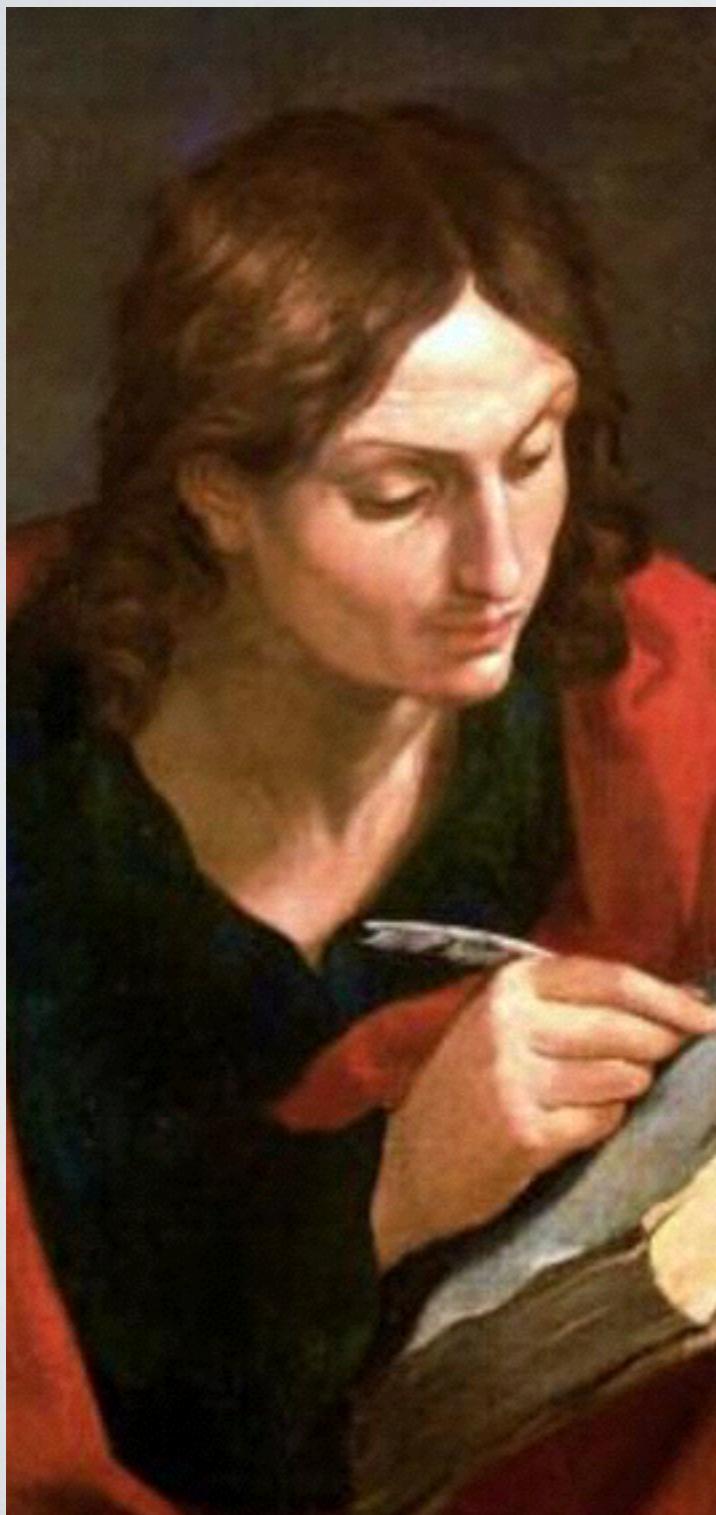
JESUS WALKS ON WATER

Jn 6: 16-21* and Mt 14: 22-33*

- Same event.
- A natural question arises as to why St John does not mention Peter walking on water in his Gospel.
- Why ignore this important Petrine event?

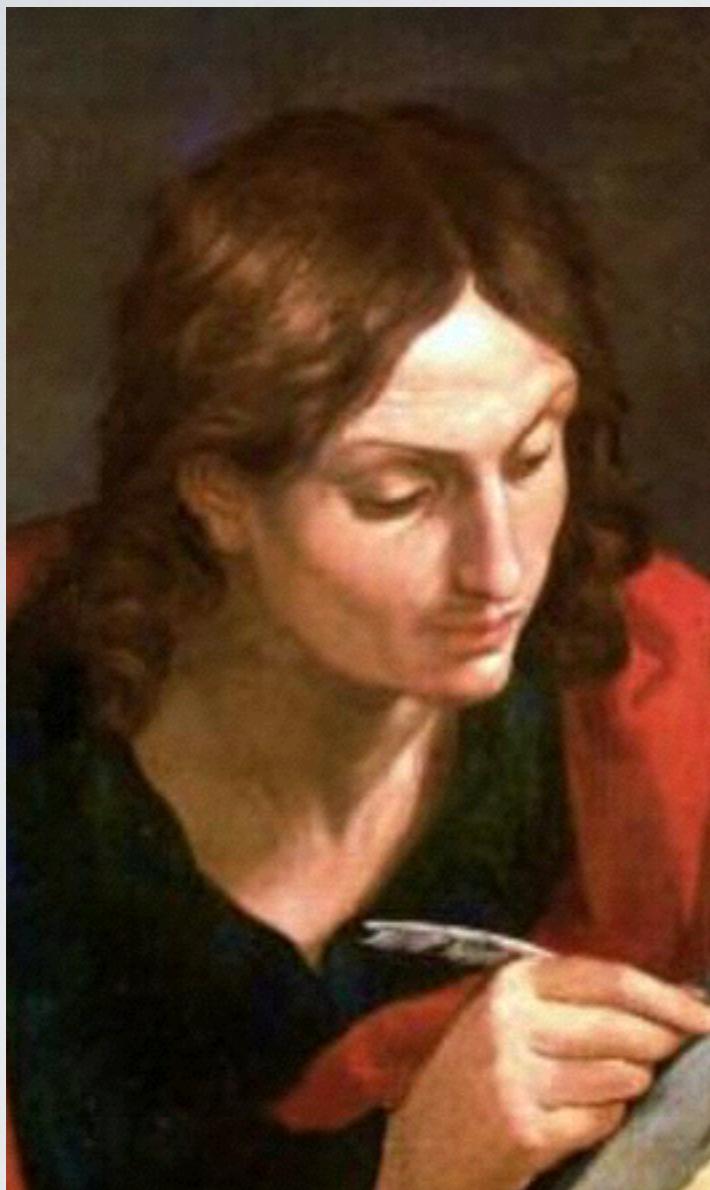


JESUS WALKS ON WATER



- The context of **St John's Gospel** in Chapter 6 is an emphasis on the **Eucharist**.
 - St John gets Jesus from Tabgha to Capernaum by correctly recounting that Jesus walked on water after feeding the 5000 - again the control over water as Moses and Elisha displayed.
- The **Matthean** emphasis Chapter 14 is the **emerging Petrine dominance**

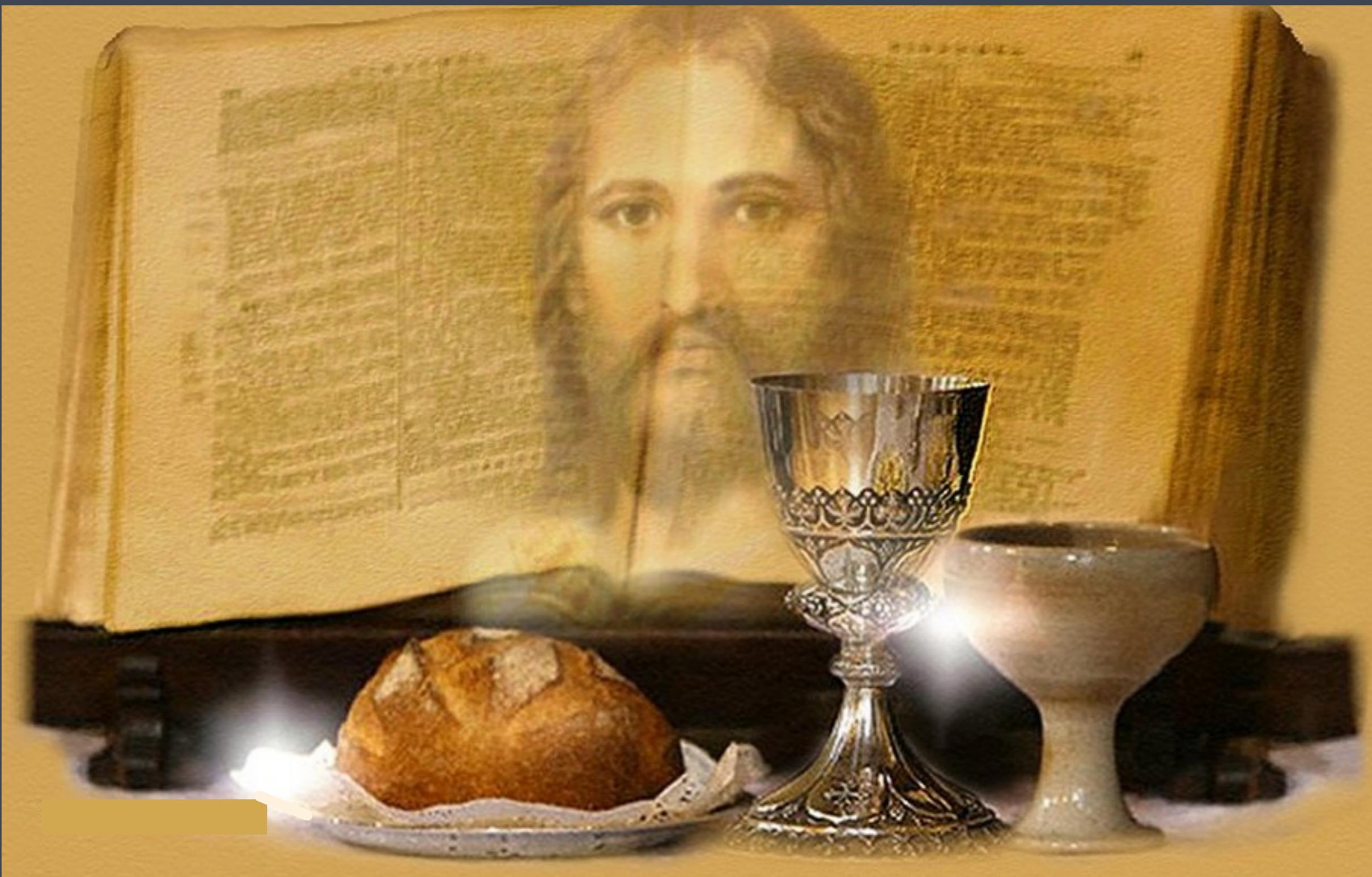
JESUS WALKS ON WATER



- The context of **St John's Gospel** in Chapter 6 is an emphasis on the **Eucharist**.
 - St John gets Jesus from Tabgha to Capernaum by correctly recounting that Jesus walked on water after feeding the 5000 - again the control over water as Moses and Elisha displayed.

We will discuss the Matthew Account later





I AM the Bread of Life
egō eimi ho artos ho zōē



**The synagogue in Capernaum built by the
Roman Centurion**

*We will break this Discourse into 3 parts:

1. **John 6:22-34** - Earthly food versus Heavenly Food
2. **John 6:35-59** - The Discourse. Jesus explains it is His body and His Blood, that are true food.
3. **John 6:60-71** - The people's reaction and *Jesus ultimatum: Believe or leave.*

CONTEXT OF TEACHING

- Where?
 - A synagogue. Teachings are done in a synagogue
 - Jesus takes the trouble to go to a synagogue.
This teaching is important.
- When?
 - During Passover. A time when the Jews ate the Lamb of Passover.
 - Those who ate the Passover lamb lived.

CONTEXT OF TEACHING

- How?
 - **Analogy to Moses, who fed the Israelites with supernatural Bread from Heaven, that was provided by God.**
 - God now provides the **True bread from Heaven, Jesus, whose Body and Blood give life, unlike those who ate manna in the desert and died.**
 - Manna was only a *sign* that points to a greater reality.

BREAD OF LIFE DISCOURSE

Jn 6:22-26

- v.23 - again a reminder that St John describes the bread, from which he fed the 5000, as the bread of Thanksgiving (not of blessing)
- The meal eaten by the Multitudes was therefore a **Todah** in theme.
- See Lev 7: 11-21*

BREAD OF LIFE DISCOURSE

Jn 6:22-26

Midrash - specified that
after Messiah came all Hodah
would cease and only Todah
would remain

- See Lev 7: 11-21*

Many Jewish scholars believe that animal sacrifices will not be reinstated in messianic times, even with the reestablishment of the Temple. *Only non-animal sacrifices (grains, for example) to express gratitude to God would remain.*

There is a Midrash that states: “In the Messianic era, all offerings will cease except the thanksgiving offering, which will continue forever.”

This seems **consistent** with the belief of Rabbi Kook and others, based on the **prophecy of Isaiah (11:6-9)**, that people and animals will be vegetarian in that time, and "*none shall hurt nor destroy in all My Holy mountain.*"

<https://www.jewishvirtuallibrary.org/jsource/Judaism/vegsacrifices.html>



Abraham Isaac Kook

(1865 - 1935)

Influential Hassidic Rav from Latvia

his writings continue to influence Jewish thought today

BREAD OF LIFE DISCOURSE

- v.26 - Jesus observes the people are looking for Him not because of the signs, but because “**you ate the loaves and were filled.**”
- St Augustine points out: “Our Lord begins by pointing out that their attitudes are wrong: *if they have the right attitude they will later be able to understand his teaching in the eucharistic discourse.*”
“You seek me” St Augustine comments, “for the flesh, not for the spirit. How many seek Jesus for no other purpose than that he may do them good in this present life! [...] Scarcely ever is Jesus sought for Jesus’ sake”
(In Ioann. Evang., 25, 10)

BREAD OF LIFE DISCOURSE

Jn 6:27-34*

- **Compare** this dialogue with Jesus, and the dialogue with Samaritan woman (cf. Jn 4:11–15)*.
- **Water** that springs up to eternal *life*; (4:14)
- **Bread** that comes down from heaven to give *life* to the world. (6:43)

BREAD OF LIFE DISCOURSE



- There, ... the woman was asking Jesus if he was greater than Jacob



- Here, ... the people want to know if he can compare with Moses.

BREAD OF LIFE DISCOURSE

- “The **Lord** spoke of himself in a way that made him seem **superior** to Moses, for Moses never dared to say that he would give food which would never perish but would endure to eternal life.
- ***Jesus promises much more than Moses.*** Moses promised a kingdom, and a land flowing with milk and honey, good health and other temporal blessings [...], plenty for the stomach, but food which perishes; ***Christ promised food which never perishes but which endures forever”***

St Augustine, *In Ioann. Evang.*, 25:12

BREAD OF LIFE DISCOURSE

Jn 6: 35-59*

- Jesus appears to tie the Samaritan Woman dialogue and this discourse with the people who followed him to Capernaum, after the feeding of the 5000.
 - Here, he ties His Body to a bread of life - true food, and His Blood, to those who will not thirst - true drink. (Jn 6:55)

TABGHA



TABGHA



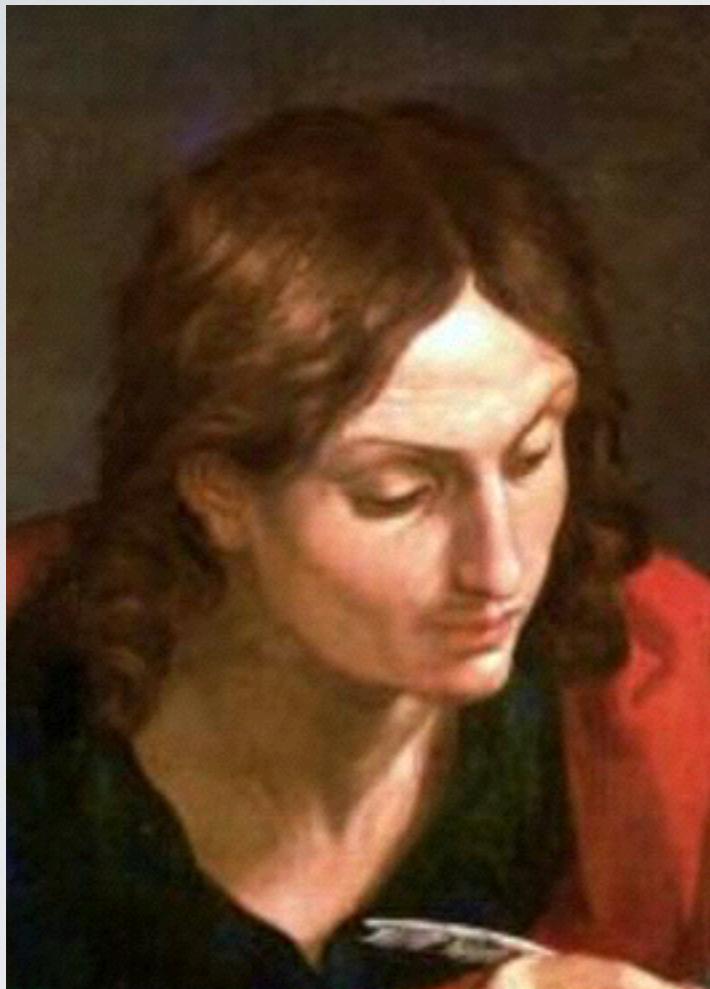








JESUS WALKS ON WATER



I AM

- Jn 6: 16-17 The Disciples leave in the evening when it is dark - by boat to Capernaum - A storm arises
 - They see Jesus walking on the sea, they become afraid.
 - *Why afraid? What does a sea storm at night represent?*
- Jesus says: eimi egō (**εἰμι** = be, exist; **ἐγώ** = 1st person singular)
 - *Ex 3:15 God calls Himself ἐγώ εἰμι*

BREAD OF LIFE DISCOURSE

(Jn 6: 35-59) This section naturally has two themes, intended by St John.

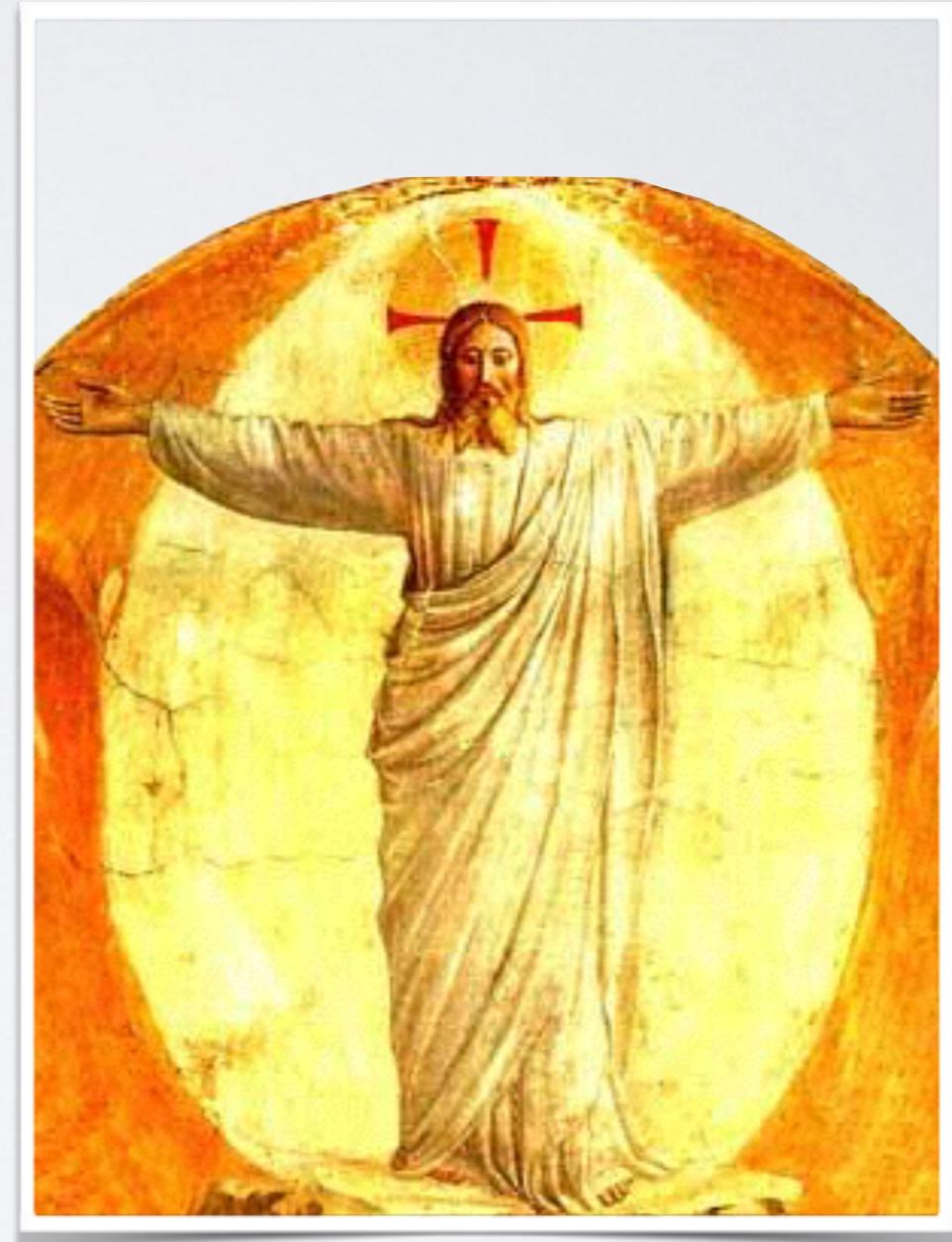
A third truth emerges because of a popular new *but mistaken* teaching in some spheres of Christianity.

- The Anti-Gnostic theme
- The Eucharistic theme
- The Anti-Rapture truth in John 6

GNOSTICISM

The Gnostic Jesus

- St John's finds a need to combat the emerging heretical belief that God could not have become flesh.



GNOSTICISM

- As the Roman Empire grew into the East, there came creeping into the West, a belief system that was based on secret knowledge.
- This posed a great threat to emerging Christianity in the late Apostolic era and most of the 2nd Century - *attractive as ‘superior’ because it excused the failings of a material person.*
- St Dominic would still fight gnosticism in the 13th Century in the area of the Albigensians.

GNOSTICISM

- Gnosticism was diverse and but with common characteristics:
 - Bad God and good God, generally in opposition.
 - In the case of Christian/Jewish based Gnosticism, the OT was controlled by the bad and lesser God
 - Demiurge - but the good God, the Supreme Being, was revealed in the NT.
 - Flesh = bad; Spirit = good.
 - *Some misunderstand St Paul as gnostic (Rom 7)*

GNOSTICISM

- Soul, our spiritual component, is trapped in our flesh.
True freedom requires escape of Spirit from the flesh.
Death provides this.
- Sometimes Anti procreation - if flesh is bad, should not create more flesh in the form of children.
Essenes shared this view.
- Some believed we had a pre-existence as Plato taught, before we became flesh. *Not unlike Angels trapped in bodies.*
(Mormons also believe in a pre-existence of the soul)

GNOSTICISM

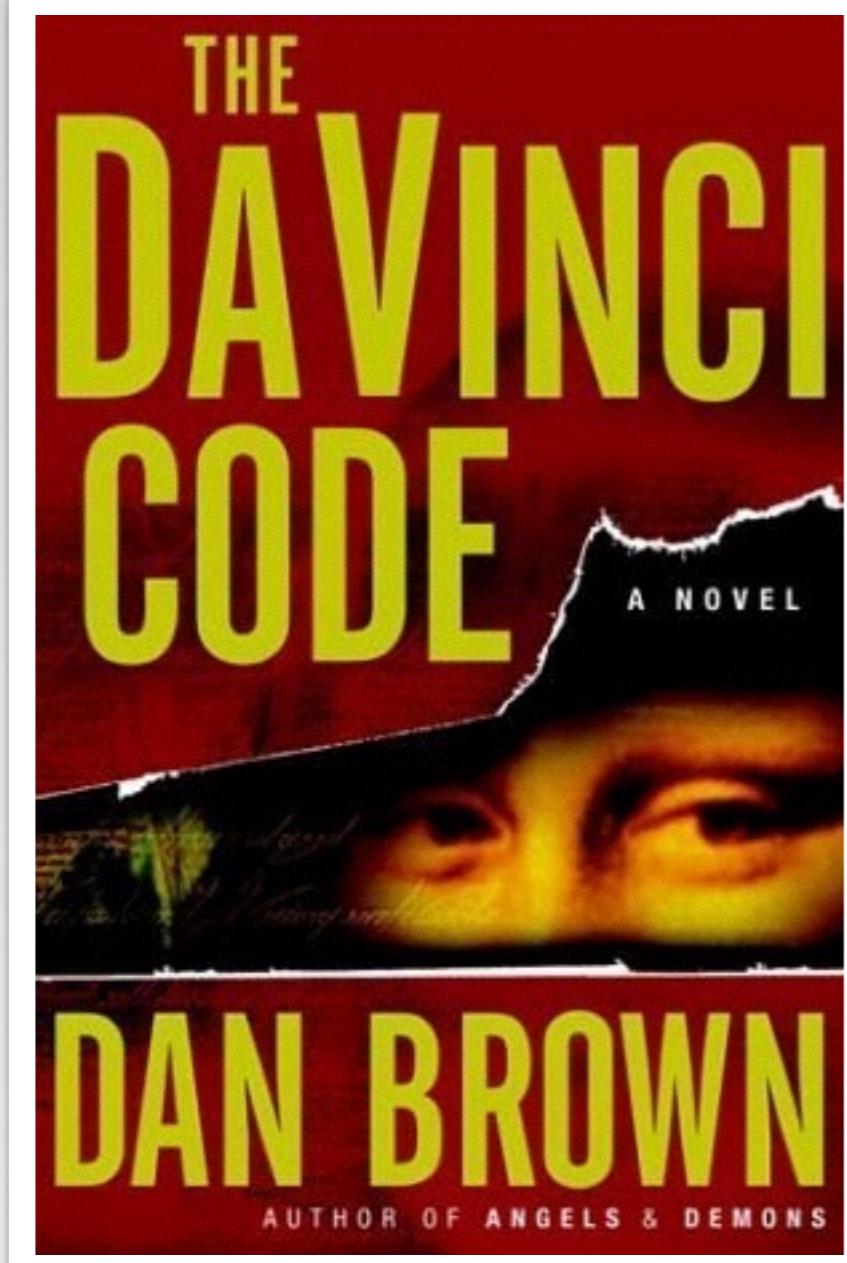
- Anti-flesh then express itself in **two extremes:**
 - **Asceticism** - deprive the flesh of pleasure since flesh only seeks evil. Focus on Spiritual only.
 - **Indulgence** - yield to the flesh in all things, immorality, gluttony, orgies, for the flesh avails nothing anyway.
 - Jesus, *gnostics would say*, agreed as He himself said in Jn 6:63 that the flesh is of no avail.

GNOSTICISM

- Therefore, if Jesus was Supreme Being, the Good God, He could never become flesh!
 - Incarnation of Supreme Being did not occur.
 - Infancy Narratives of Jesus - must be discarded
 - Death of Jesus - must be discarded as well.
- No cross - Salvation thru gnosis (*special knowledge*)

GNOSTICISM

- Gnosis - knowledge. Therefore, only gnostics, were in the know.
 - Only gnostics could therefore be saved
 - This knowledge is secret - reserved for the elite. Only the gnostic elect, will be saved. (*shades of Calvinism in his pre-election idea*)
- Dan Brown - the Da Vinci Code - plays on this gnostic principle of a secret, preserved, and controlled distribution of this saving knowledge - that sparks the imagination.



OSTICISM

edge. Therefore, only gnostics, w.

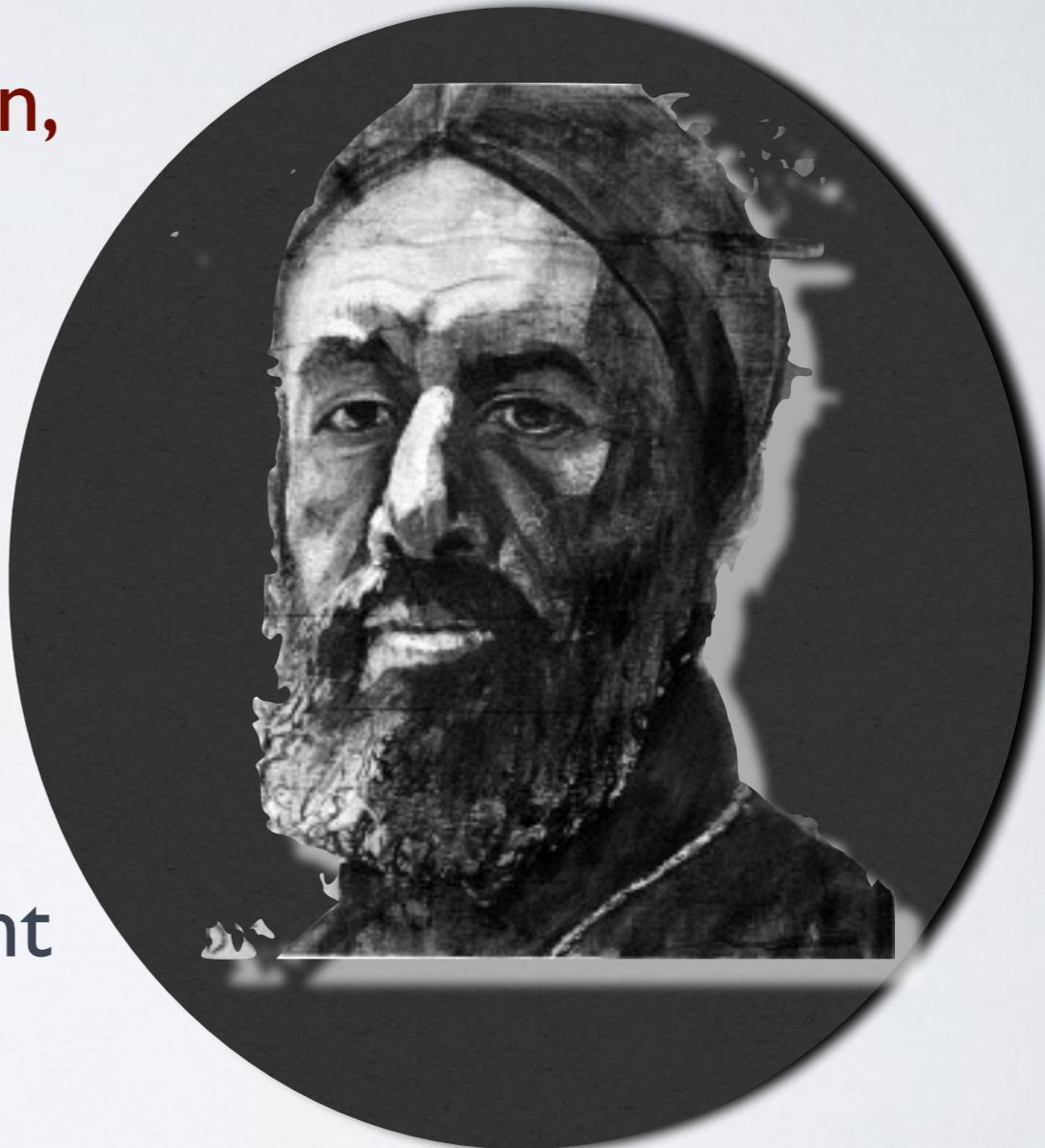
cs could therefore be saved

edge is secret - reserved for the
the gnostic elect, will be saved.
(alvanism in his pre-election idea)

- Dan Brown - the Da Vinci Code - plays on this gnostic principle of a secret, preserved, and controlled distribution of this saving knowledge - that sparks the imagination.

GNOSTICISM

- In the late 2nd Century, there arose a **bishop** in Lyon, France
- As a boy, a disciple of **Polycarp** - who was a disciple of St John.
- A **Spiritual Grandchild** of John the Apostle. A Student of **Justin Martyr!**
- His name St Irenaeus



GNOSTICISM

- St Clement, 4th Pope, taught us that our unity came from the Apostolic succession - a conferring of episcopal authority from one generation to the next.
- St Irenaeus would add that this Apostolic succession, not only ensures unity, so that we are one church, but also is the assurance of transmission of truth.
- The understanding of the magisterium teaching office of the church, is first explained by St Irenaeus.

GNOSTICISM

- Every bishop traces his office to the unbroken line that leads to one of the Apostles. At that time, each could trace their own pedigree, to a particular Apostle.
- If Jesus was gnostic, he would have transmitted his secret knowledge to those closest to him - His Apostles.
- Therefore, only those teachings are authentic, that were transmitted by the Apostles, in their writings and in the traditions they shared.

GNOSTICISM

- St Justin Martyr learned of Sacraments from followers of St John & St Paul in Ephesus, and followers of St Peter in Rome. As such, he then demanded Baptism.
- St Irenaeus learned of Sacraments specifically from St Polycarp who learned them from St John the Apostle.
- St Ignatius also testified to sacramental teachings of the Eucharist as learned from St John the Apostle.
 - We will learn more about St Ignatius of Antioch.

GNOSTICISM

- Therefore, if Jesus was gnostic - the teachings He passed on to his Apostles, are his gnosis, - and they just happen to be the teachings of the church
- This secret gnosis, — preserved by Apostolic succession — is still ...
 - ... being taught by the magisterium (their successors), supported by the writings of the Apostles - Scripture, and the Tradition that confirms their authenticity and their proper understanding.



GNOSTICISM

- St Iraneaus - Conclusion:
- *If* - Gnosticism is true and Jesus was gnostic;
- *then* - His Church is the only and true guardian of the ‘secret’ or special knowledge He taught.
- Do you agree with St Iraneaus' logic?

GNOSTICISM

- St Iraneaus - Conclusion:
 - *If* - Gnostic; *then* - *the true guardian of the ‘secret’ or special knowledge He taught.*
 - Do you agree with St Iraneaus' logic?

Is that still true in 2016?

GNOSTICISM

- But at the time of St John
- Cerinthus was the prominent gnostic.
 - Christ only possessed Jesus' body after Baptism.
Jesus is not divine.
 - Christ was only an emanation, and did not have flesh.
 - Christ was not crucified, because he abandoned Jesus.



GNOSTICISM

- St John counters Gnostic Cerinthus,
 - Jesus ‘came down’ from heaven - *not an emanation.* (See v. 38, 41, 42, 45 taught by God, 50, 51)
 - ‘Body’ is true food - he is *not an emanation*, and possesses a true body - He will give his ‘flesh’ and he will also give his ‘blood’ to eat. Material not spiritual (See v. 51, 52, 53*, 54, 55, 56)
 - ... all so as to **not die** and to have not just life, but eternal life ... (See v. 50, 51, 53, 54, 57, 58)

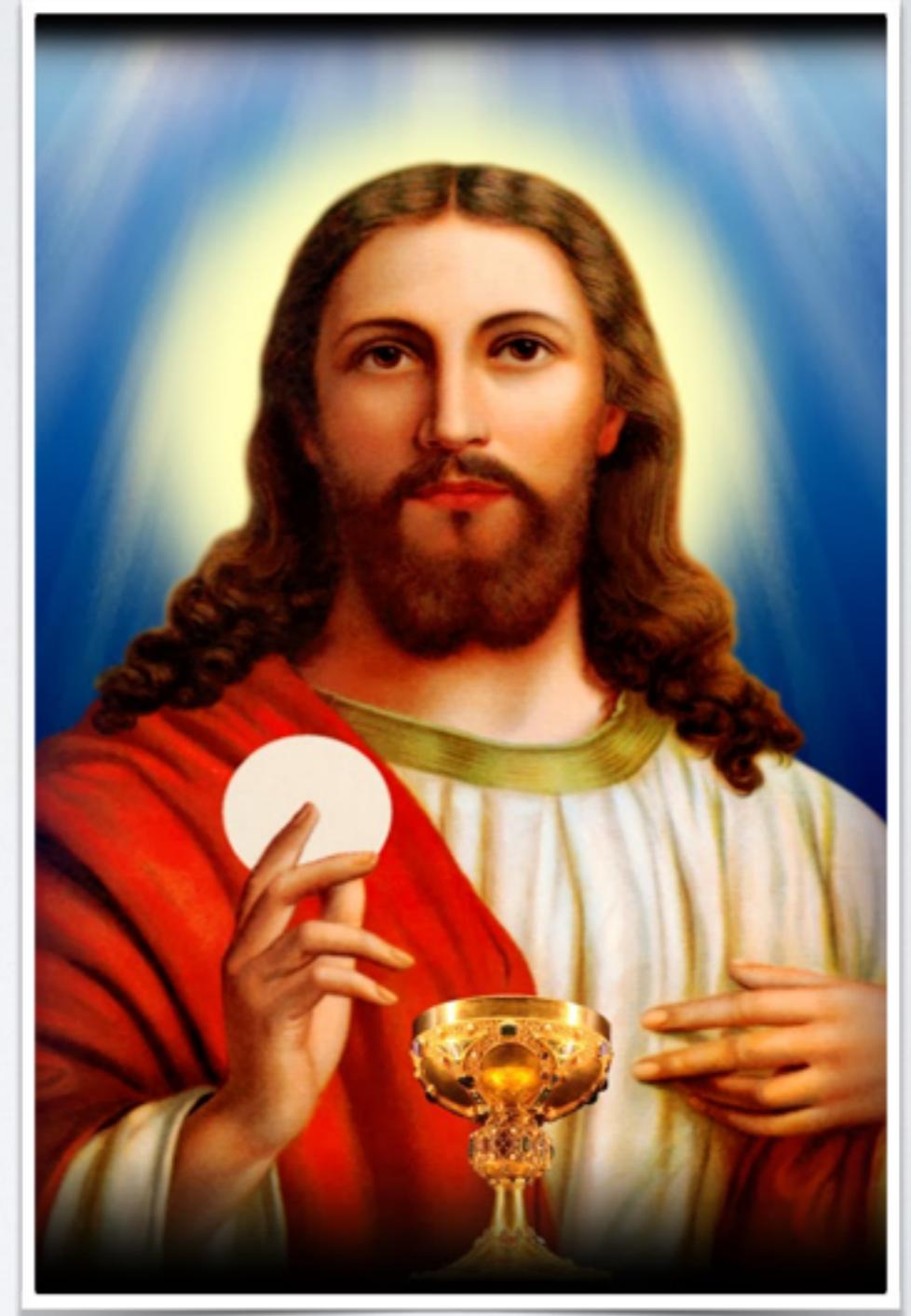
GNOSTICISM

- St John documents the Divinity of Christ, which Cerinthus denied, and the source of the “knowledge” that Jesus has ...
- ... If it is Divine Knowledge (*gnosis*) it must therefore be the truth.
Even a gnostic must accept it.
- *Did you see it?*
 - Jesus quotes Isaiah 54:13 - in Jn 6:45
 - “They shall be taught by God.”

EUCARIST

The Eucharistic Overlay

- St John gives us the most accurate understanding of Jesus' Last Supper, by describing from Jesus' own words one Passover earlier, where He describes the self-gift contained within the Passover of His death.



EUCARIST

Skim John 6: 47-58 + Read John 6: 60-63

- Symbolism over Substance?
 - Johannine discourse in John 6
 - The Church Fathers unanimous testimony
- LATER, at the Last Supper teaching, we will cover:
 - Passover cup order in the Last Supper
 - Participation with and in with demons, as written to the Corinthians
 - Abuse of the Last Supper by the Corinthians

SYMBOLS ARE FULFILLED

* **A Biblical Principle:** Symbols or Signs, do not point to another future symbol or sign, they instead point to the **reality signified by it.**

- **Since** Jesus teaches that manna, was a sign that pointed to Him, as the true bread of life - and He then states that His Flesh and Blood are the true food, first symbolized by the manna ...
 - ***then*** the Flesh and Blood of Jesus is the fulfillment of the prior manna sign, *not yet another symbol of something else to come*



SYMBOLS ARE FULFILLED

OT symbols are
fulfilled in the New
Testament.



In Scripture, OT
symbols do not
trigger another NT
symbol that points to
yet another future
event.

SYMBOLS ARE FULFILLED

OT symbols are
fulfilled in the New
Testament.



In Scripture, OT
symbols do not
point to another
event.

symbol that points to
yet another future
event.

A large red 'X' is drawn over the text "In Scripture, OT symbols do not point to another event." Below this, the text "symbol that points to yet another future event." is visible.



GOSPEL OF JOHN

- Seven times
- Greek word for eat
- Quarreling
- Foreknowledge
- Blood prohibition



JOHANNINE DISCOURSE

* Repetition of the words: Eat - Drink.

7

- Seven times: v. 50, 51, 52, 53, 54, 56, 58
- Significance of 7 in Scripture - Completeness
 - Forgive 7 times (Lk 17:4) or 7 x70 (Mt 18:22)
 - 7 Signs in John's Gospel
 - 7 days in John's Gospel leading to Cana, a new creation them.
 - 7 is used 735 times in Scripture, 54 times in Book of Revelation alone.

JOHANNINE DISCOURSE

* 7 miracles by Jesus on the 7th Day (Sabbath)

- 1 Jesus healed the **withered hand** of a man attending synagogue services (Matthew 12:9)
- 2 At a Capernaum synagogue he casts out an **unclean spirit** that possessed a man (Mark 1:21)
- 3 Right after Jesus heals **Peter's mother-in-law** of a fever (Mark 1:29)
- 4 A **woman** attending synagogue, who was made **sick by a demon** for eighteen years, is released from her bondage (Luke 13:11)

JOHANNINE DISCOURSE

- * 7 miracles by Jesus on the 7th Day (Sabbath)
 - 5 At a Pharisee's house eating a meal with the host and several lawyers, **Jesus heals a man with dropsy** (Luke 14:2)
 - 6 A man who is disabled and unable to walk is healed at the **pool of Bethesda** (John 5:8 - 9)
 - 7 Jesus heals a **man born blind** at the pool of Siloam (John 9:14)

JOHANNINE DISCOURSE

7

* Other 7s

- Hebrews - 7 titles for Christ
- Matthew Ch13 - we have 7 parables
- Revelation - 7 churches, 7 angels to the seven churches, 7 seals, 7 trumpet plagues, 7 last plagues, First resurrection, at the 7th trumpet
- Old Testament - 7 annual Feasts. Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Atonement, Tabernacles

A QUICK COMMENT

ABOUT
PASSOVER - APRIL 2016

THREE FEASTS

- The 2016 ‘days’ parallel of the time of Christ passion:
 - **Passover - Friday 14th Nisan -**
Begins Thurs night- eve of 13th of Nisan April 21, 2016
 - **Feast of Unleavened Bread - Saturday** - Begins Friday night.
(15th through 21st Nisan)
 - **Feast of First Fruits - Sunday** -
Begins Sat night then Sunday until sundown. (16th Nisan)



THREE FEASTS

- The 2016 ‘days’ parallel of the time of Christ passion:
 - Passover - Friday 14th Nisan - Begins Thursday Nisan April 14th
 - Feast of Unleavened Bread - Saturday - Begins Friday night. (15th through 21st Nisan)
 - Feast of First Fruits - Sunday - Begins Sat night then Sunday until sundown. (16th Nisan)



THREE FEASTS

Calendar for April 2016 (Israel)

April						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2 Adar II 23
3 Adar II 24	4 Adar II 25	5 Adar II 26	6 Adar II 27	7 Adar II 28	8 Adar II 29	9 Nisan 1
10 Nisan 2	11 Nisan 3	12 Nisan 4	13 Nisan 5	14 Nisan 6	15 Nisan 7	16 Nisan 8
17 Nisan 9	18 Nisan 10	19 Nisan 11	20 Nisan 12	21 Nisan 13	22 Nisan 14	23 Nisan 15
24 Nisan 16	25 Nisan 17	26 Nisan 18	27 Nisan 19	28 Nisan 20	29 Nisan 21	30 Nisan 22

Phases of the moon: 7:● 14:○ 22:○ 30:○

JOHN'S GREEK

- * It is understood that St John's Greek Gospel has the finest Greek of all four Gospels - and perhaps the NT.
- * Greek verb St John used to describe “eat”
 - in John 6:54 - St John records Jesus' exact words: “Whoever **τρώγω** *trōgō* (eats) my flesh and drinks my blood has eternal life, and I will raise him on the last day.”



GNAW

- *τρώγω trōgō*
 - Strong's number **G5176**
 - *to gnaw, to masticate, to chomp, to crunch*



QUARRELING

- St John tells us they “**murmured**” about Jesus, because He said He came down from heaven, in light of their knowledge that they knew Joseph and Mary. (**v.41**)
 - Jesus said: **Stop murmuring** (**v.43**)
- St John then tells us they “**quarreled**” among themselves, about Jesus giving His flesh to eat. (**v.52**)
 - Jesus swears an oath:
Amen, Amen, I say to you, Unless you eat ... drink
... you have **no life** in you. (**v.53**)

QUARRELING

- If you have no life within you ...
 - ... How might that affect your resurrection to eternal life?
 - “Whoever eats my flesh and drink my blood has eternal life and I will raise him on the last day.” (v.54)
 - The promise of resurrection flows from *partaking of a symbol?* - bread? or a reality? - the real Jesus.

QUARRELING

- Why did the Jews finally walk away?
 - Read Jn 6: 60-66
 - Disciples - ones who are called!
 - returned to former way of life
 - “no longer accompanied” Jesus.
 - **They left Jesus!** - became nonbelievers in Jesus over this teaching!

QUARRELING

What did they believe Jesus
was teaching?

way?

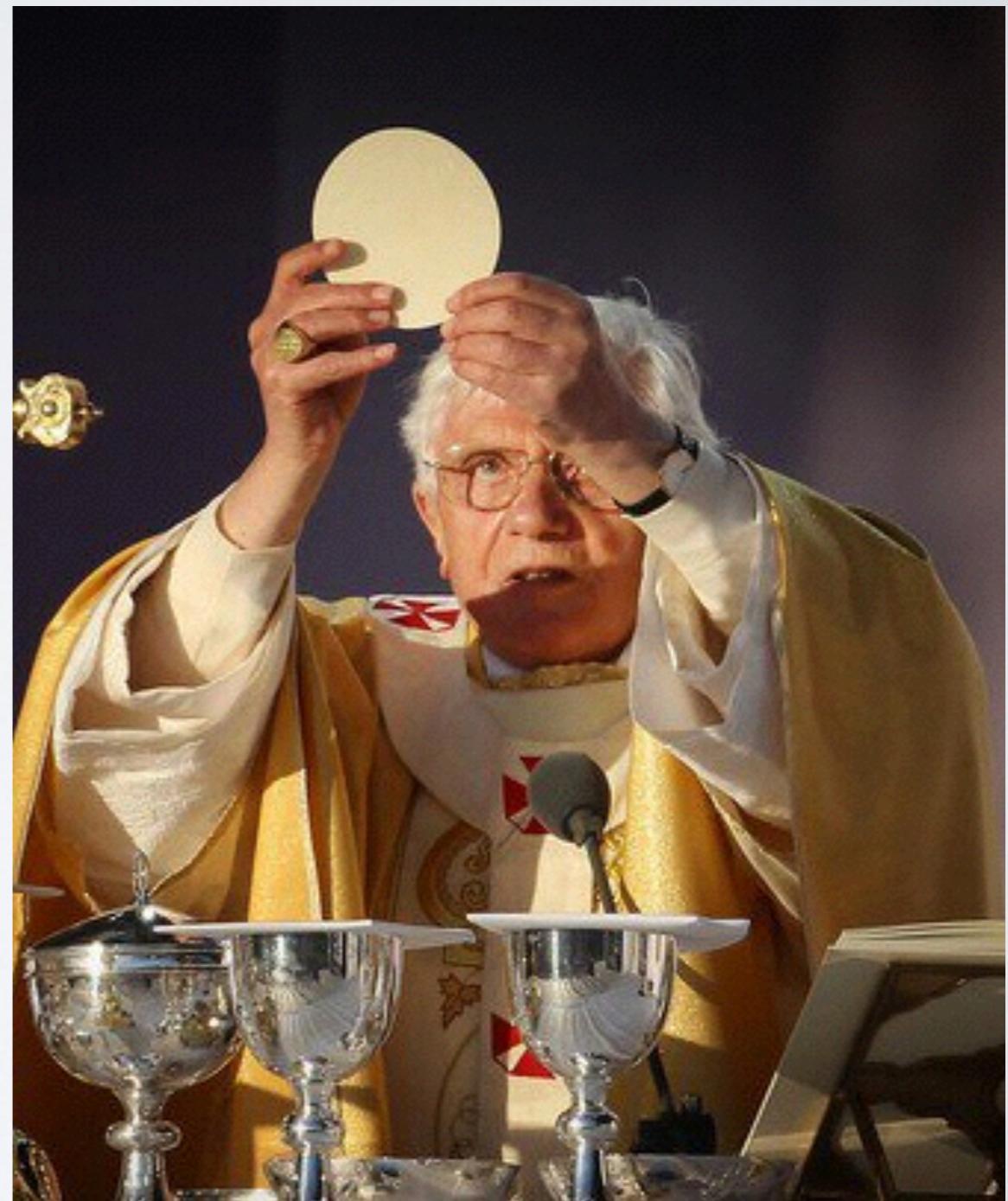
- Disciples - ones who are called!
 - returned to
 - “no longer
 - They left Jesus. - because nonbelievers in Jesus over this teaching!
- Would you expect
disciples to leave Jesus
over a symbol,
a metaphor?

QUARRELING

- They had been called to be disciples
(we would suggest by the grace of God)
 - Yet, they lacked one thing - Faith in what Jesus said
 - The spirit gives life, and His words - ‘are’ spirit and are life. (v.63) *esti pneuma kai esti zōē*
 - but you have to believe in His words.
 - “the flesh” - their *natural reason* that caused disbelief, availed them nothing. (v.63)

THE HARD QUESTION

- Then Jesus said to the twelve,
“Are you also going to leave?”



KNOWLEDGE

- Jesus foreknew not only that some would leave Him, but which ones. (v. 64)
 - This did not stop Jesus from the discourse.
 - He could have prevented any misunderstanding over His body and blood, but there was none. They left him precisely because they understood he meant eating His Body and drinking His Blood.
 - He would not squander His work or their salvation on the misunderstanding of a mere symbol.

KNOWLEDGE

- Jesus foreknew not only that some would leave Him, but which ones. (v. 64)

- This did not stop Jesus from continuing His teaching.

- He could have stopped them, but instead He turned over His teaching to the twelve apostles.

They left, but Jesus continued His teaching.

He mean each person to eat His Body and drinking His Blood.

All Jesus could do
was to repeat
the Truth over and over

- He would **not squander** His work or their salvation on the *misunderstanding* of a mere symbol.

KNOWLEDGE

- He also foreknew Peter's response, and Judas Iscariot's disbelief, and subsequent betrayal.
 - **Peter's words**, show faith without understanding.
 - ‘**You have the words of eternal life.**’ (v.68)
 - Peter's humble reliance on Christ is remarkable, for it occurs even as he watches a whole crowd of Jews and disciples leave over a teaching he himself does not understand.

KNOWLEDGE

- Judas disbelieves Jesus but remains - the act of a hypocrite and a liar, an *action of the devil*. (v.70) the very thing that makes Jesus call the Pharisees, sons of the devil, who is the father of lies.
(Read Jn 8: 39-47*).

It was during the Eucharistic Discourse, that Jesus identifies Judas as a devil.

KNOWLEDGE

Today, a person who reads the Bible hears the same words, no differently than He spoke them in Capernaum. What then if the person rejects them as some did 2000 years ago?

“Have I, by rejecting His words, inadvertently joined Judas, the fallen disciples, and Jews who rejected Christ’s teaching on this subject?”



BLOOD

- * What about the prohibition against drinking Blood?
 - Drinking Blood - prohibited in Lev 17: 1-14*
 - How can the Son of God tell us to do, what is strictly prohibited in the Old Testament?



BLOOD

* Read Lev 17: 1-14*

- *Why prohibited?*
 - sacrifices to satyrs (v.7)
Belief that virtue of animal would pass to partaker.
 - Life is in the blood (v.11)
 - seat of life also Dt 12:23
note also Gen 9:4 Noahite



EARLY CHURCH FATHERS

UNANIMOUS
TESTIMONY



UNANIMOUS

- There is **no record, no document**, in the first eleven centuries of the church in which the metaphorical **symbolic view of the Eucharist** is accepted.
- No “Christian Father” or “Doctor of the Church” is on record denying the Real Presence.
 - Berengarius of Tours, who died in 1088 appears to have been the **first to claim** that Christ was present in the Eucharist only **symbolically**. He is said to have *see-sawed back and forth between symbolism and the reality of His actual presence* over his entire life.

IGNATIUS OF ANTIOCH

- Bishop of Antioch, the second successor to St Peter the Apostles in that church, by tradition a disciple of St John the Apostle. Ordained by the Apostle John.
- Wrote seven letters on his way to martyrdom in Rome in 110 AD. He was devoured by lions. These letters exist today and are available on the Internet.
- in the 1800s, some Protestant scholars questioned the authenticity of these letters, because they are so Catholic, but no serious Protestant scholar questions them today.

IGNATIUS OF ANTIOCH

- "I have no taste for corruptible food nor for the pleasures of this life. I desire the bread of God, which is the flesh of Jesus Christ, who was of the seed of David; and for drink I desire his blood, which is love incorruptible." (*Letter to the Romans*)
- "Take note of those who hold heterodox opinions on the grace of Jesus Christ which has come to us, and see how contrary their opinions are to the mind of God. They abstain from the Eucharist and from prayer because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ, flesh which suffered for our sins and which that Father, in his goodness, raised up again. They who deny the gift of God are perishing in their disputes." (*Letter to the Smyrnaeans*)

JUSTIN MARTYR

- (100 - 165 AD - Philosopher and Apologist)
- "We call this food Eucharist, and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration [i.e., has received baptism] and is thereby living as Christ enjoined.
- For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nurtured, is both the flesh and the blood of that incarnated Jesus" (*First Apology 66 [A.D. 151]*).

JUSTIN MARTYR

- (100 - 165 AD - Philosopher and Apologist)
- "We call this food Eucharist, and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration [i.e., has received baptism] and is thereby living as Christ enjoined.
- For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have b **TAUGHT** the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nurtured, is both the flesh and the blood of that incarnated Jesus" (*First Apology 66 [A.D. 151]*).

IRENAEUS OF LYONS

- (130-202) (Bishop of Lyons, author of *Against Heresies*, an exposition of the faith).
 - "If the Lord were from other than the Father [and thus not capable of performing miracles], how could he rightly take bread, which is of the same creation as our own, and confess it to be his body and affirm that the mixture in the cup is his blood?"
(*Against Heresies* 4:33-32 [A.D. 189]).



IRENAEUS OF LYONS

- "He has declared the cup, a part of creation, to be his own blood, from which he causes our blood to flow; and the bread, a part of creation, he has established as his own body, from which he gives increase unto our bodies.
- When, therefore, the mixed cup [*wine and water*] and the baked bread receives the Word of God and becomes the Eucharist, the body of Christ, and from these the substance of our flesh is increased and supported, how can they say that the flesh is not capable of receiving the gift of God, which is eternal life - flesh which is nourished by the body and blood of the Lord, and is in fact a member of him?"
(Against Heresies 5:2 [A.D. 189]).

CLEMENT OF ALEXANDRIA

- (150-215) (Theologian of the School of Alexandria - Teacher of Origen, his greatest pupil)
 - "'Eat my flesh,' [Jesus] says, 'and drink my blood.'
 - The Lord supplies us with these intimate nutrients, He delivers over his flesh and pours out his blood, and nothing is lacking for the growth of his children."
 - (The Instructor of Children I:6:43:3 [A.D. 191]).

ORIGEN

- (184-254) (Head of the Catechetical School of Alexandria)
- *Demonstrating that reverence is given to the smallest particle of the host:*
 - “I wish to admonish you with examples from your religion. You are accustomed to taking part in the divine mysteries, so you know how, when you have received the Body of the Lord, you reverently exercise every care lest a particle of it fall and lest anything of the consecrated gift perish.
 - You account yourselves guilty, and rightly do you so believe, if any of it be lost through negligence.”
 - (In Exodus homiliae 13:3 [A.D.244]).

TERTULIAN

- (160-223) (Apologist, father of Latin theology)
- "[T]here is not a soul that can at all procure salvation, except it believe whilst it is in the flesh, so true is it that the flesh is the very condition on which salvation hinges. And since the soul is, in consequence of its salvation, chosen to the service of God, it is the flesh which actually renders it capable of such service.
- The flesh, indeed, is washed [in baptism], in order that the soul may be cleansed . . . the flesh is shadowed with the imposition of hands [in confirmation], that the soul also maybe illuminated by the Spirit; the flesh feeds [in the Eucharist] on the body and blood of Christ, that the soul likewise may be filled with God"

(The Resurrection of the Dead 8 [A.D. 210]).

CYPRIAN OF CARTHAGE

- (d. 258) (Bishop of Carthage).
- "He [Paul] threatens, moreover, the stubborn and forward, and denounces them, saying, 'Whosoever eats the bread or drinks the cup of the Lord unworthily, is guilty of the body and blood of the Lord' [I Cor. 11:27].
- All these warnings being scorned and contemned--*[lapsed Christians would often take communion]* before their sin is expiated, before confession has been made of their crime, before their conscience has been purged by sacrifice and by the hand of the priest, before the offense of an angry and threatening Lord has been appeased, [and so] violence is done to His body and blood; and they sin now against their Lord more with their hand and mouth than when they denied their Lord." (The Lapsed 15-16 [A.D. 251]).

APHRAAHAT

- Persian Sage (4th Century) (Syriac monk)
 - "After having spoken thus [at the Last Supper], the Lord rose up from the place where he had made the Passover and had given his Body as food and his Blood as drink, and he went with his disciples to the place where he was to be arrested.
 - With his own hands the Lord presented his own Body to be eaten, and before he was crucified he gave his Blood as drink."

(Treatises 12:6 [A.D. 340]).

CYRIL OF JERUSALEM

- (315-386) (Bishop of Jerusalem).
 - "The bread and the wine of the Eucharist before the holy invocation of the adorable Trinity were simple bread and wine, but the invocation having been made, the bread becomes the body of Christ and the wine the blood of Christ"
 - (Catechetical Lectures [catecheses] 19:7 [A.D. 350]).



CYRIL OF JERUSALEM

- "Do not, therefore, regard the bread and wine as simply that; for they are, according to the Master's declaration, the body and blood of Christ.
 - Even though the senses suggest to you the other, let faith make you firm.
- Do not judge in this matter by taste, but be fully assured by the faith, not doubting that you have been deemed worthy of the body and blood of Christ. . . . [Since you are] fully convinced that the apparent bread is not bread, even though it is sensible to the taste, but the body of Christ, and that the apparent wine is not wine, even though the taste would have it so, . . . partake of that bread as something spiritual, and put a cheerful face on your soul" (Catechetical Lectures 22:6, 9 [A.D. 350]).

ST ATHANASIUS

- (c.297-373) (Archbishop of Alexandria; ; one of the “Four Great Greek Fathers”)
 - “You shall see the Levites bringing loaves and a cup of wine and placing them on a table. So long as the prayers of supplication and entreaties have not been made, there is only bread and wine.
 - But after the great and wonderful prayers have been completed, then the bread is become the Body, and the wine the Blood, of our Lord Jesus Christ.”
 - (Sermon to the Newly Baptized (Sermo ad nuper baptizatos) [A.D. 373]).

ST ATHANASIUS

- (c.297-373) (Archbishop of Alexandria; ; one of the “Four Great Greek Fathers”)
 - “You shall see the Levites bringing loaves and a cup of wine and placing them on a table. So long as the prayers of supplication and entreaties have not been made, there is only bread and wine.
 - But after the great and wonderful prayers have been completed, then the bread becomes the Body, and the wine the Blood of Christ.”
 - (Sermon to the New Christians ad nuper baptizatos) [



ST AMBROSE OF MILAN

- (340-397) Bishop of Milan; one of the “Four Great Latin Fathers”
 - "Perhaps you may be saying, 'I see something else; how can you assure me that I am receiving the body of Christ?'
 - It but remains for us to prove it. And how many are the examples we might use! ... Christ is in that sacrament, because it is the body of Christ"
 - (The Mysteries 9:50, 58 [A.D. 390]).

ST AUGUSTINE

- (354-430) (Bishop of Hippo; one of the “Four Great Latin Fathers”; participant at Council of Carthage where canon of Bible established by the Church).
 - "Christ was carried in his own hands when, referring to his own Body, he said, 'This is my Body' [Matt. 26:26]. For he carried that body in his hands"
 - (Explanations of the Psalms 33:1:10 [A.D. 405]).

ST AUGUSTINE

- "I promised you [*new Christians*], who have now been baptized, a sermon in which I would explain the sacrament of the Lord's Table, which you now look upon and of which you last night were made participants.
- You ought to know that you have received, what you are going to receive, and **what you ought to receive daily.**
 - That bread which you see on the altar, having been sanctified by the word of God, is the Body of Christ.
 - That chalice, or rather, what is in that chalice, having been sanctified by the word of God, is the Blood of Christ" (Sermons 227 [A.D. 411]).

ST AUGUSTINE

- "What you see is the bread and the chalice; that is what your own eyes report to you.
 - But what your faith obliges you to accept is that the bread is the Body of Christ and the chalice is the Blood of Christ.
 - This has been said very briefly, which may perhaps be sufficient for faith."
- (Sermons 272).

THEODORE OF MOPSUESTIA

- (350-428) (Bishop of Mopsuestia)
 - "When [Christ] gave the bread he did not say, 'This is the symbol of my body,' but, 'This is my body.'
 - In the same way, when he gave the cup of his blood he did not say, 'This is the symbol of my blood,' but, 'This is my blood'; for he wanted us to look upon the [Eucharistic elements] after their reception of grace and the coming of the Holy Spirit not according to their nature, but receive them as they are, the body and blood of our Lord.
 - We ought . . . not regard [the elements] merely as bread and cup, but as the body and blood of the Lord, into which they were transformed by the descent of the Holy Spirit"
- (Catechetical Homilies 5:I [A.D. 405]).



RAPTURE DEBUNKED

END OF TIME - DEFINITIONS



- **ESCHATOLOGY**
 - The theology and study of the end of time.

END OF TIME

- AntiChrist (The Beast)

Often described as the most evil man that will ever live.
Appear as the world savior, but whose real mission is destruction. Also called the son of perdition.

(2 Thess 2:1-4*)

- Is some views the Pope will be the AntiChrist:
Mormons, SDA and Jehovah Witnesses share this view.
- The Apostacy
The great falling away or departure of the faith by many, leading up to the Tribulation.

(2 Thess 2:3)

END OF TIME

- Church Age - Last Days
 - The period of time after Pentecost until the Second coming of Christ.

(Mt 28:20)

- The Eastern Gate (in Jerusalem)
 - It is the only gate that is currently blocked in Jerusalem, just as Ezekiel foretold that it would be shut. The only one who will open it is the ‘Prince’ (Jesus). Jesus will sit at the gate and judge the living and the dead.

(Ez 44: 1-3)

END OF TIME

- **False Prophet**

For those who believe in a one-world order (church), he will administer its workings. His primary mission is to cause the world to worship/honor the AntiChrist.

(Rev 13: 11-14)

- **Historicism**

Historicism relates (falsely) to those who try and anticipate the end of time by looking at prophecies. Mostly day/week/year theories. (2,300 days of Daniel 8:14, or 1,290 days of Daniel 12:11)

(Ez 44: 1-3)

END OF TIME

- **Great White Throne Judgment**
The final general judgment of the living and the dead in traditional Christianity. (Rapture folks say this is the judgment of the unsaved at the end of time).
(Rev 20:11-15)*
- **Lake of Fire (Hell)**
The abode of the lost souls, the Devil, the AntiChrist and all his co-workers. The final place for all demons.
(Rev 20:15)

END OF TIME

- **Mark of the Beast**

A mark on the right hand or forehead that identifies a person controlled by the AntiChrist. No one will be able to buy or sell without the mark, or the number of his name. (*Some believe it will be an implanted microchip*)

(Rev 13: 16-18*)

- **Preterism (or modified preterism)**

The belief that all or most of Revelation has already occurred and preceded the destruction of the temple in 70AD. A pure preterist is simply waiting for the second coming. ★ Modified preterist believes a small portion of Revelation is yet to be fulfilled by the final tribulation.

END OF TIME

- The Second Coming

This is when Jesus will return and defeat the AntiChrist.
After the defeat, then comes the final judgment.



SECOND
COMING OF CHRIST

CATHOLIC ESCHATOLOGY

- First, what does the Catholic Church teach?
 - The Teachings of the Catholic Church are memorialized in the Scriptures and the CCC.
 - The Church knows of only ONE second coming.



CATHOLIC CATECHISM

- Jesus will return to the earth at the end in glorious triumph, (CCC 671, 673) (Lk 21:27, Mt 25:31)
 - But first, the Antichrist will appear and deceive the world and persecute the Church. (CCC 675, 676)
(2 Thess 2:4-12, 1 Thess 5:2-3, 2 Jn 7, 1 Jn 2:18,22)
- The Church will suffer the great tribulation (CCC 675, 677)
(cf. Lk 18:8, Mt 24:12)
- The final victory will be by Christ, and not a gradual improvement in spiritual condition.
(CCC 677)
(Rev 13:8, 20:7-10, 21:2-4)

CATHOLIC CATECHISM

- The Jewish people will recognize Jesus as a Messiah before he returns, as St Paul informs us. (**CCC 674**)
(Rom 11:12,25)
- Christ will raise the dead as part of his second coming.
Resurrection of the Body.
(CCC 988, 997, 999)
(1 Cor 15:35-37, 42, 52, 53, 1 Thess 4:16)
- Christ will judge the living and the dead, the righteous and the unrighteous **(CCC 677; 1038-1041)**
(Acts 24:15-16)

CATHOLIC CATECHISM

- At the end of time, God's kingdom will come in its fullness, and all things will be made new.
(CCC 1043-1048)
(Eph 1:10, Rev 21:1-5, 2 Ptr 3:13)
- Until then, Christ is present in His Church in heaven and on earth, His Word, His Sacraments, His Spirit, and His promise. He already rules as the King of Kings
(CCC 1100-1107, 1405)
(Heb 12:1 Rom 12:1, Eph 1:11-14, 2 Cor 1:22)

RAPTURE DEFINITIONS



- **RAPTURE**
 - The silent and secret removal by Christ of the “saved” prior to His second coming.
 - At an unknown hour and day, Jesus will descend from Heaven and while remaining in the air, snatch his Bride out of the world, at a time related to the Tribulation and AntiChrist.

RAPTURE DEFINITIONS

- TRIBULATION
a 7 year period during which the Antichrist will reign prior to his defeat.
- The Rapture will occur at a time related to the Tribulation. Some believe that the saved will be assumed into heaven:
 - (pre-trib) - Rapture before the final tribulation
 - (mid-trib) - Rapture half-way during the tribulation
 - (post-trib) - Rapture after the tribulation

RAPTURE DEFINITIONS

- **MILLENNIUM**
(Rev 20:1-20) - a 1000 year or long period in which Christ will reign on the Earth as King.
 - Some believe that the Millennial will occur:
 - (pre-mill) - The 1000 year reign will be after the tribulation and before the Second coming
 - (post-mill) - The 1000 yr reign of Christ will follow the tribulation and the defeat of the AntiChrist.
 - (amill) - 1000 years is symbolic, such that Christ reigns as head of the church before and after the final tribulation. The New Israel is the Church per Gal 6:16.

- PREMILLENNIANISM
DISPENSATIONALIST VIEW

- Christ was crucified.
- Church age was inaugurated. Evil and Good are present, but evil generally dominates leading to a Tribulation.
- Seven year Tribulation occurs with the advent of The AntiChrist. The True Christians are Raptured and Deceased Christians are raised to meet Jesus in the air before the Tribulation (pre-trib)
- After the Tribulation, Christ returns - AntiChrist is defeated and a 1000 year reign on earth established, with temple and sacrifices. Church returns with Christ. Jews are gathered.
- Satan loosed a final time, then the End. Final Judgment is of the 1000 year reign people only.

- **POSTMILLENNIANISM**

- Christ was crucified.
- Church age was inaugurated. Evil and Good are present, sometimes one dominates over the other
- The Church is generally growing and God continues to bless the church as it increases in number. Future period of growth. Favorable view of the church.
- The millennial reign precedes the Tribulation
- Seven year Tribulation occurs after the 1000 years, with the advent of The AntiChrist. Believers are raptured.
- Armagedon is the end time physical defeat of the AntiChrist and evil.
- Christ comes a second time and then Judgment.

AMILLENNIANISM

- Conceptually similar to Postmillenianism.
- Christ was crucified. He ascended where He is seated at the right hand of the Father.
- Jesus is Lord of Lords and King of Kings, presently
- Church age is the only age, and Christ's only plan. Evil and Good are present - as weeds and wheat parable portrays. Thousand year reign is symbolic.
- The Church will suffer greatly near the end and will be present during the seven year Tribulation, (post-trib) as there is no rapture escape.
- Then the end, Christ comes a second time and then Judgment. Satan is defeated along with the AntiChrist.

FEAST OF TRUMPETS

- **ROSH HASHANAH**

The Jewish festival of the civil New Year celebrated on the first and second days of the month Tishri. During this holiday, trumpets were blown as a call for repentance.

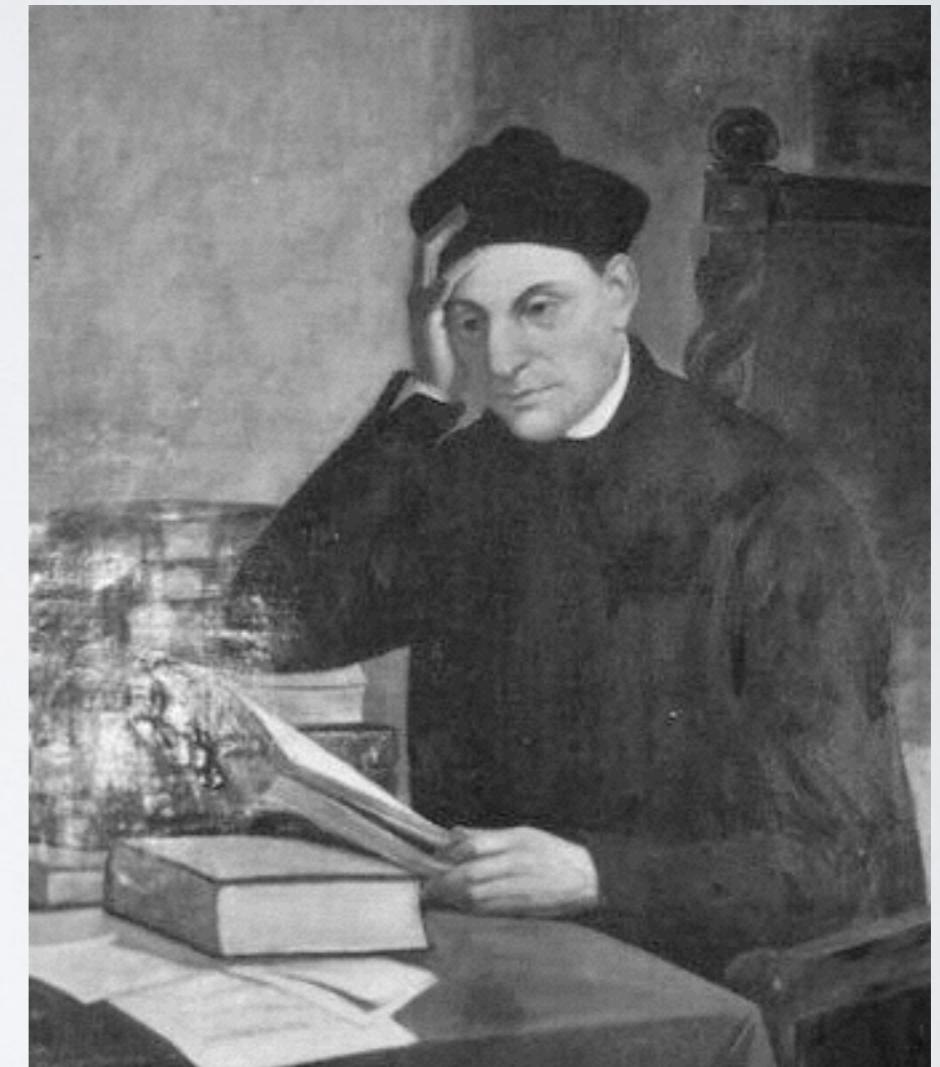
- I Thess 4:16 - often seen by Rapture enthusiasts as the rapture event, and because it includes an angel blowing a trumpet these Rapture believers look towards Rosh Hashanah as a possible time for the rapture.

SOLA SCRIPTURA

- Rapture Theology - is Sola Scriptura at its natural worst.
 - Unanchored by the continuous Tradition of the Church, this new teaching has many versions and variants.
 - Can we even imagine, given that Sola Scriptura has only existed since the 16th Century and we already have 30,000 denominations - what the Church would look like had Sola Scriptura existed since the First century?

RAPTURE DEVELOPMENT

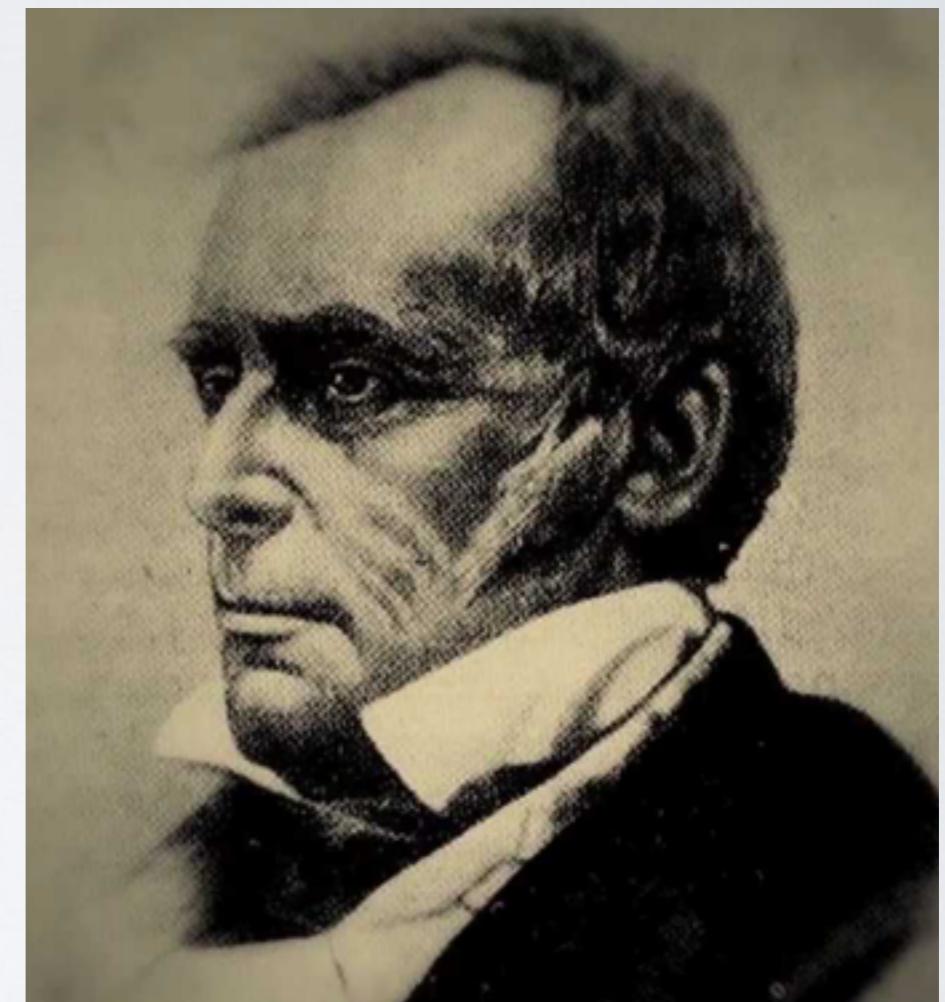
- Jesuit priest Manuel Lacunza SJ (1812) Book: The Coming of Messiah in Glory and Majesty.
 - Jesus would snatch up the faithful believers who regularly received the Eucharist and they would avoid the tribulation.
- In September 1824 Pope Leo XII placed his book on the Index of Prohibited Books.



1730 - 1801

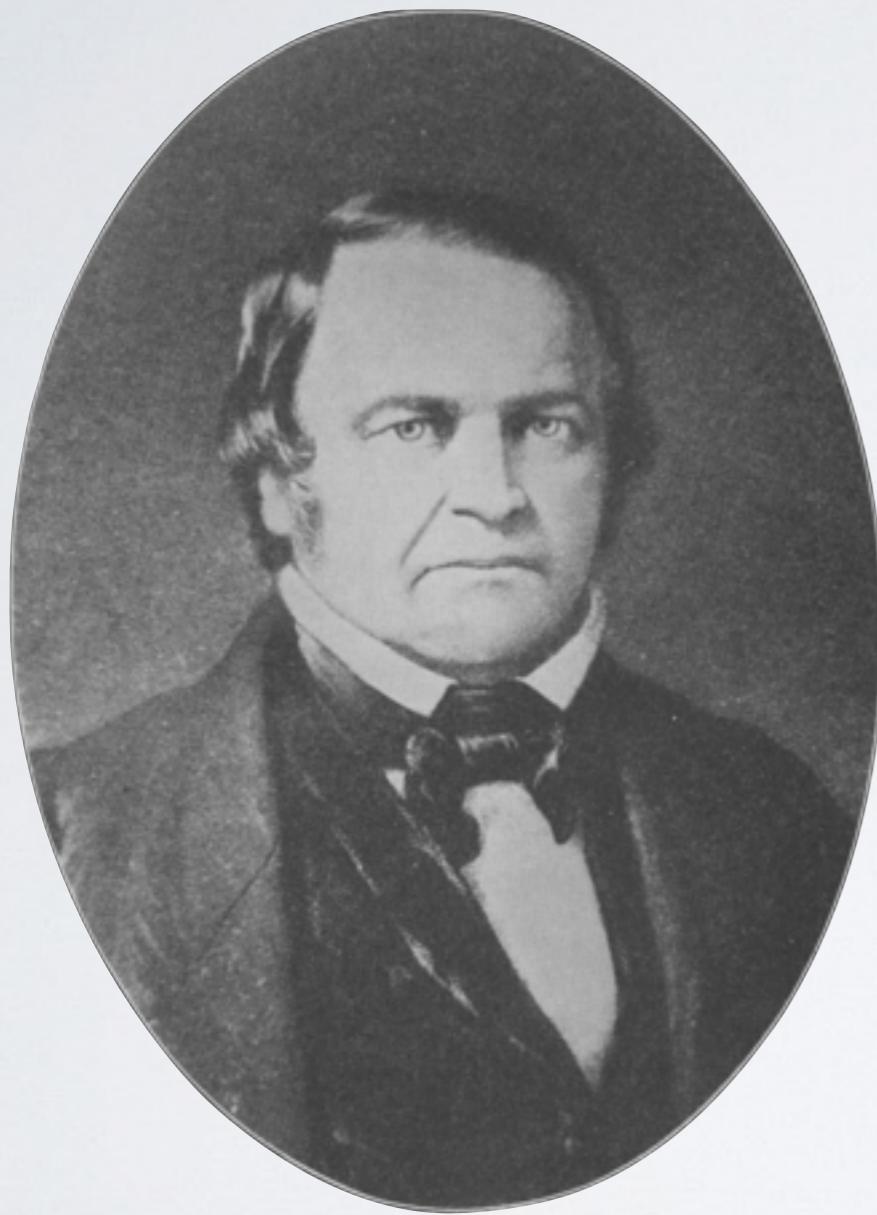
RAPTURE DEVELOPMENT

- John Nelson Darby
(originally an Anglican priest)
 - in mid 1830s influenced by Lacunza, began to formulate his Dispensationalist and Rapture theology.
 - Renounced his clergy status as being sinful.
 - Between 1859-1874 Darby made 7 trips to US and Canada.



1800 - 1882

RAPTURE DEVELOPMENT

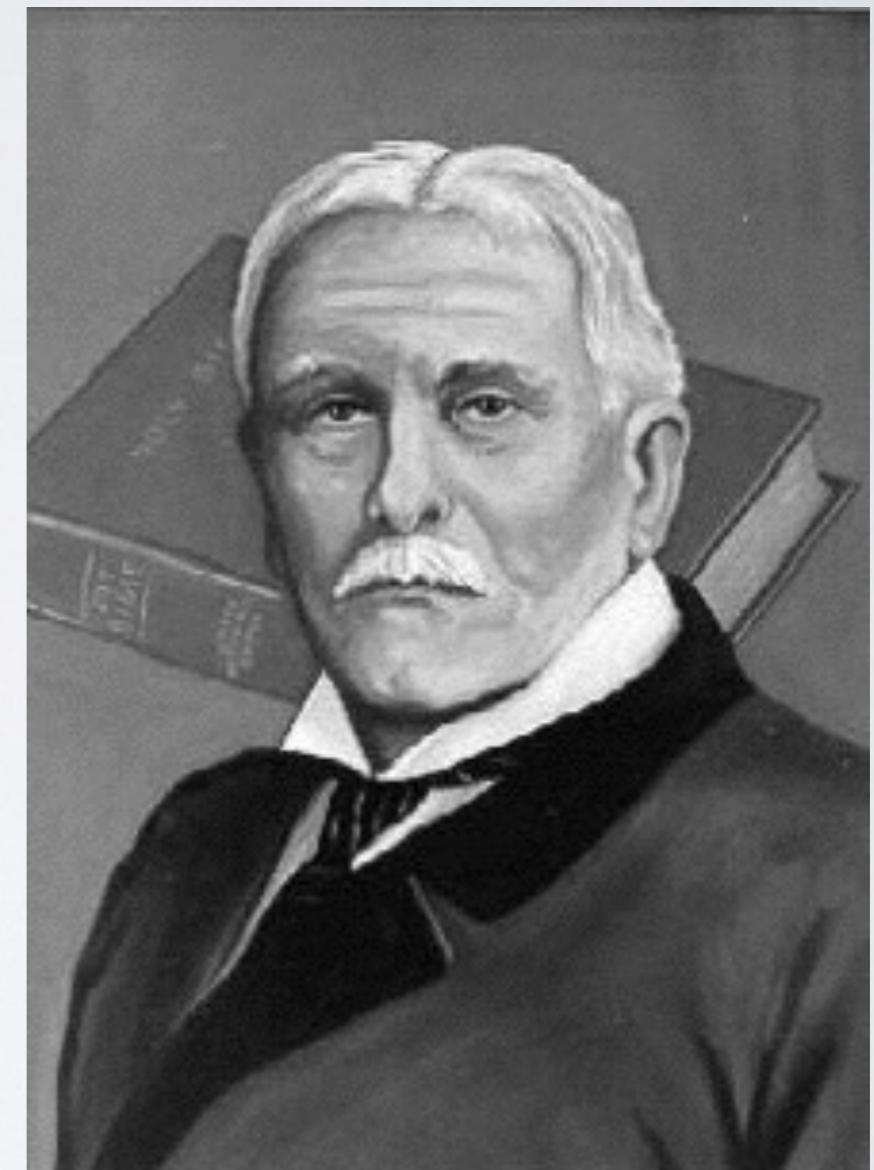


1720 - 1849

- 1843 – William Miller, a Baptist lay teacher convinced as many as 100,000 Americans of a rapture in the 1840s, to their great disappointment.
 - Seventh Day Adventist (1863) emerged from this time.
 - Jehovah Witnesses have set many dates, only to see them come and go,
 - now NO ONE sets dates.

RAPTURE DEVELOPMENT

- 1909 - C I Scofield - a convert to Dispensationalism
 - A *civil war confederate deserter.*
 - took a KJV bible and added notes.
 - These notes are known as the Scofield notes.
 - This is a popular bible among dispensationalists.



DISPENSATIONALISM

- GOD's salvation plan consists of 7 periods where a test is devised, man fails the test, but a remnant survives.
 - As Catholics we could understand 2 dispensations, the Old and the New Covenant, loosely as tests by way of analogy.
 - *Adam's test and the garden scene would present the first dispensation.*

DISPENSATIONALISM

- In this view the current (*and last*) Dispensation is a dispensation of Grace, as preached by St. Paul.
 - In this Pauline Dispensation, works are not relevant, as they were previously - and only faith alone is relevant as salvation is by God's grace.
 - St Paul's Letter to the Romans is the heart of the Gospel to the current Dispensation.
- The prior Dispensation - involved Jesus' Gospel to the Jews, but it is superseded by St Paul's theology.

DISPENSATIONALISM

- 2 Timothy 2:15 (NKJV)
 - Be diligent to present yourself approved to God, a worker who does not need to be ashamed, **rightly dividing the word of truth.**
- Galatians 2:7 (KJ 2000 Bible)
 - But on the contrary, when they saw that the gospel of the **uncircumcision was committed unto me, (Paul)** as the gospel of the **circumcision was unto Peter;**

DISPENSATIONALISM

- This present Dispensation is the era of the Church, which will also fail the test and become Apostate.
 - In fact, the History of the Catholic church, crusades, inquisition and the like, are evidence of the failures of this present dispensation period.
 - Many will fall from the faith, but a Dispensationalist sees the Church becoming Apostate, and a remnant of True Christians surviving. (They see the Catholic Church as that failed apostate church)

DISPENSATIONALISM

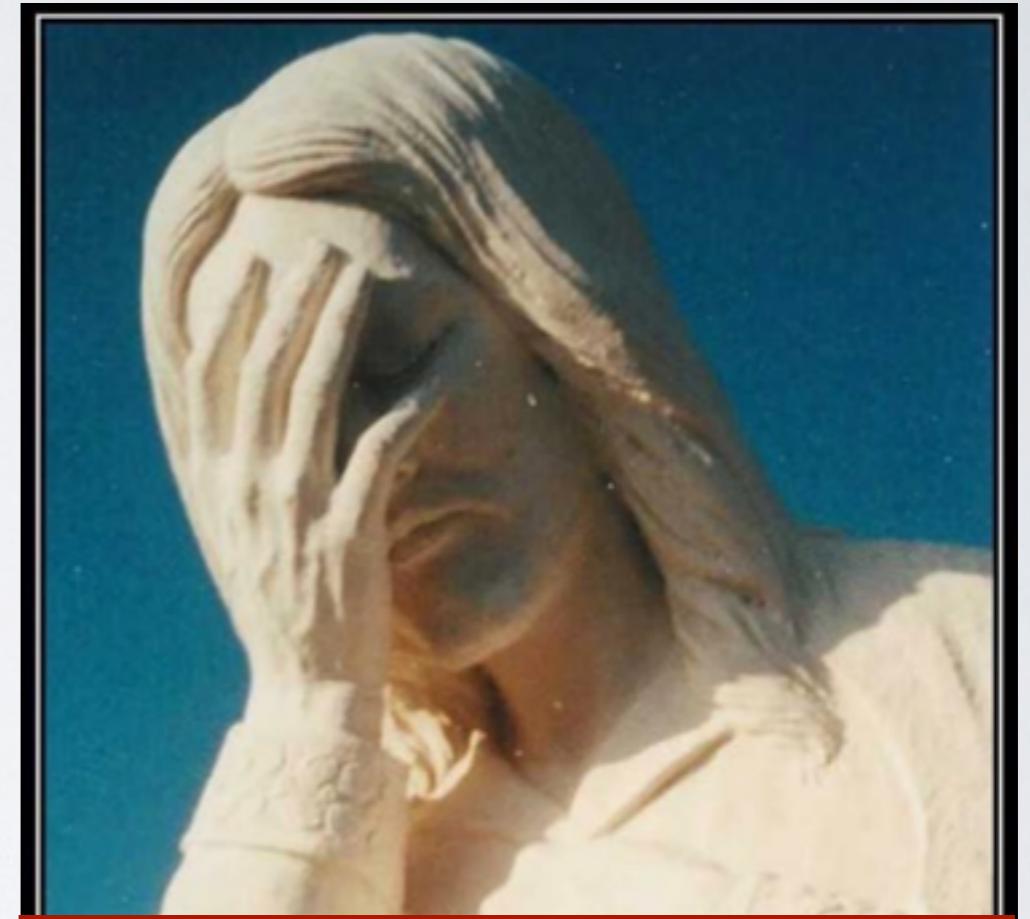
- Beyond the perceived actual corruption of the Catholic Church through the last 2000 years, there is an emphasis on the fact that the Pope and Bishops will be major players in assisting the AntiChrist.
 - This Apostacy - *allows people to not feel the need to belong to the Church that traces itself to the time of the Apostles.*
- The Church having failed the test, the Tribulation will come, but true Christians will be saved and spared the awful tribulation by a Rapture.

DISPENSATIONALISM

- Beyond the perceived actual corruption of the Catholic Church, there is an even greater problem. The Church will be replaced by a new church.
- Can you see why a church founded recently by men is not a problem?
- The need to establish new denominations is seen as the work of the Holy Spirit maintaining a remnant.
- The Church having failed the test, the Tribulation will come, but true Christians will be saved and spared the awful tribulation by a Rapture.

DISPENSATIONALISM

- The **Jesus failed** dilemma.
- **Jesus failed** since the prior dispensation was to the Jews, and Jesus preached to the Jews directly, and the Jews failed the test - causing Him to be crucified.
- Dispensationalists see the Church as God's temporary Plan B.
 - As such a future restoration of Israel and the Temple are an essential feature of end times.



Remember its not people who fail presently but the Church that fails.

A FALSE TIMELINE FOR END TIMES

Typical Rapture
Scenario

Pre-Trib
&
Postmill



MAJORITY VIEW

1. Jesus offered the **Jews** an earthly kingdom, and they rejected.
2. Church is established, but it is not the kingdom which was Jesus' mission. The church is just a “parenthetical insert” as Hal Lindsey has stated. A temporary arrangement.
3. Church needs to be out of the way for Jesus to establish earthly kingdom - therefore Rapture needed. Those saved by Grace are raptured. “Are you saved?” is major concern.
4. **Restrainer** (Holy Spirit?) removed and **lawless one revealed**. (AntiChrist) (2 Thess 2:6-8)

MAJORITY VIEW

5. Tribulation comes, and after 7 years, Christ defeats the AntiChrist.
6. This causes many Jews to convert to Jesus who will reign on earth in Jerusalem.
 - In some scenarios the Temple has been rebuilt before the Tribulation, so that the AntiChrist can desecrate it as part of his misconduct.
 - In other scenarios the Temple does not need to be rebuilt first.
 - In both cases animal sacrifices resume during the earthly kingdom. (*Modern Jews detest this*)

MAJORITY VIEW

7. In either case the **re-establishment of Israel prior to the Tribulation is HUGE**, some viewing the Rapture as requiring this as an antecedent condition.
 - Fig Tree Generation - (Mt 24:32) 1948 Israel (1988); 1967 Jerusalem annexed (2007)
8. Christ rules over this post Tribulation earthly kingdom for a period of 1000 years (**post-mill view**).
 - *Unfulfilled Scripture prophecies are fulfilled* - Peace era. (Isa 2:4) (Isa 65:25 Wolf and Lamb together; Isa 65:20 long life restored; Ez 40-48 Restoration of Israel and animal sacrifices).

MAJORITY VIEW

9. After millennial reign, Satan will be loosed once again for final war and Christ will cast Satan into the Lake of Fire.
10. Then Mt 25:31 - Judgment of the Nations (White Throne Judgment of Rev 20:11) This is the judgment of ‘unsaved’ people on the Last Day.
 - True Christian saved by Grace are never judged because of the Rapture. *They passed the test of the Final Dispensation before the Tribulation.*
 - Those who accepted Christ in the millennial reign will be in the Book of Life.

CATHOLIC CATECHISM

- Jesus will return to the earth at the end in glorious triumph, (CCC 671, 673) (Lk 21:27, Mt 25:31)
 - But first, the Antichrist will appear and deceive the world and persecute the Church. (CCC 675, 676)
(2 Thess 2:4-12, 1 Thess 5:2-3, 2 Jn 7, 1 Jn 2:18,22)
- The Church will suffer the great tribulation (CCC 675, 677)
(cf. Lk 18:8, Mt 24:12)
- The final victory will be by Christ, and not a gradual improvement in spiritual condition.
(CCC 677)
(Rev 13:8, 20:7-10, 21:2-4)

CATHOLIC CATECHISM

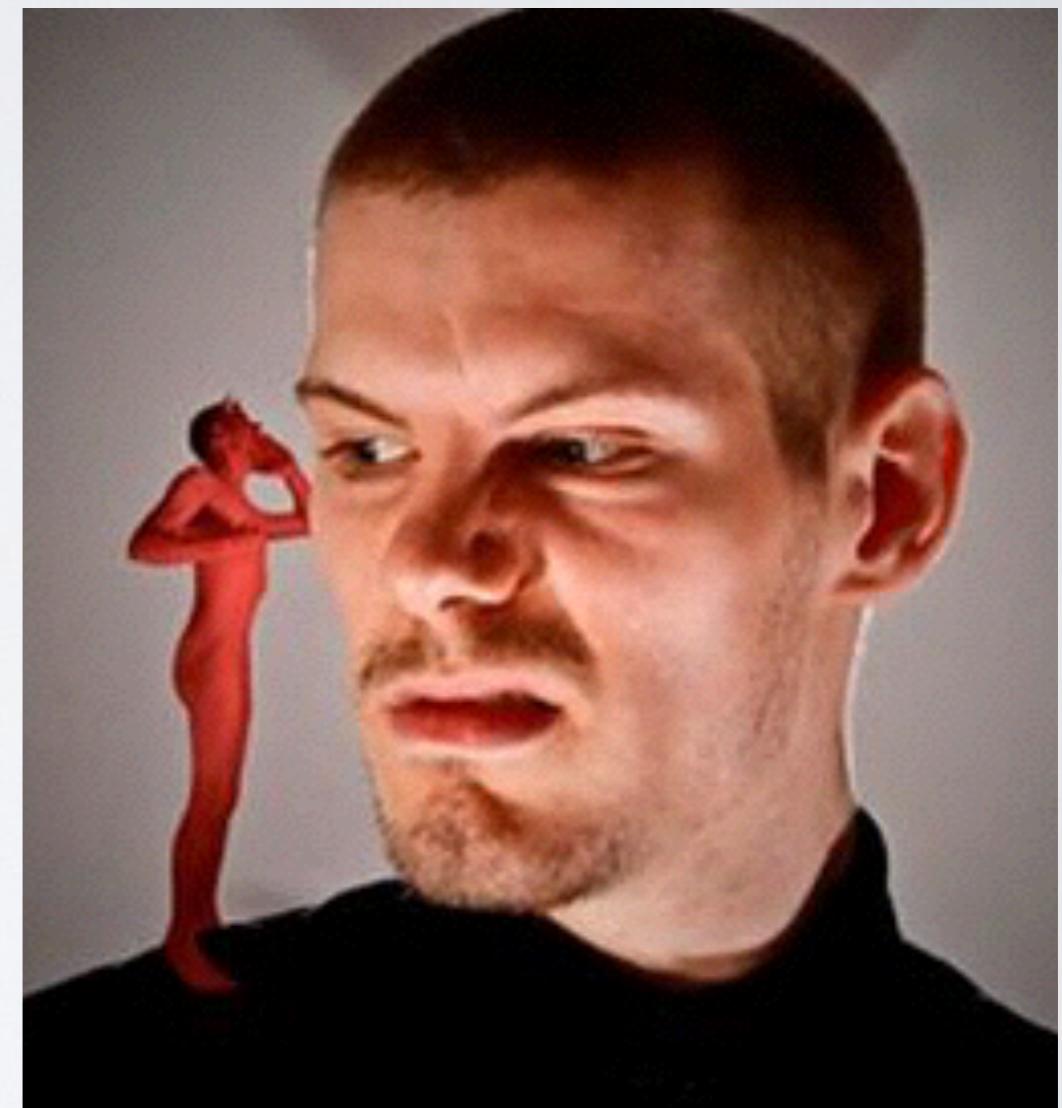
- The Jewish people will recognize Jesus as a Messiah before he returns, as St Paul informs us. (**CCC 674**)
(Rom 11:12,25)
- Christ will raise the dead as part of his second coming.
Resurrection of the Body.
(CCC 988, 997, 999)
(1 Cor 15:35-37, 42, 52, 53, 1 Thess 4:16)
- Christ will judge the living and the dead, the righteous and the unrighteous **(CCC 677; 1038-1041)**
(Acts 24:15-16)

CATHOLIC CATECHISM

- At the end of time, God's kingdom will come in its fullness, and all things will be made new.
(CCC 1043-1048)
(Eph 1:10, Rev 21:1-5, 2 Ptr 3:13)
- Until then, Christ is present in His Church in heaven and on earth, His Word, His Sacraments, His Spirit, and His promise. He already rules as the King of Kings
(CCC 1100-1107, 1405)
(Heb 12:1 Rom 12:1, Eph 1:11-14, 2 Cor 1:22)

RAPTURE

- All Heresies have some refuge in a quotable Scripture.
 - Is there a Scriptural basis for the Rapture? Sure.
 - Is it consistent with other Scriptures, when read in context? No.
 - Is it consistent with Apostolic Tradition? No!



If its new ... it ain't true!

RAPTURE PASSAGES

- Mt 24:2-3 – ²“Do you see all these things?” He asked.“I tell you the truth, not one stone here will be left on another; every one will be thrown down.”
³ As Jesus was sitting on the Mount of Olives, the disciples came to him privately.
“Tell us,” they said, “when will this happen, and what will be the sign of your coming and of the end of the age?” *New International Version (NIV)*

RAPTURE PASSAGES

- **1 Thess 4: 16-17** – ¹⁶ For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. ¹⁷ After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. **NIV**

Context: Message to those who were grieving their dead, and how just as Christ was raised from the dead, he would raise those who had fallen asleep at his coming.

RAPTURE PASSAGES

- **1 Cor 15: 51:52** – ⁵¹ Listen, I tell you a mystery: We will not all sleep, but we will all be changed— ⁵² in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. *NIV*

Context: corruptible flesh cannot inherit incorruption. Our glorified bodies are the victory over death which now has no sting. The resurrection of the dead is the fulfillment of the prophecy - of which Our Lord is the First fruits.

RAPTURE PASSAGES

- **Mt 24:37-41** – ³⁷ As it was in the ***days of Noah***, so it will be at the coming of the Son of Man. ³⁸ For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; ³⁹ and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man. ⁴⁰ Two men will be in the field; **one will be taken and the other left.** ⁴¹ Two women will be grinding with a hand mill; one will be taken and the other left. *NIV*

Context: **Preceded by:** v. 36 But of that day and hour no one knows, neither the angels of heaven, nor the Son, but he Father alone. **Followed by:** v.42 Therefore, keep watch –you don't know the time or the hour. So too you must be prepared. V.45 The parable of the Faithful servant who is found watching the master's property during the master's absence. Mt 25:1 The parable of the Ten Virgins with the oil lamps.

RAPTURE PASSAGES

- **Mt 24:37-41** – ³⁷ As it was in the **days of Noah**, so it will be at the coming of the Son of Man. ³⁸ For in the days before the flood, people were eating and drinking, marrying and giving in marriage, on the day that Noah entered the ark; ³⁹ came and went as they pleased, as though nothing was about to happen until the flood came. ⁴⁰ Then the Son of Man will appear in his glory, and all the peoples of the earth will be gathered before him. ⁴¹ He will separate them one from another, as a shepherd separates his sheep from the goats. ⁴² He will put the sheep on his right, but the goats on the left.
- If this is a Rapture Passage
who are taken
and
who are left Behind?

Context

But of that day and hour no one knows, neither the angels of heaven, nor the Son, but he Father alone.

Followed by: v.42 Therefore, keep watch –you don't know the time or the hour. So too you must be prepared. V.45 The parable of the Faithful servant who is found watching the master's property during the master's absence. Mt 25:1 The parable of the Ten Virgins with the oil lamps.

RAPTURE DEBUNKED

- The Rapture Destroyer
- St John captures Jesus' words, the very words, that no Rapture enthusiast can overcome to still hold to a rapture theory.
- The Rapture was invented in the 19th century.
- It is not of Apostolic origin.



QUESTION

- Question - What is common in both these passages that defeats any possibility they refer to a Rapture?
- I Thess 4: 16-17 – For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.
- I Cor 15: 51:52 – Listen, I tell you a mystery: We will not all sleep, but we will all be changed in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

- When will Jesus raise the dead?

- See John 6: 39
- See John 6: 44
- See John 6:53-54

- On the LAST day.

Not some other day prior to the last day, where the church is Raptured? NO, Jesus will raise us on the Last day !

- Provided you have ... what ?

ANSWER



John the Apostle

WARNING

- Mk 7:8 &13
- You have let go of the commands of God and are holding on to the traditions of men.” ...
- Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that.”



Jesus