

TRADITION OF ELDERS

Mk 7: 1-23*

- What is meant by the **Tradition of the Elders**, and how did it develop?
 - *The Tradition of washing your hands before eating.*
- What is the **traditional meaning of Qurban (qorban)**
 - **How was Qurban, with respect to parents being abused?**
 - In what way was Qurban regarding support might offend the duty to honor father and mother, in **two** different ways?

TRADITION OF ELDERS

- The **Tradition of the Elders**, was a body of unwritten, oral law that was *developed* by the Scribes and Pharisees to make a person more able to comply with the commandments.
 - **The intent was good and pious.**
 - Over time, these **Traditions** gained the force of **law** and sometimes given the **same weight as the Divine Law**, breathe through the Mosaic Law.
 - **To disobey the Traditions of the Elders, became the equivalent of disobeying the commandments of God.**

TRADITION OF ELDERS



- Fence around Torah
- Preventing sin by avoiding the near occasion of sin.
- Here, the law that made a person ritually unclean if touched by a Gentile.

TRADITION OF ELDERS



- Wash Your Hands - Stay away from anything touched by a Gentile.
- Marketplace - who knows *where* something has been and *who* might have touched it.
- **Purification** before eating - purification (*baptizō*) oneself, and the washing (*baptismos*) of cups.
- Do we as Catholics also put a fence around torah?

Act of Contrition

O my God, I am heartily sorry for having offended You, and I detest all my sins because of Your just punishments, but most of all because they offend You, my God, who are all-good and deserving of all my love. I firmly resolve, with the help of Your grace, to sin no more and to avoid the near occasions of sin.





- As these Traditions became more numerous two problems developed:
 1. People could not obey them all.
 2. Sometimes obeying the **letter** of the Tradition, **violated the spirit** of the Mosaic law.

QURBAN

- Qurban - is an offering (see Lv 1:2*) to God.
 - All animal sacrifices were therefore, qurban.
 - Grain and Wine sacrifices were also qurban.
 - Qurban could atone for sins (Lv 4, 5, and 6)
 - The Passover lamb sacrifice was a qurban
 - Jesus was a “qurban” to God for the expiation of our sins.

THE IMPROPER QURBAN

Jesus is not arguing that washing hands and vessels before eating is wrong

- Jesus is arguing that these Pharisees are hypocrites.
 - They criticize people for not washing their hands before eating (purifying from any uncleanness)
 - Yet, what makes them unclean is what is inside them, not what is on the outside.
 - v. 6 - fulfills Isaiah 29:13
 - v. 16* and 17-23*

THE IMPROPER QURBAN

- An example of this interior uncleanness is the **Qurban** offering to the Temple that deprived the parents of the offeror of the **obligation to support their parents**.
 - The Temple support **Qurban** was pious tradition of **supporting the Temple**, so that priests and buildings could be maintained with proper dignity.
 - It could not, however, compete with the **fourth commandment to support one's parents in their older age with dignity**.
(Honor your father and your mother).

THE IMPROPER QURBAN

- An example of a prior... the
Qurban... the
parents...
their p

- The
supp
could

- It co
com
older age with dignity.

(Honor your father and your mother).



port

dition of
buildings

irth
their

THE IMPROPER QURBAN

- Qurban of the Gospel Passage



THE IMPROPER QURBAN

- **Qurban of the Gospel Passage**
 - Not unlike a modern Trust, where the person retains control and use during their lifetime, then upon death of the Trustor, the corpus is distributed to the beneficiaries.
 - **Here, the Pharisees** pledged Qurban (*an offering*) to the Temple, thus insulating it against any claims, including filial duty of support. **They developed the practice of retaining the corpus for life, and spending it on themselves.** They could avoid supporting parents, by claiming their wealth had been pledged to God.
 - This *avoided & shifted* the support obligation to others.

HONORING PARENTS

- Mt 15: 3-6* - parallel passage
- **Origen** - an Early Church Father from Alexandria - saw two offenses committed against the law - as described in his commentary on the Gospel of Matthew
 - **First** - Origen noted that Jesus equates **not supporting parents** as not only **not honoring them** in violation of Ex 20: 12*, but **also cursing them** in violation of Ex 21:17 and Lv 20: 9*
 - **These Pharisees deserved death!**



HONORING PARENTS

- **Origen** - also saw that:
 - **Second**, when a son said to his father or his mother, that their support had been given as Qurban to God, then the very desire of the parents' for support, **was as if the parents were sacrilegious**, in wanting to wish for themselves what had been pledged to God.
 - As such, the **son in this way, again cursed the father by the Qurban pledge** - placing the parent in a situation where he was without means of support or manner to complain.

Shortly in the Lucan account Jesus will begin his travel South to Jerusalem, where He will suffer and die.

- But, *First* Jesus will travel **North** to:

Tyre - land of the Phoenicians and Hittites;
then to the Decapolis, land of 10 pagan cities;

and then, to Caesarea Philippi - to point out a temple built on a rock.



SYROPHOENICIAN WOMAN

- Read Mk 7:24-30*
- **Tyre** - land of Greek Gentiles
- **Dogs** - A traditional word used to describe Gentiles.

Her faith parallels the Centurion.
Mt 8:10* Amen, I say to you ...



SYROPHOENICIAN WOMAN

- What Jesus says here does not take from the **universal nature** of his teaching **Mk 16:15–16**.
- Our Lord came to bring the Gospel to the whole world, but He himself addressed only the Jews; later on he will send his apostles to preach the Gospel to pagans. **cf. Mt 28:19–20**
- St Paul, in his missionary journeys, also adopted the policy of preaching in the first instance to the Jews **cf. Acts 13:46**.

SYROPHOENICIAN WOMAN

- What Jesus says here does not take from the uniqueness of his teaching Mk 16:15–16.
- Opening the Gospel to the whole world was not addressed only the Jews; Jesus commissioned his apostles to preach the Gospel to all nations cf. Mt 28:19–20
- St. Paul, during his missionary journeys, also adopted the same approach. He first instance to the Jews cf. Acts 13:46



SYROPHOENICIAN WOMAN

- Our Lord crosses the wishes of the woman not that he intended to reject her, but that *he might bring to light the hidden and secret treasure of her virtue*.
- Let us admire not only the greatness of her faith, but likewise the *profoundness of her humility*; for **when our Lord called the Jews children**, so far from being envious of another's praise, she readily answers, and gives them the title of masters; and **when Christ likened her to a dog**, she presently acknowledges the lowliness of her condition.

Saint John Chrysostom

SYROPHOENICIAN WOMAN

- Consistent with **Baptism of Children.**
- On account then of the humble and faithful saying of her mother, the devil left the daughter; *here is given a precedent for catechizing on the baptizing of infants,*
- seeing that **by the faith** and the **confession** of the parents, infants are freed in baptism from the devil, **though they can neither have knowledge in themselves, or do either good or evil.**

Venerable Bede



Gentile Territories

Tyre & Sidon
Mk 7:24
SyroPhoenician
Woman
30 miles W of the
Sea of Galilee



Gentile Territories

Tyre & Sidon
Mk 7:24
SyroPhoenician Woman
30 miles W of the Sea of Galilee



Decapolis
is
Mk 7:31
The Deaf Man
Mk 8:1
Feeds 4000

Gentile Territories

Tyre & Sidon
Mk 7:24
SyroPhoenician Woman
30 miles W of the Sea of Galilee



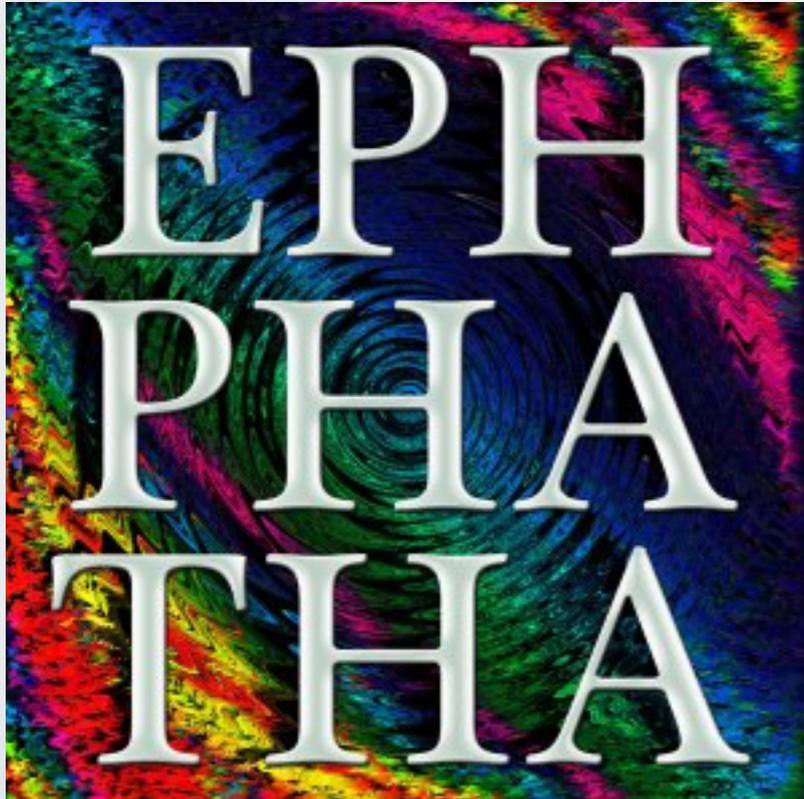
**Caesarea
a
Philippi**
Mt 16
The Temple
on a Rock

**Decapolis
is**
Mk 7:31
The Deaf
Man
Mk 8:1
Feeds 4000

DEAF MAN

Mk 7: 31-37

- **Decapolis** - After saying “let the children be fed first, ...” to the Syrophoenician Woman, Jesus goes into pagan country where he cures the deaf man and feeds the 4000.



- **Groaning** - what is a possible significance of Jesus groaning?
- **Ephphatha** - Any symbolism **in curing** a deaf man. How about symbolism **in the method?**

DEAF MAN

- “Looked up to heaven, **groaned** and said” We must not suppose that our Saviour here groaned on account of any difficulty he experienced in working this miracle, but only from commiseration for the man, whom he was about to heal.
- ***Ephphatha*** - Syriac word (Western Aramaic dialect probably used by Jesus growing up in the Galilee region)
 - “Be opened” and so it was. (Isaiah 55:11*)

Haydock's Catholic Bible Commentary (Mk 7:34). New York

DEAF MAN

- Groaned - A perhaps more interesting possibility comes from an analysis of the word **στενάζω** (*stenazō*) in the greek.
 - This is the word translated as groaned or sighed.
 - **στενάζω** has another suggestion as well, one of an internal **“prayer in the spirit”** perhaps expressed as a groan or sigh outwardly. We see this in **Romans 8:26*** as a concept.
 - Jesus might then have “prayed in the spirit” and then said: Ephphatha.

DEAF MAN

- Holy Scripture quite often shows the **laying on of hands** as a gesture indicating the *transfer of power or blessing* (cf. Gen 48:14*ff; 2 Kings 5:11; Lk 13:13). Everyone knows that **saliva can help heal** minor cuts. In the language of divine revelation, **fingers symbolize powerful divine action** (cf. Ex 31:18*; Ps 8:4; Lk 11:20*).
- So Jesus uses signs which suit in some way the effect he wants to achieve, ...

Saint Mark's Gospel. (2005). (p. 90). Dublin; New York:
Four Courts Press; Scepter Publishers.

DEAF MAN

- Holy Scripture quite often shows the **laying on of hands** as a gesture indicating the *transfer of power or blessing* (cf. *Lk 13:13*).
Everyone knows that *minor cuts*.
In the language of *signs symbolize powerful divine acts* (cf. *Mt 9:13; Lk 11:20**).
- So Jesus uses signs which suit in some way the effect he wants to achieve, ...

Do you see a sacrament here?

Saint Mark's Gospel. (2005). (p. 90). Dublin; New York:
Four Courts Press; Scepter Publishers.

DEAF MAN

- **Symbolism** in **the event** of curing a deaf man
 - Be opened, was more than a command to the ear of the deaf man. It was a **command to the people** of the Decapolis, to be opened to hearing the message of the Gospel.
 - They get it, as we see in v. 36 - *proclamation*
- **Symbolism** in **how** he cured a deaf man
 - This foreshadows the sacramental life of the church.



- The act of **curing the deaf man** also **fulfills prophecy**. It testifies to who Jesus is.
 - Remember Jesus' words to the two disciples of John the Baptist? (Lk 7:22*)
 - **Isaiah 35: 4-6*** and 61:1



“JESUS Feeds the 4000”

Mk 8:1-10

FEEDING THE 4000

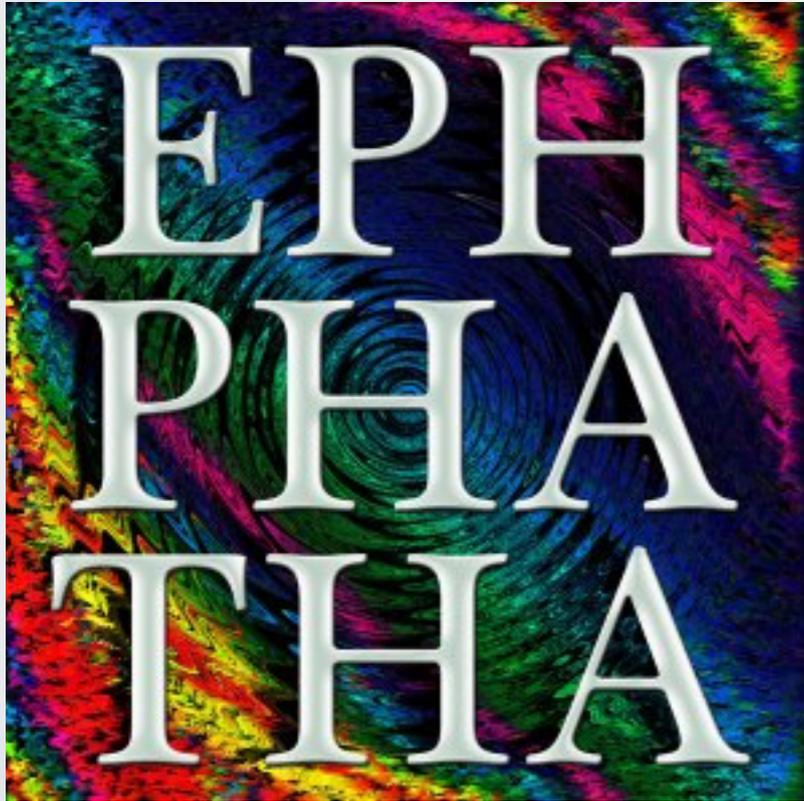
- There are distinct differences between the Feeding of the **5000 children of Israel** and the **4000 children of Pagan ancestry** in the **Decapolis**:
 - **Reason** for Pity on the crowd.
 - Both deserted but difference in **access** to food.
 - The **number** of loaves of bread
 - The **number** of baskets left over.

FEEDING THE 4000

- Reason for Pity:
 - Jesus repeats the miracle of the multiplication of the loaves and the fish:
 - The **first time** (Mk 6:33–44) he acted because he saw a huge crowd like **“sheep without a shepherd”**;
 - **now** he takes pity on them because **they have been with him for three days and have nothing to eat.**

FEEDING THE 4000

- This miracle shows how Christ rewards people who persevere in following him:
- The crowd had been hanging on his words, forgetful of everything else.
(Making no provision to eat!).
- *Were their ears opened?*
Are ours?



LOCATION



- **Tabgha** is near other villages. (5000). “This is a deserted place ... dismiss them so that they can go to the surrounding farms and village and buy themselves something to eat.” (Mk 6: 35-36)
- **Decapolis** - (4000). “If I send them away hungry to their homes, **they will collapse on the way**, and some them have come a great distance.”

FEEDING THE 4000

- **St Mark** tells us in part the reason that people were following Jesus for 3 days, by giving us the miracle of Jesus curing the deaf man.
- **St Matthew** in the parallel account at Mt 15: 32-39 precedes the miracle with an account of Jesus healing many people:
 - **Mt 15: 29-31***
 - “the lame , the blind, the deformed, the mute, and many others.”

FEEDING THE 4000

- **7 loaves and 7 baskets** (*notice the number of fish is not significant or highlighted*).
- We have spoken at length over the significance of the number 7.
- **Seven** is a number of perfection and completion.
- Here, there are 7 loaves and 7 baskets -
Indicating that the pagans in the **Decapolis** are **completely** fed, lacking nothing, and that they have a complete amount of left overs - indicating **abundance**. God is gracious.



DEFENDING THE 4000



But is there more for the
astute investigator?

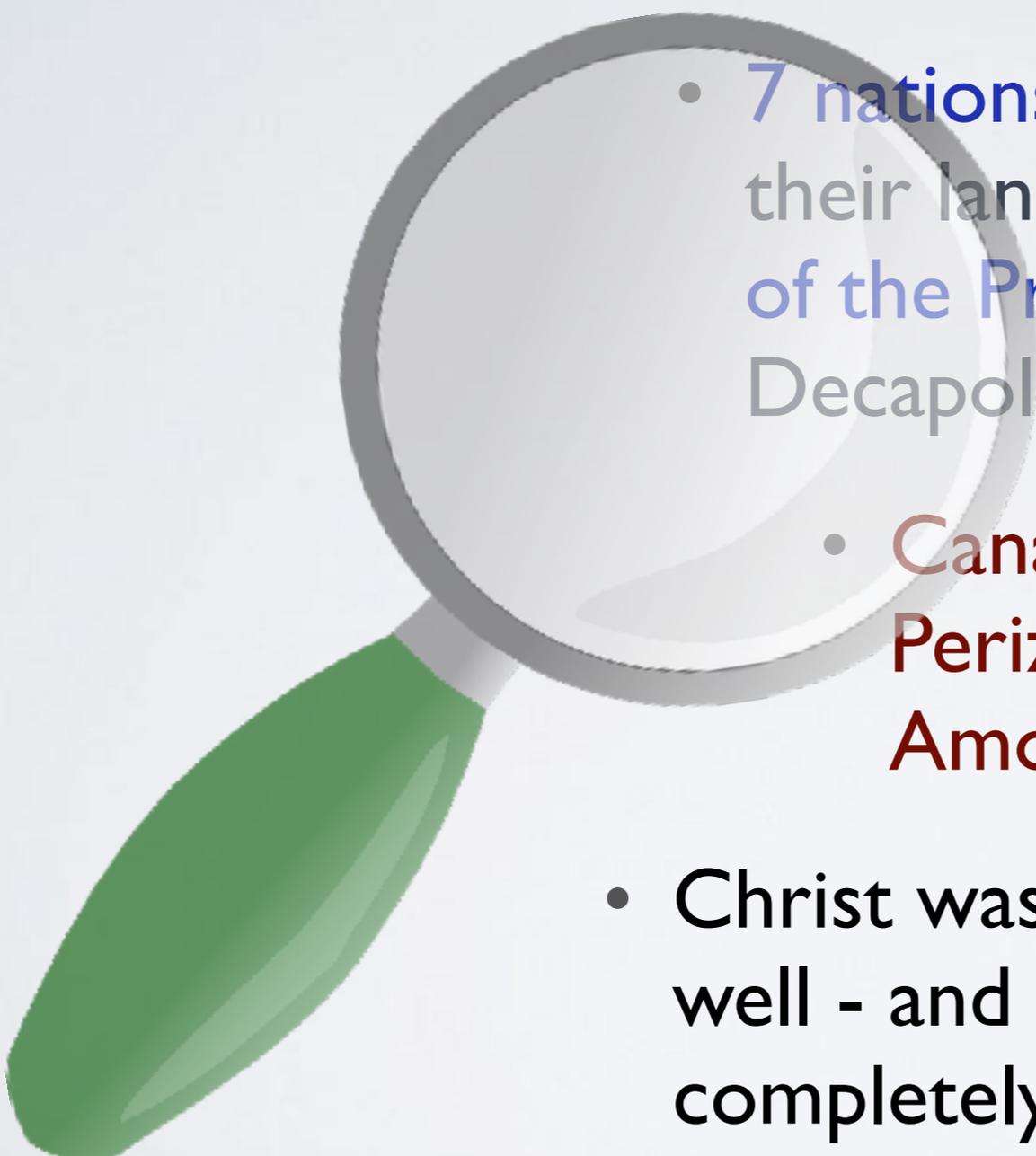
Lets look closer

ING THE 4000



- There were **12 baskets** for the feeding of the **5000**.
- What does **twelve** represent in that case?
- There were **7 baskets** for the feeding of the **4000**.
- What does **seven** represent in this case?

- Read Acts 13:19* and then Read Joshua 3:7-17*



- 7 nations were dispossessed of their land and moved outside of the Promised Land into the Decapolis.

- Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites.

- Christ was here to feed them as well - and to feed all 7 of them completely. They too would be restored.

FEEDING THE 4000

- “**Dalmanutha**” - this must have been somewhere near the Sea of Galilee, but it is difficult to localize it more exactly.
 - This is the only time Dalmanutha is mentioned in Scripture. In the parallel passage in Matthew (15:39) **Magadan** (sometimes **Magdala**) is mentioned. In any case, he returns to the side of the Jews, as the Pharisees again make their appearance.
 - ***We don't really know where this is so it is best to keep to the text and await further light.***

ST MATTHEW'S PETRINE SEQUENCE

Matthew's ecclesial discourse
found at Mt 18: 3-35
is preceded by
a focus on St Peter
in Chapters 14, 15, 16,
17 and 18.



PETRINE SEQUENCE



- St Peter walks on water. - Mt 14: 22-33
- St Peter asks for explanation of the parable of the Blind person who leads the blind. - Mt 15: 15*
- St Peter's confession, the sign of Jonah and name change to *Petros*. - Mt 16: 1-20

PETRINE SEQUENCE



- St Peter's offer to prevent the Passion. - Mt 16:21-23
- St Peter at the Transfiguration, only one who speaks. - Mt 17:1-8
- Jesus pays the Temple tax for Himself and Peter only. - Mt 17:24-27
- St Peter has to forgive more than the others. - Mt: 18:22



OTHER EMPHASIS

- **Jesus - enters Peter's house** - Cures mother-in-law (Mk 1:29-31) and the Paralytic. (Mk 2:1-12)
- **Jesus chooses Simon's boat** when pressed by crowds, and there calls Peter to follow Him. (Lk 5:3-11)
- When **Jesus takes only 3 disciples** with him, Peter is always one and named first: Raising of Jairus daughter (Mk 5:37); Transfiguration (Mk 9:2); and Gethsemane Garden agony (Mk 14:33)



OTHER EMPHASIS

- **Jesus washes Peter's feet** at the Last Supper (Jn 13:6)
- **Jesus prays for Peter alone**, that his faith might not fail (Lk 22:30-31)
- It is **Peter who asks about the formal promise of a reward**, since they had given up everything to follow Jesus. (Mt 19:27)
- Peter alone is **told by Jesus to feed His sheep** (Jn 21:15-190)

PETER WALKS ON WATER

We return to this account

Mt 14:22-33* - after skipping it when studying the feeding of the 5000 in John 6



- We want to connect the Petrine Theme with what follows on Chapter 16 of Matthew
- Note this is different than Mt 8:23-27 - There Jesus calms the sea, and Jesus is already in the boat asleep

PETER WALKS ON WATER

- **St Jerome** makes an observation of how the death of John the Baptist, his family member son of Elizabeth, had affected Jesus.
- Jerome notes that **Jesus was informed of John the Baptist's death** just prior to the feeding of the **5000**. There at Mt 14:13, the Scriptures tell us that **Jesus, when he heard of it, withdrew** in a boat to a **deserted place** by himself.
- *Yet, he was followed by a vast crowd of over 5000 men - and so He fed them.*

PETER WALKS ON WATER

- **St Jerome** then notes that after the feeding Jesus **“immediately:”**
 - **‘makes’** his disciples get into the boat and precede him to the other side, while He remains to dismiss the crowds; and,
 - **After doing so goes up the mountain by himself to pray.** St Jerome presumes, John the Baptist is still in Our Lord’s mind. No doubt he was.
 - Before (v.13) **and** After the feeding, (v.23) **Jesus sought to be alone. He prayed both times.**

PETER WALKS ON WATER

- Jesus knew also that He would be preaching His **greatest and most controversial sermon** at the *Synagogue in Capernaum*. **The bread of Life Discourse**
 - He surely prayed for John the Baptist,
 - He also must have prayed for His Apostles to be strengthened by the Father, to remain after the next day's teaching.
 - *Finally*, He must have prayed for those who He knew would cease to follow him.

PETER WALKS ON WATER

- St John Chrysostom notes.
 - “Again, the disciples suffer shipwreck, as they had done before; but before they had Him in the boat, but now they are alone. Thus gradually He leads them to higher things, and instructs them to endure all manfully.”
 - *by staying away, Jesus was teaching them to trust, knowing that Jesus was always with them even when not physically visible.*



approx. 405AD

- **The Fourth Watch**

- It appears the **storm** came shortly after the Apostles left shore, and the **boat was tossed about by the waves for many hours!**



- It was not until the **Fourth Watch** - the last three hours of the 6PM to 6AM timeframe. **The fourth watch would have anticipated sunrise between 3AM to 6AM.** *Romans divided these hours so all troops could sleep 9 hours a night, even if not consecutive.*
 - The Apostles were in a storm for a long time.

- The Christian Life allegory
- Here we also have a glimpse of the Christian life, a long journey of challenges and storms.
 - For they were all fed by Our Lord, *in a manner that symbolizes the reality of the Eucharist* - as He gave that day and would teach about the next,



- We too, Christians are to go into the sea, and to labor long hours, so as to encounter those who are lost and in need of the Gospel,
- O how we might have desired to simply remain with the Lord, but as Mass ends, encouraging words bid us to go - for we too are 'sent forth.'

PETER WALKS ON WATER

- St Jerome commenting on the Heresies of his time - The Apostles' anti-Gnostic statement!
- “It is a ghost.” When they saw him ... they were **terrified**
- “A confused noise and uncertain sound is the mark of great fear. But if, according to Marcion and Manichæus, our Lord was not born of a virgin, but was seen in a phantasm, how is it that the Apostles now **fear** that they have seen a (φάντασμα) ***phantasma?***”
 - *If the Heresy was true, they would not have feared.*

PETER WALKS ON WATER

- This remarkable episode of Jesus walking on the sea must have made a deep impression on the apostles. It was one of their outstanding memories of the life they shared with the Master.
- It is reported not only by St Matthew, but also by St Mark (Mk 6:45–52), who would have heard about it from St Peter, and by St John (Jn 6:14–21).
- Yet only St Matthew, now focusing on St Peter - reports that the Apostle walked on water.

PETER WALKS ON WATER

- “During his prayer on the hill, Jesus is still mindful of his disciples; **He sees them trying to cope** with the wind and the waves and comes to their rescue once he has finished praying.
- This episode has applications to Christian life. The **Church**, like the Apostles’ boat, also gets into difficulties, and **Jesus who watches over his Church comes to its rescue also, after allowing it wrestle with obstacles and be strengthened in the process.** He gives us encouragement: **“Take courage, it is I; have no fear.”** (Mt 14:27)

Saint Matthew’s Gospel. (2005). (pp. 112–113). Dublin; New York: Four Courts Press; Scepter Publishers.

PETER WALKS ON WATER

- “During his journey he awoke the disciples; and the wind ceased, and the water was finished. Peter answered Jesus, saying, Lord, if thou art Christ, bid me come unto thee, for I will walk upon the water, as thou dost.” (Mt 14:22-29)
- This episode is a powerful metaphor for the Church, which often faces difficulties, and Jesus who watches over his Church comes to its rescue also, after allowing it wrestle with obstacles and be strengthened in the process. He gives us encouragement: “Take courage, it is I; have no fear.” (Mt 14:27)

Is this a helpful passage
as the Church
prepares for
worldwide persecution?

Saint Matthew's Gospel. (2005). (pp. 112–113). Dublin; New York: Four Courts Press; Scepter Publishers.



Chrysostom

- “See how great Peter’s warmth, how great his faith.
- He said not, “Pray and entreat [beg] for me; but Bid [offer] me.” He believes not only that Christ can Himself walk on the sea, but that He can lead others also thereon;
- also he wishes to come to Him speedily, and this, so great a thing, he asks not from pretentiousness, but from love. For he said not, Bid me walk upon the waters, but, Bid me come unto thee.”
- This Peter also did after the Resurrection. He did not wait for the others, but again leapt forward into the Sea. Jn 21:7*

PETER WALKS ON WATER

Chrysostom goes on to say:

- “If we fail to play our part, God ceases to help us. Hence the reproach, “**O you of little faith**” (14:31).
- When Peter began to be afraid and to doubt, he started to sink, until again, full of faith, he called out, “**Lord, save me.**”
- **If at any time we, like Peter, should begin to weaken, we too should try to bring our faith into play and call on Jesus to save us.”**

St John Chrysostom (Homily on St Matthew, 50)

PETER WALKS ON WATER



- “O you of little faith”
- This was addressed to St Peter who stepped out of a boat into the sea, during a storm - without anymore than the gentle command: “Come.”
- Can you imagine the thoughts of the **other eleven**, who had no courage to go out into the sea and were terrified.
 - What does this say of **their** faith?
 - Would **you** have stepped into the water?

PETER WALKS ON WATER



“Truly, you are the Son of God”

“Alēthōs eimi huios theos”

- We will defer discussion on this statement until we study St Peter’s confession as described in Mt 16: 13-19

DEMAND FOR A SIGN

Mt 16:1-4

- **Jonah**, a prophet of the Northern Kingdom (Israel) is, sent to **Nineveh**



DEMAND FOR A SIGN

- Pharisees and Sadducees request that Jesus provide them with a sign from Heaven - to test Him.
- **Context of Mt 14 and 15:**
 - Jesus sends out the 12 who perform great signs
 - Jesus feeds the 5000 at Tabgha.
 - Jesus walks on water
 - Jesus heals the sick at Gennesaret
 - Jesus exorcises the Cannanite Woman's daughter
 - Jesus feeds 4000 in the Decapolis

DEMAND FOR A SIGN

- Pharisees and Sadducees request that Jesus provide them with a sign from Heaven - to test Him.

- Context of Mt 14 and 15:

- J

- J

- J

- Jesus heals the sick at Gennesaret

- Jesus exorcises the Cannanite Woman's daughter

- Jesus feeds 4000 in the Decapolis

**Are they really looking
for a sign?**

at signs

DEMAND FOR A SIGN

- “In the evening you say,
‘Tomorrow will be fair, for the sky
is red;’ and in the morning,
‘Today will be stormy, for the sky
is red and threatening.’”
- “*Red in the morning, sailor take
warning - Red at night, sailor’s
delight.*”
taught at the US Naval Academy
- Common Knowledge back
then? Apparently so.



DEMAND FOR A SIGN

Red sky at night, sailors delight.

- When we see a red sky at night, this means that the setting sun is sending its light through a high concentration of dust particles. This usually indicates high pressure and stable air coming in from the west. Basically good weather will follow.

Red sky in morning, sailor's warning.

- A red sunrise can mean that a high pressure system (good weather) has already passed, thus indicating that a storm system (low pressure) may be moving to the east. A morning sky that is a deep, fiery red can indicate that there is high water content in the atmosphere. So, rain could be on its way.



DEMAND FOR A SIGN

- *Signs of the times* - events that are likely to occur based on discernible circumstances.
- The principle behind Jesus' comment - is that the Pharisees and Sadducees were prudent enough to order their activities based on the signs in the heavens, but apparently were missing the great heavenly signs that Jesus was performing.



DEMAND FOR A SIGN

- In this context of Jesus chastising the Pharisees and Sadducees who see signs readily, but ignore His signs, and seek only to test Jesus - *what is the sign He will give them:*
 - “An **evil** and **unfaithful** generation seeks a sign but **no sign will be given it except the sign of Jonah.”**



DEMAND FOR A SIGN

- In this context of Jesus and the Pharisees and Sadducees, they see signs readily, but they do not seek signs, and seek only what is the sign He will give.

So is the sign of Jonah likely to be a **good thing** or **bad thing** for the Pharisees and Sadducees?

- “An **evil** and **unfaithful** generation seeks a sign but **no sign will be given it except the sign of Jonah.**”



DEMAND FOR A SIGN

- What then **is** the sign of Jonah?
 - The Story of Jonah takes place around 770BC
 - Northern Kingdom of 10 tribes, [Israel] is concerned about a likely Assyrian invasion.
 - *The Assyrian Dispersion of the 10 Northern Tribes has not yet happened, it is about 40 years away (722BC)*
 - Let us review the book of **Jonah**.

DEMAND FOR A SIGN

- First, Jonah is a prophet from Israel - the Northern Kingdom - that lived under the imminent threat of attack from the brutal Assyrian Empire, housed in Nineveh
(Modern day *Mosul*).
- God sends Jonah to Nineveh to preach that Assyria give up its wickedness and convert.

DEMAND FOR A SIGN

- First, Jonah is a prophet from Israel - the Northern Kingdom - that lived under the imminent threat of attack from the brutal Assyrian Empire, housed in Nineveh
(Modern day *Mosul*). 
- God sends Jonah to Nineveh to preach that Assyria give up its wickedness and convert.



MOSUL

- On June 10, 2014, Mosul was occupied by ISIS. Half a million people escaped on foot or by car in the next 2 days. ISIS acquired three divisions' worth of up-to-date American arms and munitions—including at least 700 armored Humvee vehicles from the then fleeing, or since massacred, Iraqi army.
- Once home to 70,000 Assyrian (Syriac) Christians there are possibly none left today in Mosul, and any that do remain are forced to pay a tax for remaining Christian, and live under the constant threat of violence.

MOSUL

- The **indigenous Assyrians**, who have a history in the region dating back over 4,000 years, **suffered their Christian churches and monasteries being vandalized and burned down.**
- Their **ancient heritage sites dating back to the Iron Age have been destroyed**, their homes and possessions have been stolen by ISIS, and now they live under ultimatums to convert to Islam, leave their ancient homelands, or be murdered.

DEMAND FOR A SIGN

- Second, Jonah does not want to go to Nineveh - because He is a patriot.
- Jonah worries that if he goes to Nineveh, preaches and they convert - God may spare Assyria.
 - *A spared Assyria, could at a later time, decide to attack Israel (10 Northern Tribes) and decimate them.*
- Better that Assyria not be given the opportunity to convert. *(Jonah has good instincts)*

DEMAND FOR A SIGN



- So Jonah conceives a **plan**
- Assyria must not be preached the truth of the God of Israel.
- A dead prophet can not be an agent of conversion for an enemy of Israel.
- Therefore, Jonah will urge the sailors to throw him overboard so that he will die.

DEMAND FOR A SIGN

- But God is in charge, and intervenes
 - Jonah is swallowed by a sea monster [whale] and after spending three days and three nights in its belly
 - Jonah repents with a prayer of Thanksgiving (A Todah)
 - and after the prayer, *God commands the sea monster to spew out Jonah on the shore.*

DEMAND FOR A SIGN

- But God is in charge, and intervenes
 - Jonah is swallowed by a sea monster [whale] and after spending three days and three nights in its belly
 - **Jonah goes to Nineveh!**
 - Jonah repents with a prayer of Thanksgiving (A Todah)
 - and after the prayer, *God commands the sea monster to spew out Jonah on the shore.*

MT 16:5-12



Leaven of the
Pharisees
Pharisees

LEAVEN

Mt 16: 5-12

- Transition from Old Testament understanding to the Ecclesial (Church) understanding that will govern the New Israel in the new covenant.
 - “Remember ... how many baskets you took up?”
 - 12 and 7. “Beware of the Leaven of the Pharisees and Sadducees.”
- They understood it was about the teaching of the Pharisees and Sadducees.

PHARISEES & SADDUCEES

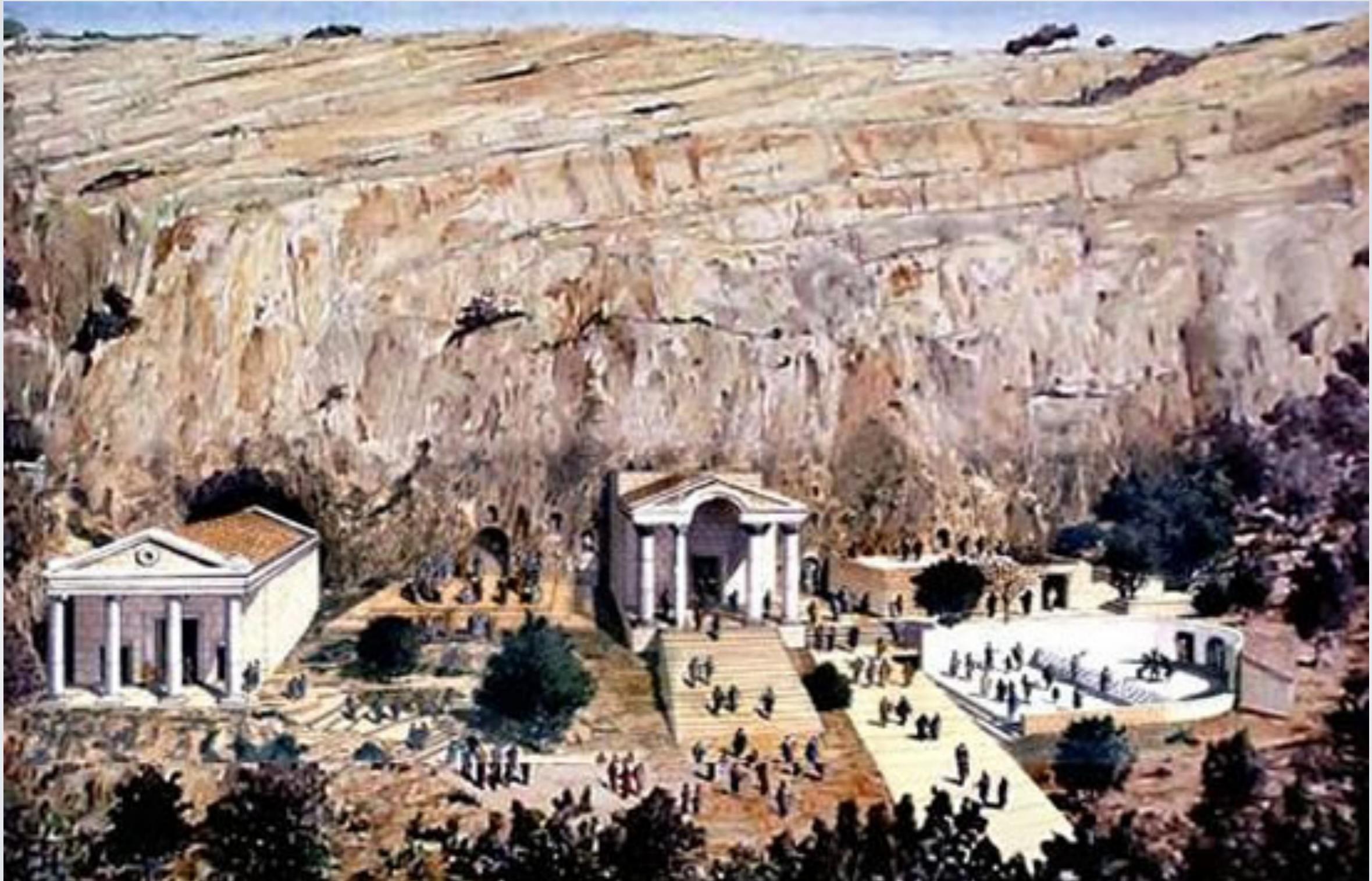
- The Leaven of the Pharisees and Sadducees - their teaching - will contrast with the authority of the Church that Christ would establish as part of the new covenant in his body and blood:
 - Traditions of the Elders that required separation from Gentiles.
 - Belief that God's saving plan belonged only to Children of Israel and not all the nations.
(Mt 18:19)

NEXT STEP

- Establishing a **Church** to replace the hierarchy of the Old Covenant.
- Establishing a **new Priesthood**, a priesthood in the order of Melchizedek (Psalm 110:4)



Mt 16: 13-20 Let us go to Caesarea Philippi



PETER'S CONFESSION

Mt 16: 13-20 Topics: (to be discussed in this order)

- Why Caesarea Philippi
- Who do they say that I am?
- Peter's response and Jesus' benediction
- Keys of the Kingdom given to Peter
- Change of Peter's personal name'
- Peter the Rock
- Jesus builds church on the Rock - gates of Hades
-  Juridical power to loose and bind.
- Change of the name of St Peter's Father - true sign of Jonah

Caesarea Philippi
about 30 miles
from the
Sea of Galilee
but
1000 feet above
sea level

Very out of
the way into
Pagan Country



Caesarea Philippi
about 30 miles
from the
Sea of Galilee
but
1000 feet above
sea level

Very out of
the way into
Pagan Country



CAESAREA PHILIPPI

- Located North of the Sea of Galilee, one of the sources of the River Jordan - one would find a large magnificent Western facing rock - some 450 feet in length (*one and a half football fields*) and about 200 feet in height.
- This huge rock had an opening that was known in tradition to be the very opening to the Netherworld. *As such the opening was like a gate to Hades.*

CAESAREA PHILIPPI

- A great amount of **water also flowed from this rock**, which was near Dan, was one of the sources of the Jordan River.
 - **Early Church Fathers** were quick to connect the dots regarding the image between the **rock**, upon which the **church** was built — and **Baptism**, given the **water** that flowed from its side brought life to all of **Israel**.

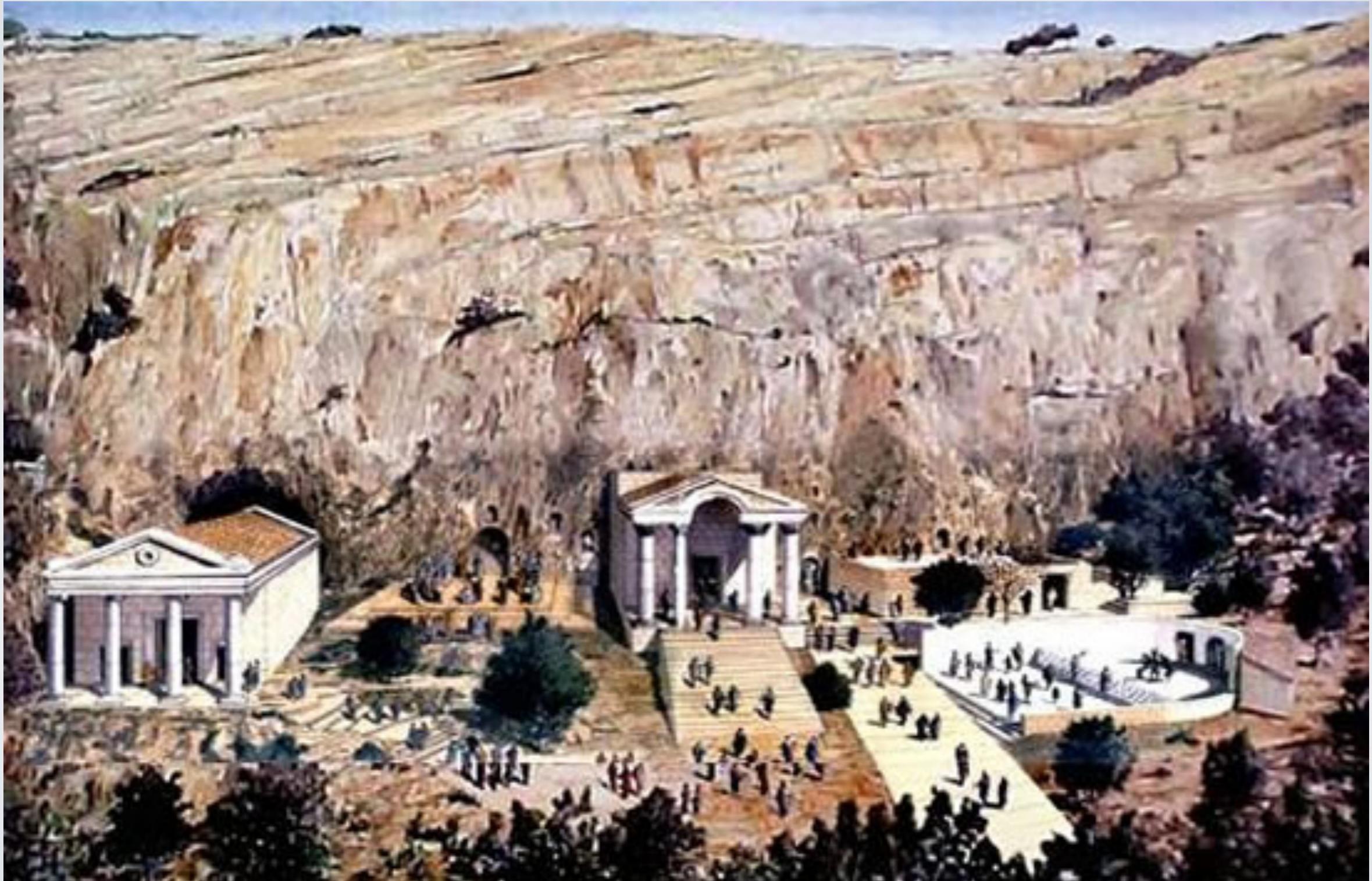
CAESAREA PHILIPPI

- In about **20 BC** - **Herod the Great** built a large white marble temple to Zeus, in the honor of Julius Caesar who was also considered divine.
- Unaffected by the Herodian built Temple was the **original dedication of the Mountain to the god Pan** - the god of the wild, and the god of shepherds and their flocks.
- **Pan**, of course, is *remembered by his ability to make animals follow him as he played his pipes.*

CAESAREA PHILIPPI

- In **3BC** - on the occasion of the jubilee of Augustus Caesar, the successor to Julius Caesar, **Philip II** - tetrarch and son of Herod - built a city and Temple in honor of Augustus Caesar. The city was appropriately named Caesarea Philippi, honoring Augustus and the builder by name.
- During the time of Jesus, Caesarea Philippi honored the **god Pan**, the **divinity of Augustus**, and had at its disposal, an **entrance and admission to Hades**.

CAESAREA PHILIPPI



CAESAREA PHILIPPI

In this Painting of the First Century Sanctuary of Pan there is depicted from left:

1. The Temple of Augustus Called the Augusteum (On the Left)
2. The Grotto/Cave of the God Pan - Entrance to Netherworld (Behind Temple)
3. The Court of Pan and the Nymphs (To the Right of the Temple of Augustus)
4. The Temple of Zeus (In the Middle)
5. The Court of Nemesis (To the Right of the Temple of Zeus)
6. The Tomb Temple of the Sacred Goats (Upper Right)
7. The Temple of Pan and the Dancing Goats (Bottom Right)



CAESAREA PHILIPPI



CAESAREA PHILIPPI



CAESAREA PHILIPPI



CAESAREA PHILIPPI



CAESAREA PHILIPPI



CAESAREA PHILIPPI



- Satan is often portrayed with Pan-like imagery:
 - A seducer
 - Goat's feet and hooves
 - Horns
 - Musician (Isaiah 14:11*)
 - The 'Bad Shepherd' that leads the flock, but astray

CAESAREA PHILIPPI

- Satan is often portrayed with Pan-like imagery:
 - A seducer
 - Goat's feet and hooves

Do you see a Spiritual Battle context as well?

(Lk 14:11*)

- The 'Bad Shepherd' that leads the flock, but astray



CONTEXT — BUT THERE IS MUCH, MUCH MORE ...

- Having seen the **context** of this confession in the region of **Caesarea Philippi**
- Let us examine the **context** of this confession within the **historical setting of the time of Jesus within the Roman Empire**



PAGAN CONTEXT

- **Julius Caesar** (100-44BC) first Caesar. He took for himself the title of **Dei - God**.
- *Julius Caesar started the idea that caesars ruled by authority of the gods, and therefore were themselves divine.*
- **Gaius Octavian** - Adopted son of Julius Caesar followed as Caesar under the name of **Augustus Caesar**. He took title of "**Filius Dei**" - **Son of God** around 25 BC. Was emperor when Jesus was born.

PAGAN CONTEXT

- 2 AD - around the time Christ was born
 - Jubilee year for the Roman empire.
 - 25th Anniversary of the reign of Augustus
 - 750th Anniversary of the founding of Rome by Romulus
 - Phillip II - honors Augustus by building Caesarea Philippi in his name

PAGAN CONTEXT

- **2 AD** - also the year that **Halley's comet** passed by. Augustus declared that the **"star"** was none other than **Julius Caesar**, approving of the Jubilee.
- Thus **Dei** was showing approval of **"Filius Dei"**
- **At the same time:**
Jesus, a king was also announced by a 'star.'
Jesus would also be approved by the Father.

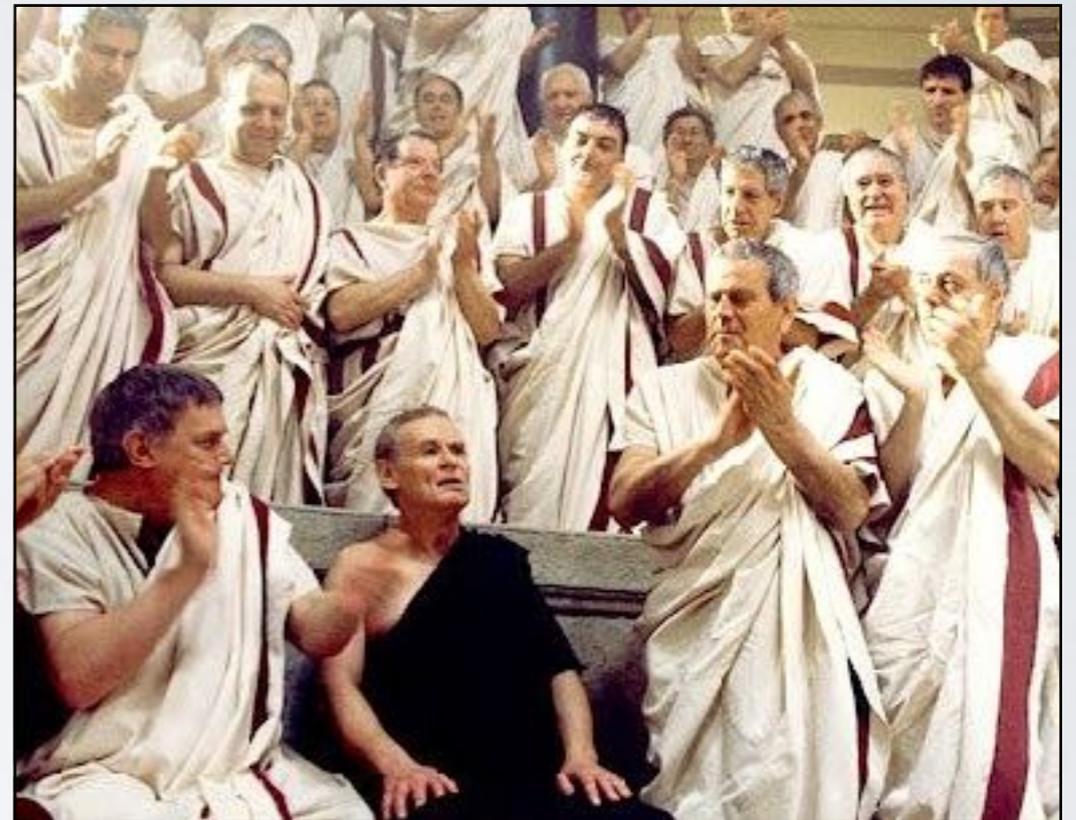
PAGAN CONTEXT

- **2 AD** - also the year that the **Roman Senate** acknowledged Augustus' successful reign.
- A great builder and a great keeper of the peace.
- The **Pax Romana** began with Augustus' reign



PAGAN CONTEXT

- 2 AD Two titles conferred by the Senate:
Pater Patria - father of the country, and
Princeps Pacis - Prince of Peace.



- ❖ Recall **Is 9:5-6** 'A child is born to us ... He shall be called ... Everlasting father, Prince of Peace ...

Jesus the Good Shepherd, the true Son of God - *in a world that confessed Caesar as the divine son of god* - comes to a magnificently large rock - dedicated to a god Pan the satanic image of a bad shepherd, who leads souls to Hades

- and on this rock Jesus shows his Apostles a temple built to honor the false divinity of Julius Caesar and Zeus, erected by Herod King of the Jews.

Here, Jesus will give them a visual of the Church, with water flowing from its side, that He will build, but first **they** need to know who HE is!

THE QUESTION

- WHO do they say that I am?
 - Luke 9:19 (Mark 8:28) - John the Baptist, Elijah, one of the ancient prophets
 - Matthew adds: ... still others Jeremiah

THE QUESTION

- **John the Baptist** - who Jesus calls John more than a prophet, the greatest born of woman. (Lk 7:28)
 - Nice, but John is only Human.
- **Elijah the prophet** - (Mal 3:23) - The prophesy states Elijah will appear before the Messiah, and prepare his way. Jesus has *already* told his Apostles that John is Elijah who was to precede Messiah. (Mt 11:14*).*
 - Also nice, but Elijah has already come.

THE QUESTION

- **Jeremiah** - who testifies that God will send a Good Shepherd to form a new covenant.
Jer 23:1-6* and Jer 31:31* are helpful.
- Certainly the people would remember the words of Jeremiah, when Jesus lamented they were sheep without a shepherd. (Mk 6:34).



Michelangelo's Sistine Chapel portrayal of Jeremiah

THE QUESTION

- Also, **Jeremiah's prophecy** indicated that the one who would come, **would chastise the the shepherds that mislead and scatter the sheep.**
- Notice, Matthew ensures that before the question is asked, **Jesus is seen rebuking the Pharisees and the Sadducees.**
 - **Jeremiah seems to be alive again, through the words of Jesus and His lamentation for the people.**

THE QUESTION

- See also 2 Mac 15:11-14*
- Jeremiah, though dead, is credited with guiding the Israelites to victory in the Maccabean Revolt.
- Another thing in common with all the beliefs of the people, as to who Jesus might be - is that **Jesus is mysteriously identified only with people who have died, not someone who is to come.**
 - *In that sense Jesus seems to be the reincarnation of someone great, who returns to guide the Jews.*

PETER'S ANSWER

- **“You are the Messiah, the Son of the living God.”**
- **Messiah** - Ha-Mashiach מְשִׁיחַ, the promised one, the one like unto Moses, the son of David whose kingdom would last forever.
- **The Son** - an amazing statement for a monotheist. Not “a son” but “the son” the only begotten one.
- **of the Living God** - YHWH יְהוָה, the living God of the living Abraham, Isaac and Jacob. These were patriarchs,

JESUS' BLESSING

- “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my heavenly Father.”
- *First*, Jesus is speaking in **Aramaic**. (Bar-Jonah)
- *Second*, Jesus is acknowledging that **Simon son of Jonah**, is **speaking the truth**. (contrasted with the people who had wrong opinions)
 - and the **source** of this truth is none other than the **Heavenly Father** - Hence Simon is Blessed.

JESUS' BLESSING

- A divine privilege was granted to Peter by way of divine revelation.
 - God, the Father, has chosen Simon to be the person to bear this truth, and has revealed it to Simon Peter alone!
 - In cooperation with the Father, Jesus acknowledges the Father as the source, and assents to the choice by personally blessing Simon.

JESUS' BLESSING

- This personal blessing of Simon is **unique**.
 - Elsewhere Jesus blesses groups of people - as he does in the Beatitudes
 - Blessed are the (Mt 5:3-11)
 - And as he does with children (Mk 10: 13-16)
 - Only Simon Peter receives a personal and particular blessing during Jesus' ministry.

TRINITARIAN ACT

- The **Father** chose Simon Peter.
- The **Son** acknowledged and blessed the choice.
- How about the **Holy Spirit?**

TRINITARIAN ACT



- The **Father** chooses
- The **Son** acknowledges the choice.
- How about the **Holy**
 - Here Aramaic helps: Bar is aramaic for “son.”
Jonah means “dove.”
 - Some have seen this as a revelation of the Holy Spirit - Simon, son of dove ... (spiritual simile)
 - **not unlike who else?**

JESUS' BLESSING

- *Lets look at how important this is:*
 - John 6: 44 - No one can come to Jesus unless the Father **draw** him ...”
 - Many leave Jesus, and He then turns to his Apostles -
“Do you also want to leave?”
 - Simon’s response - “**Master**, to whom shall we go, **you** have the words of eternal life ... convinced you are the **Holy One of God.**”

JESUS' BLESSING

- The Father has clearly drawn 11 of the 12, but **has not fully revealed who exactly Jesus is.**
- Jesus knows one remains without having been drawn - the one who is a devil, the betrayer.
 - Simon - knows Jesus only as **Master** (Teacher)
 - Simon - is convinced He is the **Holy one of God** - probably a statement that He is the promised, *but only human* messiah.

JESUS' BLESSING

- The Father has clearly drawn 11 of the 12, but **has not fully revealed who exactly Jesus is.**

- Jesus knows
one who is

Full revelation would have to
await Caesarea Philippi.

drawn - the

- Simon - knows Jesus only as **Master** (Teacher)
- Simon - is convinced He is the **Holy one of God** - probably a statement that He is the promised, *but only human* messiah.

SIMON BECOMES PETER

- “I say to you, you are **Kepha** and upon this **Kepha**, I will build my church and the gates of the netherworld shall not prevail against it.”
 - Kepha is undeniably Aramaic for Rock, and Jesus was speaking Aramaic.
 - *Not* small stone or big stone - just Rock.
 - So - **Who** or **What** in Jesus’ statement - is the Rock?



- Some **non-Catholics** say that the Greek used in Matthew presents a different meaning: ...“**sy ei Petros kai epi taute petra oikodomeo mou ekklesia ...**”
- “I say to you, you are **Petros** and upon this **Petra**, I will build my church.”
 - These folks will say **Petros = small stone, Petra = big stone or Rock**, and therefore **Jesus was not building the church on Peter, a man, but his confession that Jesus is the Christ - the foundation rock of our faith. It sounds nice!**
- However, if you “know” Greek, you would know the difference between **Petros** and **Petra** is **gender based, and not size based.**
(An **s** ending is not the diminutive of an **a** ending)

- Some **non-Catholics** say that the Greek used in Matthew presents a different meaning: ...“**sy ei Petros kai epi taute petra oikodomeo mou ekklesia ...**”

- “I say to you, you are **Petros** and upon this **Petra**, I will build my church

Lets us analyze like scholars using linguistics & the Bible Alone.

- The **one** **or** **h on** Peter, a man, but his confession that Jesus is the Christ - the foundation rock of our faith. It sounds nice!

- However, if you “know” Greek, you would know the difference between Petros and Petra is **gender based**, and **not size based**.
(An **s** ending is not the diminutive of an **a** ending)

KEPHA & KEPHAS

- The Apostle's given name is Simon, and he is given the Aramaic new name, **kêfâ**, meaning 'rock'.
- The **final sigma (s)** is added in Greek to make the name **masculine** rather than feminine. Thus in Greek, references to the 'Aramaic form of the name' become **Kephas**.
- We see this in **St John's Gospel at 1:42** - applying the masculine form: **"You are Simon, son of John, you will be called Kephas."** (which is translated **Petros**)

KEPHA & KEPHAS



- St. Paul nearly always calls Symeon (Simon) by the name Jesus gave him - Kephas
- 1 Cor 1:12*; 3:22; 9:5; 15:5
- Galatians 1:18*, 2:9*; 2:11; and, 2:14.
 - *Exception Gal 2:7-8*

KEPHA & KEPHAS

- HENCE - adding the “s” to Kepha in the Greek restatement of the Aramaic turns Kepha into the masculine noun Kephas without changing its meaning.
- Kephas in Aramaic also does not mean stone. It is not even a word in Aramaic. It can only mean rock.
- Thus if ‘Petros’ and ‘Petra’ as Greek translations of the single repeated word - Kepha - has two different meanings, the translation **would necessarily be changing Jesus’ meaning** into something He could not have said in Aramaic. Jesus simply said Kepha.

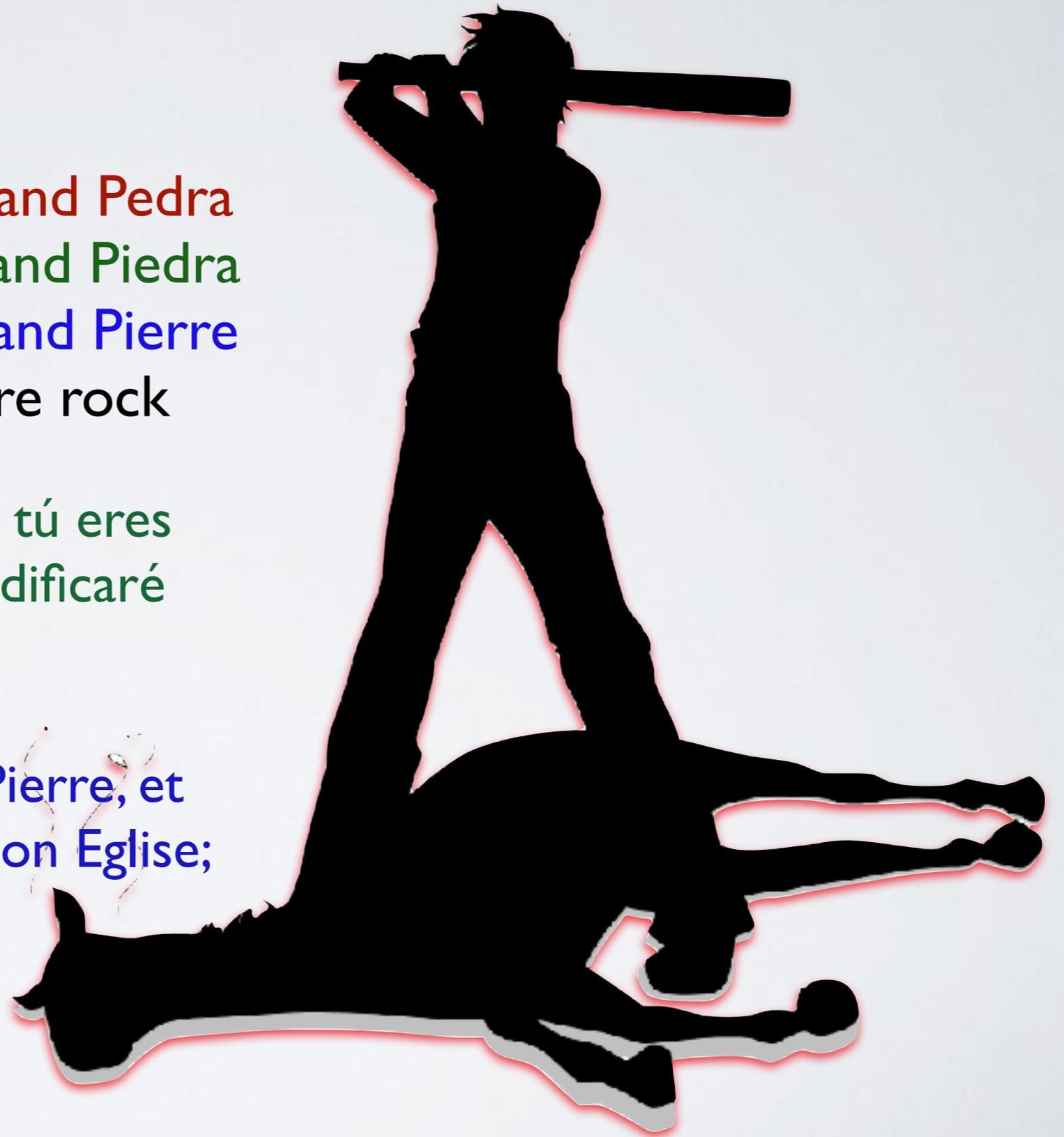
TO BE EXTRA CLEAR

- **Kepha** - This word in **Aramaic** is gender unspecific. It has no other feminine or masculine form. **Simon can be a Kepha.**
- If being restated in Greek, *without using the greek translation for Rock* - **one would need to add an (s) - to show that Simon was a man not a woman. Kephas.**
- If being translated into Greek, then **a generic Kepha would be a greek Petra.** Again, since genders in greek matter, a male rock would need to be a Petros.

Think
Carlos and Carla
as a familiar
equivalent

Pedro and Pedra
Pedro and Piedra
Pierre and Pierre
all are rock

- Mas yo tambien te digo, que tú eres Pedro; y sobre esta piedra edificaré mi iglesia; (Spanish)
- Et je te dis aussi, que tu es Pierre, et sur cette pierre j'édifierai mon Eglise; (French)



THE JESUS EXAMPLE

- **Jesus also had a semitic name** Yehoshua [YHSWH] - meaning God Saves. In **Aramaic** and Hebrew - the ending in an 'a' sound for a man is *totally* acceptable.
- Not so in Greek. **Yehoshua**, like *Petra*, would be a feminine name in Greek so the **evangelists would need to add an (s)** - to show that Yehoshua was a man *not* a woman.
- ... and so like Kephias and Petros — Yehoshua became **Ἰησοῦς (Iesous)** in Greek (*and it does not mean: “**little** god saves” because it is still not a diminutive*)

Rocks

Analyzing
the words

pe·trol·o·gy

pə'träləjē/

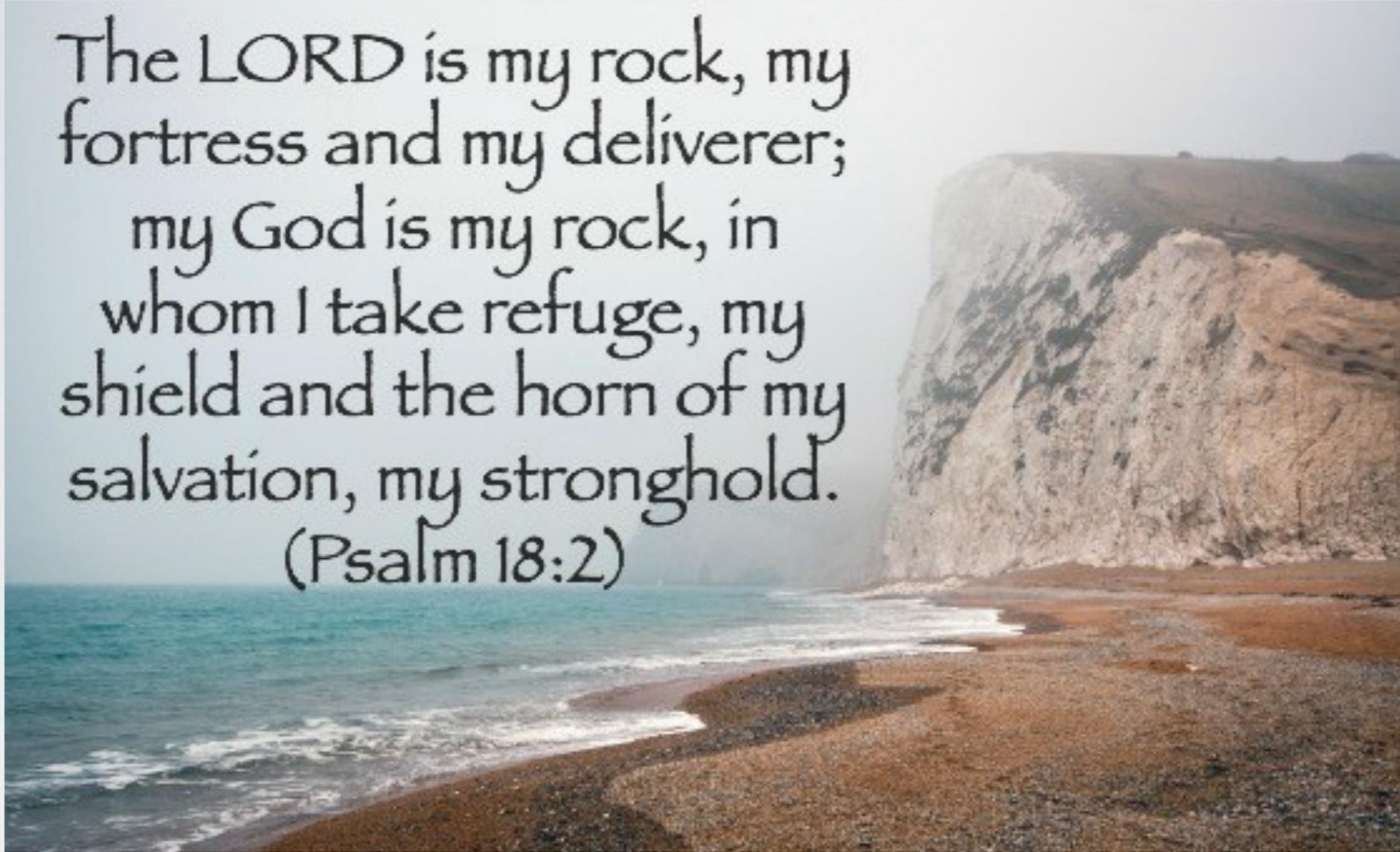
noun

noun: **petrology**

1 the branch of science concerned with the origin, small-scale structure, and composition of rocks.



The LORD is my rock, my
fortress and my deliverer;
my God is my rock, in
whom I take refuge, my
shield and the horn of my
salvation, my stronghold.
(Psalm 18:2)



The Psalmist says God is a Rock

Ps 18:2



Isaiah says Abraham is a Rock

Isaiah 51: 1-2



JESUS IS MY ROCK

St Paul says Jesus is a Rock

1 Cor 10:4



Jesus says Peter is a Rock

John 1:42 and Mt 16:18

PEOPLE CAN BE ROCKS

- The **Old Covenant** was built on a promise made to **Abram - who would be called Abraham** (father of a multitude - a name equal to his role) - with initiation into the covenant through **circumcision**, a nation that God would build, whose descendants would be as numerous as the stars in the sky.
- The **New Covenant** would be built on a church, that Jesus would build - with initiation into the covenant through **baptism**. This church would have a visible head, a Patriarch and his name would be equal to his role - **Simon - who would be called Peter - the rock**.

PEOPLE CAN BE ROCKS

- Note **who** are Rocks:
 - **God** - The Father and The Son
 - **Two People** - who are *also* Fathers:
 - **Abraham** - A father in faith, who answers the call of God, in the order of the Old Covenant.
 - **Simon Peter** - A father in faith in the order of a Vizier, who answers the call of God, fulfilled in the New Covenant as the Pope.

PETROS

- In the Bible, **Petros is never used** for anything or anyone other than as a name given by Jesus to Simon the Apostle.
 - This includes the Greek LXX.
 - It is **fiction that petros means stone**, since there is no use of the word elsewhere to mean anything other than Petra.

PETRA - ALWAYS ROCK

- A wise man builds his house upon a Petra (Mt 7:24)
- ... like a person who dug deeply and laid a foundation on a Petra; when the flood came ... (Lk 6:48)
- [Parable of the sower] - Some of the seed fell on Petra. (Lk 8:6)



LITHOS

Greek word for stone

LITHOS & LITHOI

- Lithos and Lithoi, in the Bible are always rendered as “stone.”
- LITHOS is a masculine word! *(Would have been a great name for Simon if he was to be a stone)*
- How easy it would have been for Matthew’s Greek translation to say:
“Simon you are LITHOS and on this PETRA, I will build my church.”
 - but Jesus didn’t say that.

LITHOS & LITHOI

- **Mt 3:9** - ... and do not presume to say to yourselves, “We have Abraham as our father.” For I tell you God can raise up children to Abraham from these **LITHOI (stones)**. [Jesus is quoted here]
- **Mt 4:3** - ... “if you are the Son of God command that these **LITHOI (stones)** become loaves of bread.” [Satan is quoted here]



LITHOS & LITHOI

- Mt 3:9 - ... and do not presume to say to yourselves, “We have Abraham as our father.” For I tell you God can raise up children to Abraham from these LITHOI (stones). [Jesus is quoted here]



- Mt 23:19 - Matthew obviously knew the Greek word for STONE, as he used it elsewhere in quoting Jesus and Satan!

ROMANS 9:33

- St Paul writes:
 - Romans 9:33 καθὼς γέγραπται Ἰδοὺ, τίθημι ἐν Σιών λίθον (lithos) προσκόμματος καὶ πέτραν (petra) σκανδάλου καὶ
 - Behold, I am laying a LITHOS (stone) in Zion that will make people stumble and a PETRA (rock) that will make them fall, and ... [NAB]

ROMANS 9:33

- Behold, I lay in Sion a stumbling stone and rock of offence: and ... [KJV]
- “See, I lay in Zion a stone that causes people to stumble and a rock that makes them fall, and ... [NIV]
- “Behold, I am laying in Zion a stone that will make men stumble, and a rock that will make them fall; and ... [RSV]
 - as is obvious from these three prominent Protestant translations, they ‘know’ that Lithos is the word for stone and that Petra is the right word for rock.

KJV DISHONESTY

- Remember John 1:42:
- Σὺ εἶ Σίμων (Simon) ὁ υἱὸς Ἰωάννης (Iōannēs) σὺ κληθήσῃ Κηφᾶς (Kephās) ὃ ἐρμηνεύεται (hermeneuō) Πέτρος (Petros)
- “You are Simon, son of John, you will be called Kephas.” (which is translated Peter) [NAB]
- [NIV] ... (which, when translated is Peter).
- “Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation a stone. [KJV]

KJV DISHONESTY

- Remember John 1:42:
- Σὺ εἶ Σίμων (Simon) ὁ υἱὸς Ἰωάννης (Iōannēs) σὺ κληθήσῃ Κηφᾶς (Kephās) ὃ (hermeneuō) Πέτρος (Petros)
- “You are Simon, son of John, Kephas.” (which is translated
- [NIV] ... (which, when translated
- “Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation a stone. [KJV]



MORE

- **Mt 21:42** - The LITHOS (stone) that the builders rejected has become the cornerstone.
- **Mt 27:60** - *(Joseph of Arimathea entombed Jesus)* ... and laid it in his new tomb that he had hewn in the PETRA (rock). Then he rolled a HUGE LITHOS (stone) across the entrance of the tomb and departed.
- **I Ptr 2:8** - A LITHOS (stone) that will make people stumble, and a PETRA (rock) that will make them fall.
(same as Paul in Romans 9:33)
 - Peter, Paul, Matthew, and all other evangelists agree

You are
Peter,



**and upon this rock,
I will build my church.**

- (Jesus 33 AD)

THE KEYS



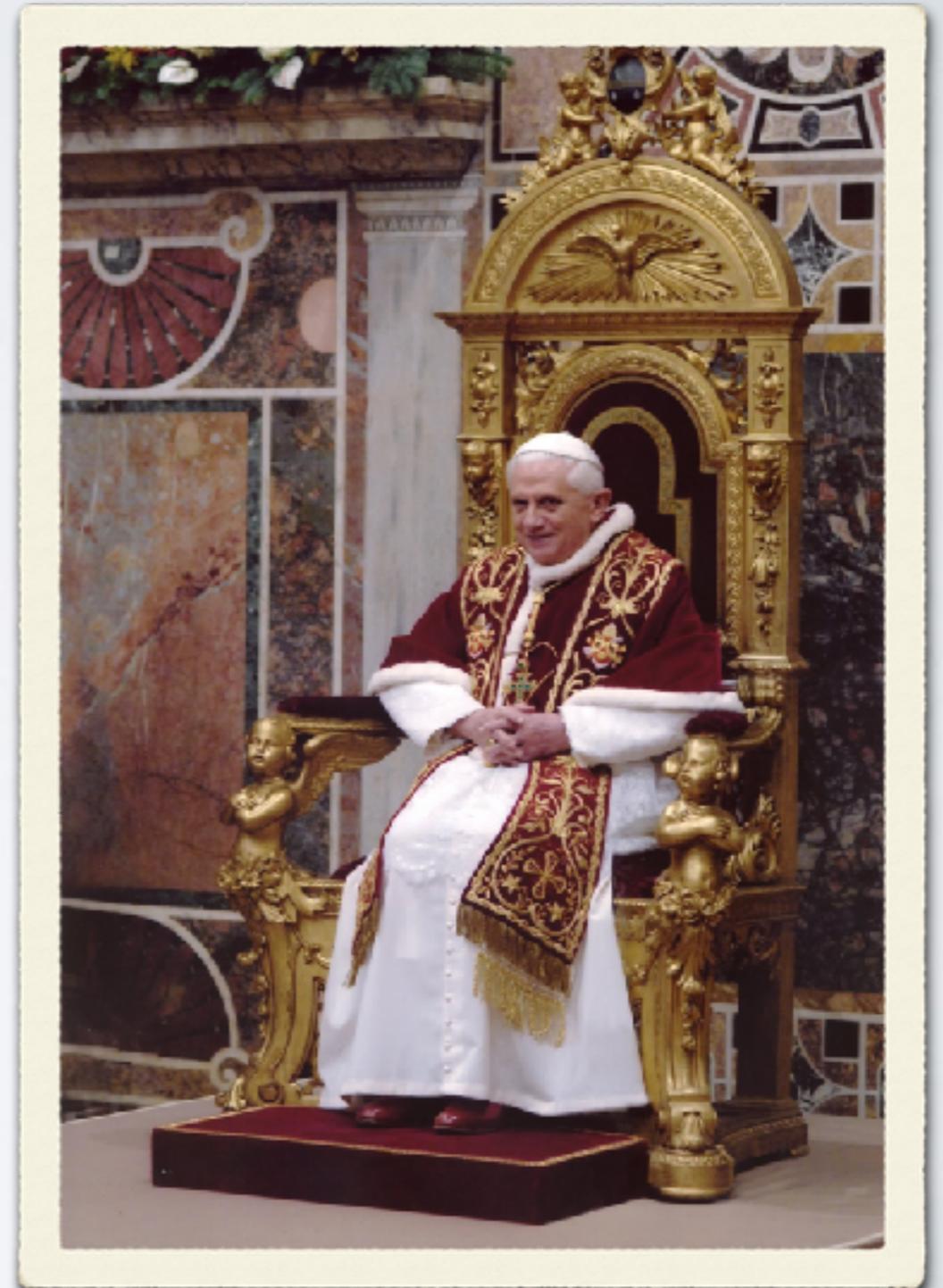
- “I will give you the keys of the Kingdom of Heaven.”
- Keys are a symbol of authority (custody)
- Keys control-restrict access (control)
- Keys entrusted to a non-owner,
 - gives rise to a proper stewardship of property;
 - allows the entrusted person to act on behalf of the true owner.

JURIDICAL POWER

- “Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.”
 - The Power to loose and bind is the power to adjudicate an obligation or responsibility.
 - It is also the power to make rules or dispense with them (Acts 10 and Acts 15)
 - All the Apostles were later given this same power in Mt 18:18, during Jesus’ ecclesial discourse.

THE OFFICE OF ST PETER

- So what does all this mean:
 - Blessed
 - Receiver of Divine Revelation
 - Rock of the church
 - Keeper of the Kingdom keys
 - Power to loose and bind





THE DAVIDIC KINGDOM

THE VIZIER

The office of the
Royal Steward



THE OFFICE OF VIZIER

- **The King's Vizier** - aka Royal Steward, Major-Domo, Master of the Palace.
 - **Second only to the King** in authority.
 - **Spoke for the King** in his absence or unavailability.
- **We would think of his authority in the United States as equivalent to that of the Vice-President.**

THE OFFICE OF VIZIER

- In the United States, the President has many 'secretaries' but only one Vice-President who can speak for the President.
- Each Secretary - State, Defense, Commerce has primacy in their own department,
- The Vice-President, when speaking for the President, can override their authority. None of the Secretaries, can override the Vice-President
 - So it was with the officer of Vizier in the David Kingdom.

THE OFFICE OF VIZIER

- In the Kingdom of Israel, the King appointed 12 ministers. These helped the King in reigning over the Kingdom. (1 Ki 4).
- While there were 12 ministers, only one was **vizier**. The Vizier was modeled after the same office in Egypt, by the same name.
 - Let's take a glimpse at its Egyptian precursor.

GEN 41: 37-46

- Genesis records the story of how Joseph, the son of Jacob - was sold into a slave caravan headed for Egypt, by his brothers.
- Through circumstances not of his own making, he was imprisoned in Egypt.
- It was there Joseph became known for being able to interpret dreams. **God spoke to Joseph in his dreams.**

GEN 41: 37-46

- Pharaoh had a dream of alternating seven fat cows and seven skinny cows, (ears of corn) - which Joseph claiming inspiration from God, interpreted for Pharaoh as 7 years of plenty followed by 7 years of famine.
- Joseph advised Pharaoh to conserve from the years of plenty for the years of famine.



GEN 41: 37-46



- (Joseph's) advice pleased Pharaoh and all his officials.
- Pharaoh asked his officials,
 - "Could we find another like him,
 - a man so endowed with the spirit of God?"

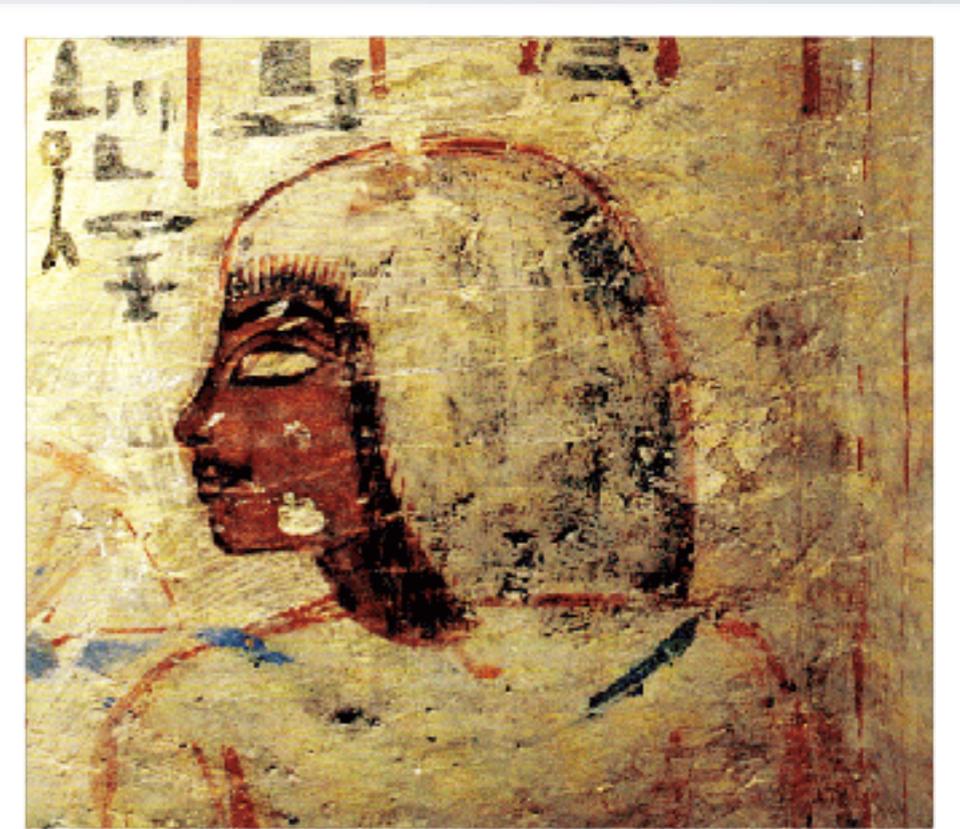
GEN 41: 37-46

- So Pharaoh said to Joseph: "**Since God has made all this known to you**, no one can be as wise and discerning as you are.
- You shall be **in charge of my palace**, and **all my people** shall dart at your command.
- **Only in respect to the throne shall I outrank you.**



GEN 41: 37-46

- “Herewith,” Pharaoh told Joseph, **“I place you in charge of the whole land of Egypt.”** With that, Pharaoh took off his signet ring and put it on Joseph's finger.
- He had him dressed in robes of fine linen and put a gold chain about his neck.
- He then had him ride in the chariot of his vizier, ... Thus was Joseph installed over the whole land of Egypt.



Vizier Aperel
of the
18th Dynasty
(after Joseph)

GEN 41: 37-46

- "I, Pharaoh, proclaim," he told Joseph, "that **without your approval** no one shall move hand or foot in all the land of Egypt."
- Pharaoh also **bestowed the name of Zaphnath-paneah** on Joseph ... (Gen 41:45)
- Pharaoh changed Joseph's name to **match the reason he was taking the office.** "The god speaks and he lives."

GEN 45:8

- Joseph many years later, would say to his brothers:
 - “So it was not really you but God who had me come here; and **he has made of me a father to Pharaoh, lord of all his household, and ruler over the whole land of Egypt.” (Gen 45:8).**
 - Father and Son relationship between Pharaoh and his Vizier.
 - Vizier is a **father** figure.

DAVIDIC OFFICE OF VIZIER

The Same office was brought
from Egypt
into the
Davidic Kingdom

(Gen 41 and Isaiah 22)

Bayith

Bayith is simply Hebrew for Vizier

SHEBNA AND ELIAKIM

Follow in Isaiah 22: 15-24



SHEBNA AND ELIAKIM

Follow in Isaiah 22: 15-24



- Isaiah records a controversy regarding **Shebna, a self-centered Vizier,**
- during the reign of **King of Judah, Hezekiah.** (late 8th Century BC)

SHEBNA AND ELIAKIM

- Quoting Isaiah, Chapter 22:
 - “Thus says the Lord, the GOD of hosts: Up, go to that official,
Shebna, master of the palace, (Bayith)
- ...The LORD shall hurl you down headlong, mortal man! ... you and the chariots you glory in, you disgrace to your master's house!
 - “I will thrust you from your office and pull you down from your station.”

SHEBNA AND ELIAKIM

- On that day I will summon my servant Eliakim, son of Hilkiah;
- I will clothe him with **your robe**, and gird him with your **sash**, and give over to him your authority.
- He shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

SHEBNA AND ELIAKIM

✦ I will place the key of the House of David
on his shoulder;

when he **opens**, no one shall shut

when he **shuts**, no one shall open.



JESUS

“A Son of David”

*... but how is he also
a King of Israel?”*



JESUS - A DAVIDIC KING

- If Jesus was a true Son of David - who would be a King he would sit on the throne of his father David.
 - As such, a first century Jew would **look** for **certain incidents** of a true Davidic King.
 - Jesus didn't need 12 ministers if he was just any king, but a Davidic King would have had Twelve including a **Vizier** (a Bayith) **chosen from among these 12**.

His ministers ...

- In those days he (Jesus) departed to the mountain to pray, and he spent the night in prayer to God. When day came, he called his disciples to himself, and from them he chose Twelve, whom he also named apostles:

Simon, whom he named Peter, and his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor. (Lk 6: 12-16)

...AND A VIZIER



- Matthew goes on to record the following in his 16th Chapter:
“Jesus said to them, "But who do you say that I am?"
- Simon Peter said in reply, "You are the Messiah, the Son of the living God."
- Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father.

SIMON BAR JONAH

- ✦ And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.
 - “ I will give you the keys to the kingdom of heaven.



Whatever you **bind** on earth shall be **bound** in heaven; and

whatever you **loose** on earth shall be **loosed** in heaven." (Mt 16:13-20)

Today, we still see a vizier in the **office of Papa - The Holy Father.**

PURPOSEFUL ACT

Bayith

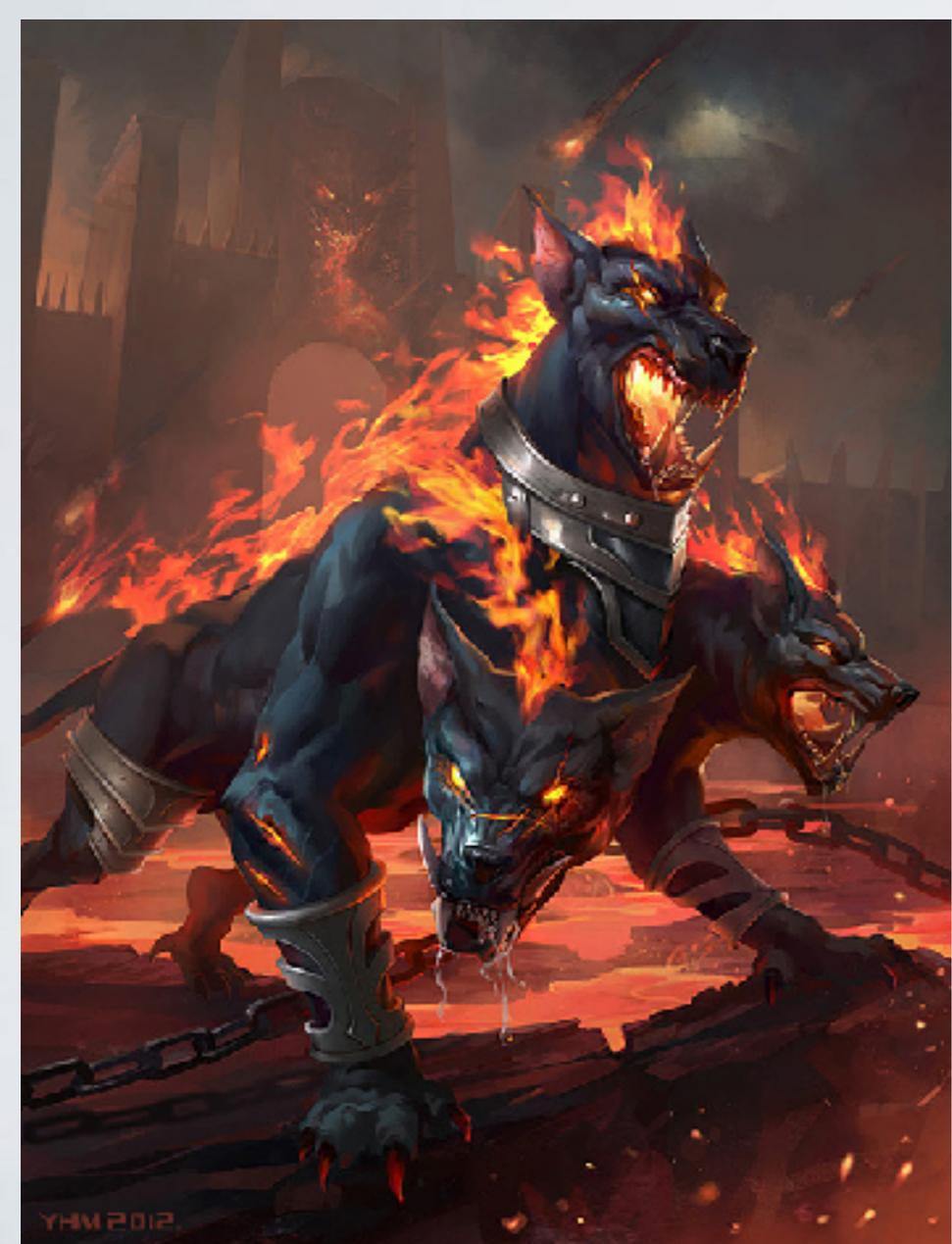
Jesus was purposefully revealing his
the one who **God would reveal** the **answer** to a
King's (this pharaoh's) question,
the one who Jesus **would change** his **name**,
the one who would have the symbols of power, the **keys**
to the kingdom, and **speak** for the King,
the one who could loose and bind and **not be**
overturned, by the *other* ministers,
the one who would **be** a **Father** to His church.

GATES OF NETHERWORLD

- The word used in the Greek Gospel of Matthew is **Hades**, the word for the abode of the dead in Greek mythology and in the Greek language. The abode of the dead in Greek and Roman mythology is **ruled by a whimsical god**, who **extracts punishment** from people based on how they lived.
- In **Greek mythology** - **Hades** is both the name of the god and the name of the place.
- In **Roman mythology** - **Pluto** rules Hades, because as the Romans adopted the Greek view, they only changed the name of the god.
 - **Hades is similar to what we would call Hell.**

GATES OF NETHERWORLD

- the god Hades employs a three headed dog with a serpent for a tail, **Cerberus** - known as the Hound of Hades. Cerberus has snakes that protrude from various other parts of his body.
- **Cerberus** guards the gates of the underworld - preventing the dead from leaving.
- Cerberus is mentioned in the 8th Century BC in **Homer's Iliad and Odyssey** - as the Hound of Hades.



GATES OF NETHERWORLD

- Jesus would - likely - have been speaking of **Sheol** - the Netherworld of the Jewish faith - not Hades.
 - *A divided Netherworld*
 - - one side called Paradise or the Bosom of Abraham, where there was peace and rest.
 - - the other side, a place of **suffering** often described in the Psalms as 'the pit' or 'prison.'
 - A place where debts were paid before being able to rest with forefathers.

GATES OF NETHERWORLD

- Jesus would - likely - have been speaking of **Sheol** - the Netherworld of the Jewish faith - not Hades.

- *A divided Netherworld*

- - one side, Abraham we cover the parable of Lazarus and the Rich Man More on Sheol when we cover the parable of Lazarus and the Rich Man rest.
- - the other side, a place of suffering often described in the Psalms as 'the pit' or 'prison.'
- A place where debts were paid before being able to rest with forefathers.

GATES OF NETHERWORLD

- If the emphasis was the 'pagan' Hades entrance being portrayed at Caesarea Philippi - then it would mean the very forces of Hell will not overcome his Church.
 - Pluto represents Satan.
- If the emphasis was a focus on the entrance to a Sheol of Jewish belief, then it would mean that those who die marked with the seal of his church, the saved, would not remain in a netherworld - and instead death would be conquered through the ministry of His Church.
 - Destined for eternal life, with God.



THE SIGN OF JONAH

Jesus changes the name of the Peter's father

COMPARE TWO PASSAGES

- Lets look again at **John 1:42*** and **Matthew 16:17***
- in John 1:42 - Jesus says: Simon son of Ἰωάννης (Iōannēs) John.
- in Matthew 16:17 - Jesus says: Simon bar-Jonah, (*Matthew preserves the Aramaic - son of Jonah.*)
 - Recall KJV contaminates this distinction by changing Jn 1:42 to say Simon, son of Jonah. Bad scholarship.

SIGN OF JONAH

- The KJV error might have been harmless, were it not for one key reason.
- The CONTEXT of Matthew's 16th chapter includes that “**this evil and unfaithful generation seeks a sign, but no sign will be given it except the sign of Jonah.”**
- the KJV translators made it *nearly* impossible for faithful Bible Christians to understand what Jesus was about to **prophecy** at Caesaria Philippi.

SIGN OF JONAH

- If Simon is now a rock, upon which He will build His church,
 - Simon has also been named as - the son of Jonah - necessarily an allegory from Jesus' own lips.
 - *Unless we are to suppose that Jesus made a mistake and forgot the real name of Simon Peter's father.*
 - *Any body here believe Jesus forgot?*
 - but who then is the Jonah of the 1st Century who will be the 'sign of Jonah'?
 - Is it Jesus?
 - Is it Simon Peter?
 - Is it both?

SIGN OF JONAH

What do most people think is the sign of Jonah?

- If you are like most Christians, the answer would be that Jonah spending three days in the stomach of a sea monster (whale) is an allegory of Jesus spending three days in the tomb. And, just as Jonah came out alive after three days, Jesus likewise would rise on the third day.
 - Looking again at Mt 16:4* - The sign has to be more.

SIGN OF JONAH

- **If** the Resurrection is the complete sign, why would Jesus curse an evil and unfaithful generation with a prophecy of his resurrection - the visible sign of salvation?
 - That would also be the description of a future **blessing** - not just a **curse**.
 - The complete sign has to do with the words **“this generation” and the consequence** of crucifying the Messiah - the Son of God.

The answer is contained in **Mt 12: 38-42***

The complete sign of Jonah!

SIGN OF JONAH

- There are two prongs to the story of Jonah - that Jesus reminds the listeners - that evil and unfaithful generation. Who are these evil and unfaithful ones?
 - Jesus is speaking to **Scribes** and **Pharisees** here in Mt 12. In Mt 16 it is Pharisees and **Sadducees**
 - This message is addressed to the interpreters of the law (**scribes**) the enforcers of the law (**Pharisees**) and the Priest clan of the time (**Sadducees**).
 - The sign is about **their** future.

SIGN OF JONAH

- **Two Prongs:**
 - **First** - **Jesus** like Jonah will produce the sign of rising after 3 days.
 - **Second** - **Simon Peter**, the spiritual son of Jesus, **Simon bar-Jonah**, like Jonah will go to the Ninevah of his day - and preach there and seek the conversion of Ninevah.
 - **Where is the Ninevah of the first century?**



- **Rome**

- But, there is more

SIGN OF JONAH

- Remember Jonah's reluctance to go to Ninevah to preach? Jonah was a prophet from the North.
- Jonah feared that if he preached in Ninevah - Assyria *might convert or repent* and that God would stay His hand at destroying Assyria.
- If Assyria survived, Jonah then feared she would return to her old ways, attack Israel (the 10 Northern Tribes) and the Northern Kingdom - ***his homeland - would be destroyed.***

SIGN OF JONAH

- History records that Jonah was successful in Ninevah and that Assyria repented.
 - 40 years later, Assyria returned to its old ways and attacked Israel, the 10 Tribes of the Northern Kingdom,
 - and just as Jonah feared - the Assyrians destroyed Israel, killed many of the people and exiled the rest.

SIGN OF JONAH

- Jesus was speaking around 30-33 AD
 - What happened in **70 AD**, within one generation after **Peter** had gone to Rome and martyred, and 40 years after **Jesus'** resurrection?
 - **The Temple was destroyed!** Over a million Jews were killed, the Priesthood became extinct. All over a period of 3-1/2 yrs.
 - An that evil generation saw it, just as Jesus prophesied. (Mt 24:2,34)*



SIGN OF JONAH

- Jesus was speaking around 30-33 AD
 - What happened in **70 AD**, within one generation after **Peter** had gone to Rome and martyred, and 40 years after **Jesus'** resurrection?
 - **The Temple was destroyed!** Over a million Jews were killed, the Priesthood became extinct. All over a period of 3-1/2 yrs.
 - An that evil generation saw it, just as Jesus prophesied. (Mt 24:2,34)*



SIGN OF JONAH

- Daniel prophesied this cryptically:
 - **Dan 7: 23-27**
 - Rome the fourth beast will control the earth, and Rome will oppress the Holy Ones of the Most High - who will be handed over to Rome after a year, two years and a half-year (3-1/2)
 - Rome will siege Jerusalem but ultimately will lose its dominion, and be replaced with a Kingdom that will be everlasting.

SIGN OF JONAH

- Daniel foretells that the everlasting kingdom of the Holy people of God will defeat Rome.
- The Kingdom that is everlasting is none other than the Kingdom of Heaven, the keys for which are held by Simon Peter.
 - Simon has to go to Rome.
 - St Paul is also told by Jesus that Paul must go to Rome. (Acts 23:11)
 - *Both Apostles understand what Daniel foretold!*

PASSION PREDICTION

Mt 16:21-23



- Now Jesus is emphasizing the first prong of the sign of Jonah. Three days in the Tomb and then Rise again!
- He will inform Simon Peter more clearly of the second prong - when He rehabilitates Peter in John 21:15-19

PASSION PREDICTION

- Jesus will take the curse upon Himself for the unfaithfulness of the people. Peter doesn't fully understand yet. Wouldn't we also want to protect Jesus if possible?
- Notice the nature of the Spiritual War. Jesus sees Satan coming to tempt Him again, to avoid the cross. Peter's mouth moves, but it is Satan who speaks.

cf. Mt 4: 8-10*

PASSION PREDICTION

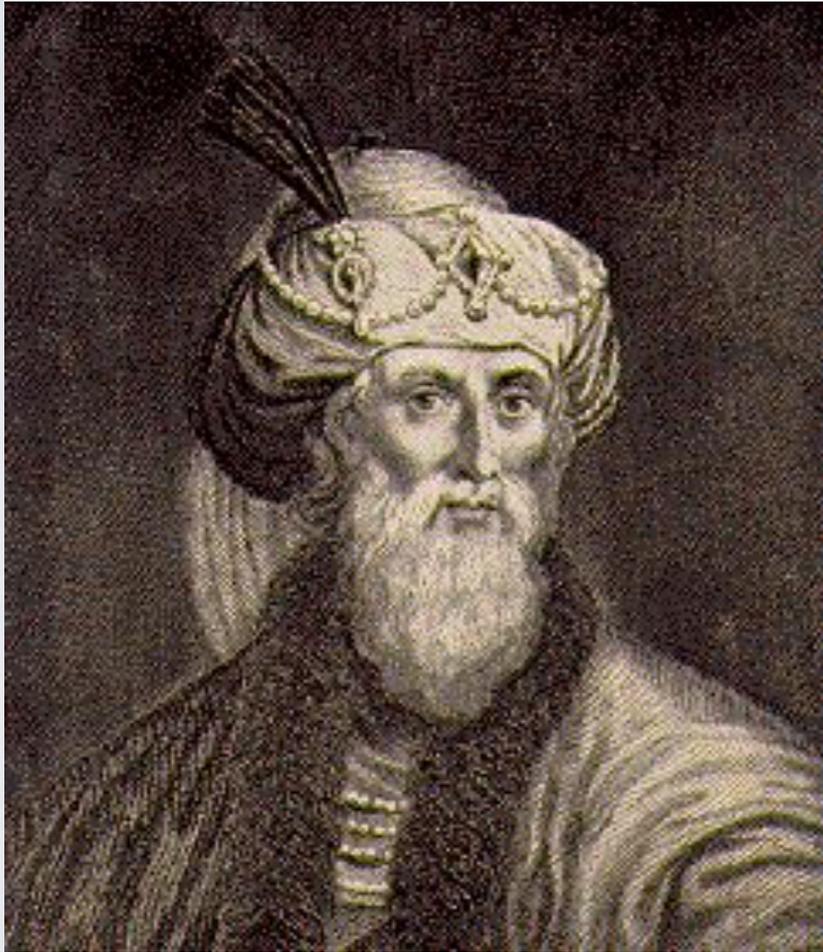
- Notice that Simon Peter exemplifies an important understanding regarding the Infallibility of the Papacy.
 - **When Simon speaks as a man** - relying on his human nature - he can be wrong and later when he denies Christ - he will sin like all of us do.
 - **When Simon speaks as an instrument of Divine Will**, as he does when he confesses Christ in the preceding passage, he cannot be wrong - because his inspiration comes from the Father.
 - Infallibility - only when *ex cathedra*. (Mt 23:2)

PASSION PREDICTION

- But Jerusalem will also bear the curse of not being faithful to God.
- *That is why Jesus cried over Jerusalem, knowing what would happen. He lamented her fate on Palm Sunday.*
Lk 19: 41-44*
- Some see Rome as the instrument of the first century Jerusalem curse, as described in
Dt 28: 49-53; 56-57*

JOSEPHUS ACCOUNT

- The Siege of Jerusalem in 70 AD, as recorded by Flavius Josephus



- First century Historian
- After surrendering to Roman forces, became a friend of Titus, served as his translator during the siege - and recorded the city's destruction as a near eye witness.
- He saw the Temple's destruction after the 3-1/2 year siege.

JOSEPHUS ACCOUNT

- The Siege of Jerusalem in 70 AD, as recorded by Flavius Josephus:

Throughout the city people were dying of hunger in large numbers, and enduring unspeakable sufferings. In every house the merest hint of food sparked violence, and close relatives fell to blows, snatching from one another the pitiful supports of life. No respect was paid even to the dying; the ruffians [anti-Roman zealots] searched them, in case they were concealing food somewhere in their clothes, or just pretending to be near death.

JOSEPHUS ACCOUNT

Gaping with hunger, like mad dogs, lawless gangs went staggering and reeling through the streets, battering upon the doors like drunkards, and so bewildered that they broke into the same house two or three times in an hour. Need drove the starving to gnaw at anything.

Refuse which even animals would reject was collected and turned into food. In the end they were eating belts and shoes, and the leather stripped off their shields. Tufts of withered grass were devoured, and sold in little bundles for four drachmas.

JOSEPHUS ACCOUNT

But why dwell on the commonplace rubbish which the starving were driven to feed upon, given that what I have to recount is an act unparalleled in the history of either the Greeks or the barbarians, and as horrible to relate as it is incredible to hear?

For my part I should gladly have omitted this tragedy, lest I should be suspected of monstrous fabrication. But there were many witnesses of it among my contemporaries; and besides, I should do poor service to my country if I were to suppress the agonies she went through.

JOSEPHUS ACCOUNT

Among the residents of the region beyond Jordan was a woman called Mary, daughter of Eleazar, of the village of Bethzuba.

She was well off, and of good family, and had fled to Jerusalem with her relatives, where she became involved with the siege.

Most of the property she had packed up and brought with her from Peraea had been plundered by the tyrants, and the rest of her treasure, together with such foods as she had been able to procure, was being carried by their henchmen in their daily raids.

JOSEPHUS ACCOUNT

In her bitter resentment the poor woman cursed and abused these extortioners, and this incensed them against her. However, no one put her to death either from exasperation or pity.

She grew weary of trying to find food for her kinsfolk. In any case, it was by now impossible to get any, wherever you tried. Famine gnawed at her vitals, and the fire of rage was ever fiercer than famine.

So, driven by fury and want, she committed a crime against nature.

JOSEPHUS ACCOUNT

Seizing her child, an infant at the breast, she cried,

"My poor baby, why should I keep you alive in this world of war and famine? Even if we live till the Romans come, they will make slaves of us; and anyway, hunger will get us before slavery does; and the rebels are crueller than both. Come, be food for me, and an avenging fury to the rebels, and a tale of cold horror to the world to complete the monstrous agony of the Jews."

With these words she killed her son, roasted the body, swallowed half of it, and stored the rest in a safe place.

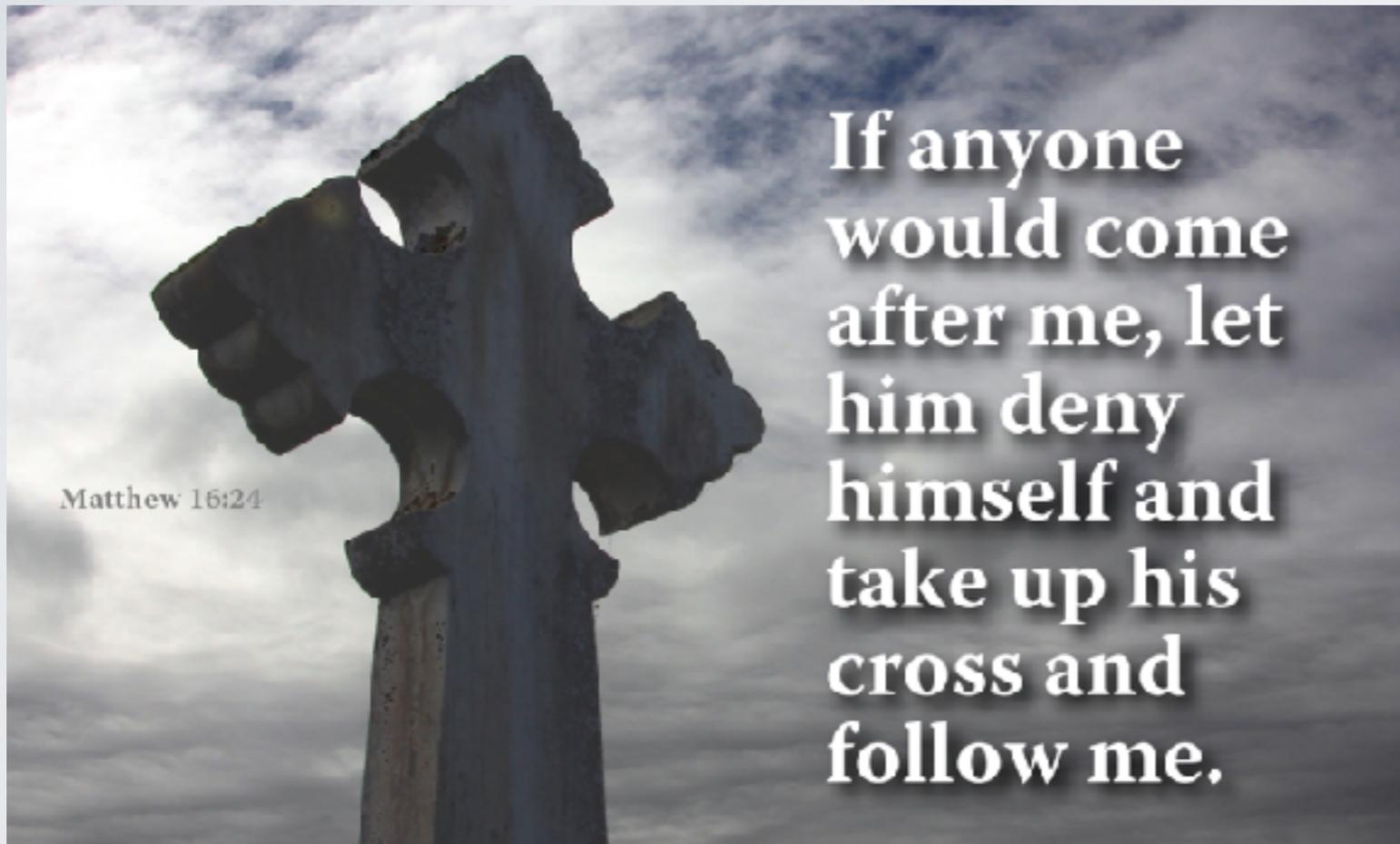
JOSEPHUS ACCOUNT

But the rebels were on her at once, smelling roasted meat, and threatening to kill her instantly if she did not produce it.

She assured them she had saved them a share, and revealed the remains of her child. Seized with horror and stupefaction, they stood paralyzed at the sight.

... and Josephus goes on. **Luke 23:28-30***

CONDITIONS DISCIPLESHIP



If anyone
would come
after me, let
him deny
himself and
take up his
cross and
follow me.

Matthew 16:24

Mt 16: 24-28

- Recall Mt 10:37-39*
- Lose/Keep Life
- Son of Man repayment
- Son of Man coming in glory

CONDITIONS DISCIPLESHIP

- **Context:**
 - Jesus announces He will suffer greatly and be killed.
 - Preventing this death would be the work of Satan.
 - Disciples must also be able to withstand fear of death. What kind of death?
 - Even Crucifixion if called to it.
 - How does St Peter die?



- St Peter is crucified upside down around 65AD, in Rome under Emperor Nero.
- Buried in Vatican Hill
- St Peter's main altar is over his tomb

Caravaggio - 1601
Santa Maria del Popolo

CONDITIONS DISCIPLESHIP

- “Whoever wishes to come after me, must deny himself ...”
- Notice, says *St John Chrysostom* - that Our Lord does not compel anyone to follow Him.
- Following Jesus is an act of our own choice.
 - Jesus does not compel following, but reserves for Himself the conditions associated with following Him. Those conditions: *Pick up your cross, Deny yourself,* and *follow Him* are not subject to negotiation.

CONDITIONS DISCIPLESHIP

- “Whoever wishes to come after me, must deny himself ...”
- Don’t cling to your desires and will, instead seek to do His will.
 - Mt 7:21-23 “Not every one who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, Lord ... And then will I declare to them, ‘I never knew you; depart from me, you evildoers.’”

CONDITIONS DISCIPLESHIP

- “Whoever wishes to come after me, *must deny himself ...*”
- St John Chrysostom in Homily LV on Matthew says:
 - “And He said not, “Let him deny,” but “**Let him renounce himself;**” even by this small addition intimating again, how very far it goes. For this latter is more than the former.”
 - (The Greek emphasizes a more permanent action - renouncing oneself being the real intent of Jesus’ words).

CONDITIONS DISCIPLESHIP

- “... Take up his cross and follow me.”
- Don't cling to life, deny yourself - even unto death.
 - **John 12: 25-26** - He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also.

CONDITIONS DISCIPLESHIP

- “... Take up his cross and follow me.”
 - **Mt 26:73-74** - After a little while the bystanders came up and said to Peter, “**Certainly you are also one of them, for your accent betrays you.**” Then he began to invoke a curse on himself and to swear, “I do not know the man.” And immediately the cock crowed.

CONDITIONS DISCIPLESHIP

- “... Take up his cross and follow me.”
 - **Mt 5: 10** - Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.



CONDITIONS DISCIPLESHIP

- “For whoever wishes to save his life will lose it, but whoever loses his life for my sake, will find it”



- What does this all mean?
 - For sure, it means making your desires subservient to God's will. Submission.
 - It also implies the *proper* response to the call to **martyrdom**.

CONDITIONS DISCIPLESHIP

What **Sacrament** exemplifies **martyrdom**, and
strenghtens the **will** to accept death for the
sake of the kingdom?

CONDITIONS DISCIPLESHIP



Confirmation

Laying of Hands and anointing with oil

Done prior to offering an animal for a sacrifice
(cf. Romans 8: 35-36*)

CONDITIONS DISCIPLESHIP

- “What can one give in exchange for his life?”
- Ps 49: 1-10* RSV-CE

1 Hear this, all peoples!

Give ear, all inhabitants of the world,

2 both low and high,

rich and poor together!

CONDITIONS DISCIPLESHIP

3 My mouth shall speak wisdom;
the meditation of my heart shall be
understanding.

4 I will incline my ear to a proverb;
I will solve my riddle to the music of the lyre.

5 Why should I fear in times of trouble,
when the iniquity of my persecutors
surrounds me,

CONDITIONS DISCIPLESHIP

6 men who trust in their wealth
and boast of the abundance of their riches?

7 Truly no man can ransom himself,
or give to God the price of his life,

CONDITIONS DISCIPLESHIP

8 for the ransom of his life is costly,
and can never suffice,

9 that he should continue to live on for ever,
and never see the Pit.

10 Yea, he shall see that even the wise die,
the fool and the stupid alike must perish
and leave their wealth to others.

JUDGMENT

- “For the Son of Man will come with his angels in his Father’s glory, and then he will repay everyone according to his conduct.” Matthew 16:27



- What does this mean to you?
- How are you going to be judged by Our Lord?

GOOD WORKS

- Mt 10:33*
 - There are consequences to denying Christ, when he comes to judge. What you did or failed to do will matter.
- Romans 2:5-6, 10*
 - Eternal life to those who ... persevere in good works. And that will be how God judges.

GOOD WORKS

- Rev 20: 12-15*
 - At the final judgment the Book of Life will opened and we will be judged by what is written in the scrolls. Each judged according to their deeds.
- Rev 22:12-13*
 - Jesus will come at the end of time, and give to each according to his deeds.

GOOD WORKS

- Psalm 11:7
 - The LORD is just and loves just deeds; **the upright shall see his face.**
- Heb 11:14
 - **Strive for** peace with all men, and for **that holiness without which no one will see the Lord.**

GOOD WORKS

- Psalm 62:12-13

- One thing God has said; two things I have heard:
Power belongs to God; and so too Lord, does kindness,
And you render to each of us according to our deeds.

- Prov 24:12

- If you say, “I know not this man!” does not he who tests hearts perceive it? He who guards your life knows it, and he will repay each one according to his deeds.

GOOD WORKS

- Eccl 12:13-14

- ... Fear God and keep his commandments, for this is man's all; because God will bring to judgment every work, with all its hidden qualities, whether good or bad all its hidden qualities, whether good or bad.

- Sir 11:26

- For it is easy with the LORD on the day of death to repay man according to his deeds.

GOOD WORKS

- Sir 16:12-14
 - Great as his mercy is his punishment; he judges men, each according to his deeds. A criminal does not escape with his plunder; a just man's hope God does not leave unfulfilled.
 - Whoever does good has his reward, which each receives according to his deeds.

GOOD WORKS

- **Sir 35:22**
 - ... he **[God]** requites **[responds to]** mankind according to its deeds, and **repays men according to their thoughts;**
- **Isaiah 3:11**
 - **Woe to the wicked man!** All goes ill, with the work of his hands he will be repaid.

GOOD WORKS

- **Jeremiah 17:10**
 - I, the LORD, alone **probe the mind** and **test the heart**, to reward everyone according to his ways, according to the **merit of his deeds**.
- **Ezekiel 24:14**
 - I, the LORD, have spoken; ... **I will not have pity nor repent**. By your conduct and your deeds you shall be judged, says the Lord GOD.

GOOD WORKS

- **Matthew 5:16**

- Just so, your light must shine before others, that **they may see your good deeds** and glorify your heavenly Father.

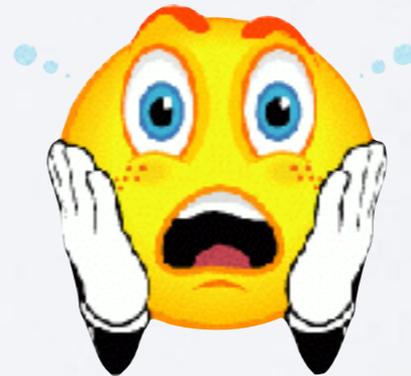
- **Mt 6:1**

- (But) take care not to perform righteous deeds in order that people may see them; otherwise, you will have **no recompense** from your heavenly Father.

GOOD WORKS

- **John 5:28-29**
 - “Do not be amazed at this, because the hour is coming in which **all who are in the tombs will hear his voice and will come out,** those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation.”

- **Jesus said this.**



QUALITY OF DEEDS

- **Wisdom of Solomon 8:7**
 - Or if one loves justice, the *fruits of her works are virtues*;

For she teaches **moderation and prudence, justice and fortitude**, and nothing in life is more useful for men than these.

- These are the **Cardinal Virtues**.

QUALITY OF DEEDS



Temperance



Prudence



Fortitude



Justice

QUALITY OF DEEDS

- **Matthew 25: 31-46**
 - How Jesus will separate at Judgment:
 - **Sheep and Goats**
 - **Love of Neighbor** - feed the hungry, give drink to the thirsty, welcome strangers, clothe the naked, care for the sick, and visit the imprisoned. (*bury the dead and care for our common home**)
 - **Common element** - care for the marginalized. Corporal works of mercy. (*eight**)

QUALITY OF DEEDS

- **Spiritual Works of Mercy** (*eight**)
 - Also related to **Love of Neighbor**
 - Instruct the ignorant, counsel the doubtful, admonish the sinner, patiently bear those who wrong us, forgive offenses, console the afflicted, pray for the living and the dead. (*care for our common home.**)
- Not doing the corporal and spiritual works of mercy are sins of omission. The failure to love is a sin.

WHAT ABOUT FAITH?



Father Abraham

- Is Faith necessary? ... or are we judged by our works alone?
- In the Old Testament passages we quoted, who is God speaking to?
- Israelites - who believed in the true God. They had the true faith already.

FAITH IS NECESSARY

- Rom 3:28-30
 - For we consider that a person is justified by faith apart from works of the law.
 - Does God belong to Jews alone? Does he not belong to Gentiles, too? Yes, also to Gentiles,
 - for God is one and will justify the circumcised on the basis of faith, and the uncircumcised through faith.

FAITH IS NECESSARY

- **Romans 2:13-16**
 - **[Jewish standard]** For it is not those who hear the law who are just in the sight of God; rather, **those who observe the law will be justified.**
 - For when the **Gentiles** who do not have the law by nature **observe the prescriptions of the law, they are a law for themselves** even though they do not have the law.

FAITH IS NECESSARY

- Romans 2:13-17
 - *continuing:*
 - [Gentiles] - They show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them on the day when, *according to my gospel*, God will judge people's hidden works through Christ Jesus.

FAITH IS NECESSARY



- John 14: 6
- “I am the Way and the Truth and the Life. *No One comes to the Father, except through me.*”
- St Paul is not creating an exception for other religions or other ways to come to the Father. *Jesus remains The Way - per the Gospel he preaches.*

BOTH ARE NECESSARY

- Romans 4:1-3
 - What then can we say that Abraham found, our ancestor according to the flesh? Indeed, if Abraham was justified on the basis of his works, he has reason to boast; but this was not so in the sight of God.
 - For what does the scripture say? “Abraham believed God, and it was credited to him as righteousness.”

BOTH ARE NECESSARY

- James 2:21-24
 - Was not Abraham our father justified by works when he offered his son Isaac upon the altar?
 - You see that faith was active along with his works, and faith was completed by his works. Thus the scripture was fulfilled that says: “Abraham believed God, and it was credited to him as righteousness...”
 - ... See how a person is justified by works and not by faith alone.” (cf. Lk 10:25-37 Good Samaritan)

THEOLOGICAL VIRTUES

- **Rom 13:8-10** - Owe nothing to one another except **LOVE**....
- **1 Cor 13:2, 13** – **LOVE** greater than **faith** ... **hope** remains
- **Eph 6:23** Peace be to the brothers, and **love** with **faith**, from God the Father and the Lord Jesus Christ

THEOLOGICAL VIRTUES

- **Col 1:4-5** for we have heard of your **faith** in Christ Jesus and the **love** that you have for all the holy ones because of the **hope** reserved for you in heaven. Of this you have already heard through the word of truth, the gospel
- **1 Thess 1:2-3** We give thanks to God always for all of you, remembering you in our prayers, unceasingly calling to mind your work of **faith** and labor of **love** and endurance in **hope** of our Lord Jesus Christ,

THEOLOGICAL VIRTUES

- **1 Thess 3:6-7** But just now Timothy has returned to us from you, bringing us the good news of your **faith** and **love**, and that you always think kindly of us and long to see us as we long to see you.
- **1 Thess 5:8** But since we are of the day, let us be sober, putting on the breastplate of **faith** and **love** and the helmet that is **hope** for salvation.

THEOLOGICAL VIRTUES

- **1 Tim 1:4** Indeed, the grace of our Lord has been abundant, along with the **faith** and **love** that are in Christ Jesus.
- **2 Tim 1:13** Take as your norm the sound words that you heard from me, in the **faith** and **love** that are in Christ Jesus

THEOLOGICAL VIRTUES

- **Titus 2:2** that older men should be temperate, dignified, self-controlled, sound in **faith, love,** and endurance.
- **Philemon 5** I give thanks to my God always, remembering you in my prayers, as I hear of the **love** and the **faith** you have in the Lord Jesus and for all the holy ones,

ORDINATION

- Words of ordination spoken by the Bishop as he presents the new Deacon with a copy of the Book of the Gospels:
- “Believe what you read, Teach what you believe, and Practice what you teach.”



