



# HOLY WEEK THURSDAY

CONTINUED

# UPPER ROOM DISCOURSE



# JESUS + DISCOURSE

- In John Chapter 14 we follow Jesus' and the Apostles and the discourses that take place in the Upper Room
  - John 14:31 - ends with "Get up, let us go."  
Jesus and the Apostles leave the Upper Room.
- What then follows after this command is contained in John Chapters 15, 16 and 17. This final discourse occurs *after leaving the Upper Room but before crossing the Kidron valley* likely in route to the Mount of Olives, where Jesus would ultimately be arrested. (cf. Jn 18:1).

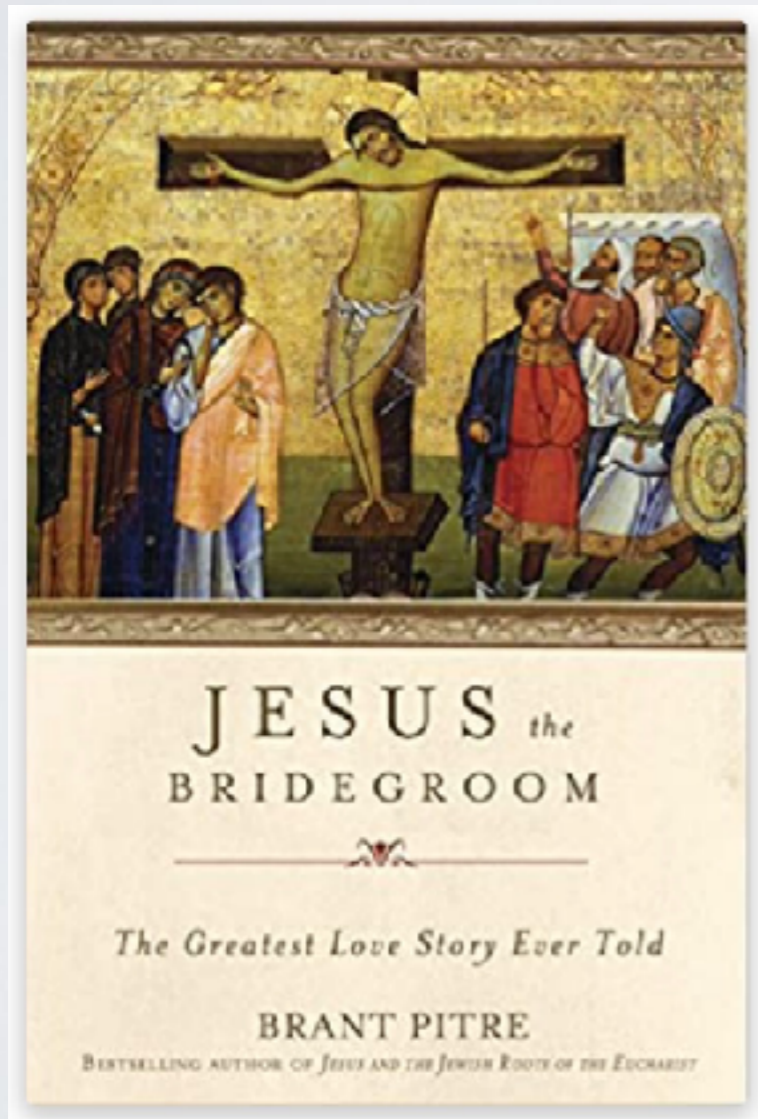
# CHAPTER 14

- Several themes in John Chapter 14.
  - Jesus will be going to prepare a place for the Apostles.
  - ★ Jesus is the Way, the Truth and the Life
    - The Apostles will do greater works than Jesus
    - The Advocate - the promise of the Holy Spirit
    - The Father is greater than I

# FAITH

- After announcing Peter's betrayal, one can only imagine the affliction and troubled mood **of the other Ten.**
  - *If Peter, the most resolute among us will betray Him - what will become of us!*
- Greek and Latin Fathers in the first Three Centuries often began their reflections on the **Passion of Jesus** by quoting Jesus words - particularly with **reference to the violent persecutions of the time:**
  - **“Let not your hearts be troubled ... have faith in Jesus.”** Jn 13:1 cf. St John Chrysostom

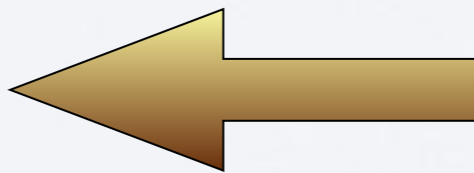
# PREPARING A PLACE



- Read John 14: 1-5\* - Preparation of a place

**The overlay of a marital theme.**

- *For a more thorough reflection - consider Brant Pitre's book*



# PREPARING A PLACE

- After the Father of the Bride and the Father of the Groom had agreed on a price - the **Bride was approached to drink a cup of wine**, signifying her acceptance to marriage. **She also had to consent.**
  - **This was unique to the Israelite tradition.**  
*In other surrounding traditions the marriage was arranged and the bride simply accepted the result.*
  - In both cases, a **etrothal** period followed.
- A **etrothal** - sealed the commitment between future bridegroom and bride.

# PREPARING A PLACE



- We would expect to see **consent by a bride found in the Old Testament** as well. **We do.**
- **Rebecca**, for example, was asked if she agreed to go back with Abraham's servant to marry Abraham's son, **Isaac.**
- She went willingly  
(**Genesis 24:57–59**).



# PREPARING A PLACE



- By analogy, if we are called to be the Bride of Christ as individuals - **our proper consent is necessary.**
  - God will never force us to accept Him, though He wills that we might.
- Hence, we have **freedom of will** - to accept - or to say from this **cup** I will **NOT** drink.

# PREPARING A PLACE

- The betrothal was a **time of preparation**.
  - The bridegroom would go back to his father's insula to **build a home for the couple**.
  - The bride would also prepare for the wedding and *her arrival on her wedding day* - This was also a great time for the community to reflect on the **much anticipated gathering of the bride. (kallah)**
- “For the wedding of the Lamb has come, and His bride has made herself ready. ... Blessed are those who are invited to the wedding supper of the Lamb!”  
(Revelation 19:7, 9)

# PREPARING A PLACE

- The Jewish wedding was particularly different as well, for it was the creation of a **covenant**.
  - Not only a **covenant between persons**;
  - But a **covenant with God**, who joined the couple.  
The priest/rabbi role was that of *representing* God.
- **Genesis 1:27-28\*** - A man and woman were created in His divine image.
  - **A creator God's first commandment? - CREATE.**  
**Be fertile and multiply; fill the Earth and subdue it!**

# PREPARING A PLACE

- Genesis 2: 21-25\* - A new family
  - Woman and Man - compatible in **essence** and in **flesh** were **made for each other**.
  - It was not good for man to be alone - he needed a partner. **Ibid 2:18**
    - A man must **leave** his father and mother,
    - **cleave** to his wife,
    - and the two become **echad**.

# PREPARING A PLACE

- **ECHAD** - is the Hebrew word for **ONE**.
    - Two people on a wedding day become **one**.
    - If that relationship is fertile, **soon ECHAD is defined with another - a Third, who as a family are still ONE.**
  - Many theologians see in **this first covenant** between Man and Woman as a **creative fertile image of the Trinity.**
- The analogy between the **Father** and the **Son's love** lacking nothing, such that the **Holy Spirit** is seen as the **personification of that love** - can be contemplated within the image of a **covenant marriage.**

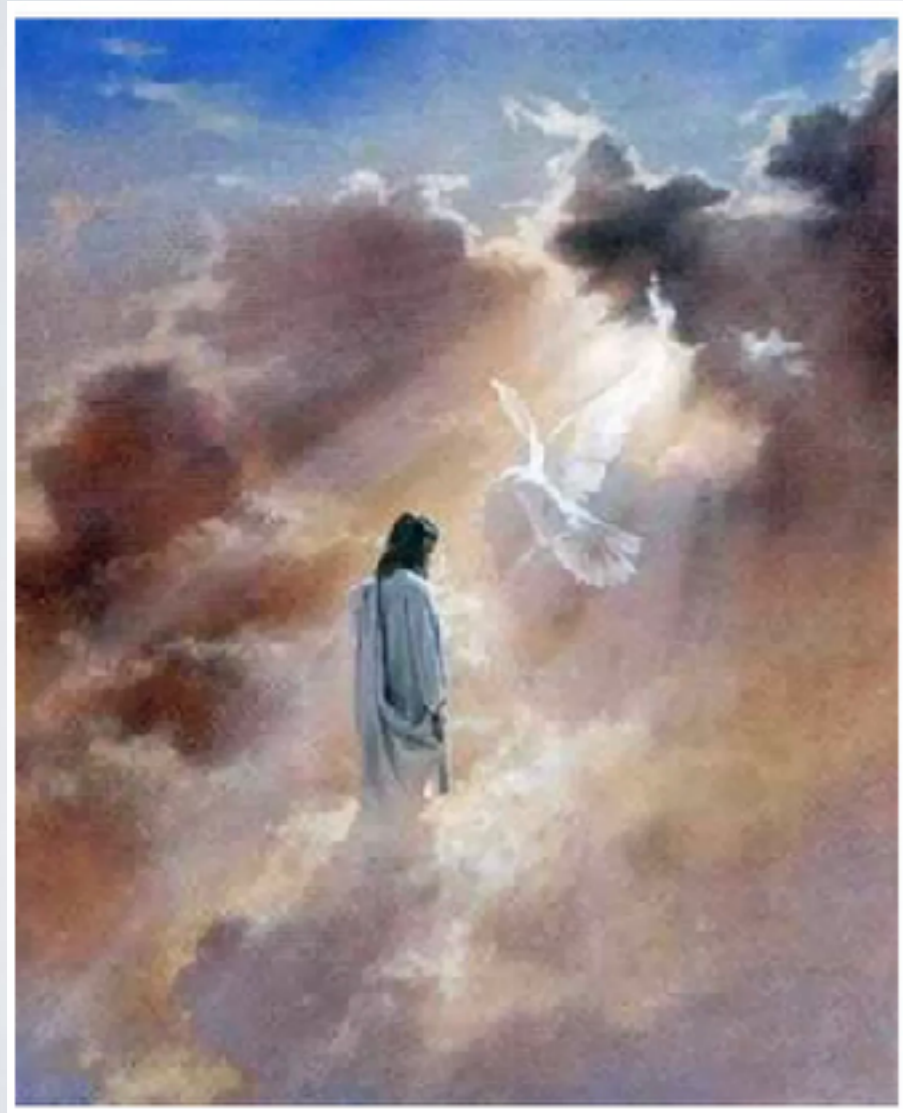
# PREPARING A PLACE

- One can see why God is invested in a proper marital covenant, where the love is consensual, deep and committed for the lifetime of the couple.
  - Therefore, In the Jewish tradition one would be hard pressed to find an occasion more joyous than that of a Jewish wedding.
  - In Hebrew, it's called a **simcha** (a joyous occasion).
- Restoration of Jerusalem - “Yet in the towns of Judah and the streets of Jerusalem that are deserted, inhabited by neither people nor animals, there will be heard once more the sounds of joy and gladness, the voices of bride and bridegroom.” (Jeremiah 33:10–11)

# PREPARING A PLACE

- .... but first, ... the bridegroom must prepare a place.
  - Recall that God prepared a place, a garden before He introduced man to the covenant of marriage.
- Jesus explains: “In my Father’s house there are many mansions. If there were not ... how could I prepare a place for you. Jn 14:2
  - Here, we hear from the Son, that it is the Father’s will that we live in the **insula** of the Father. (heaven) forever!

# PREPARING A PLACE

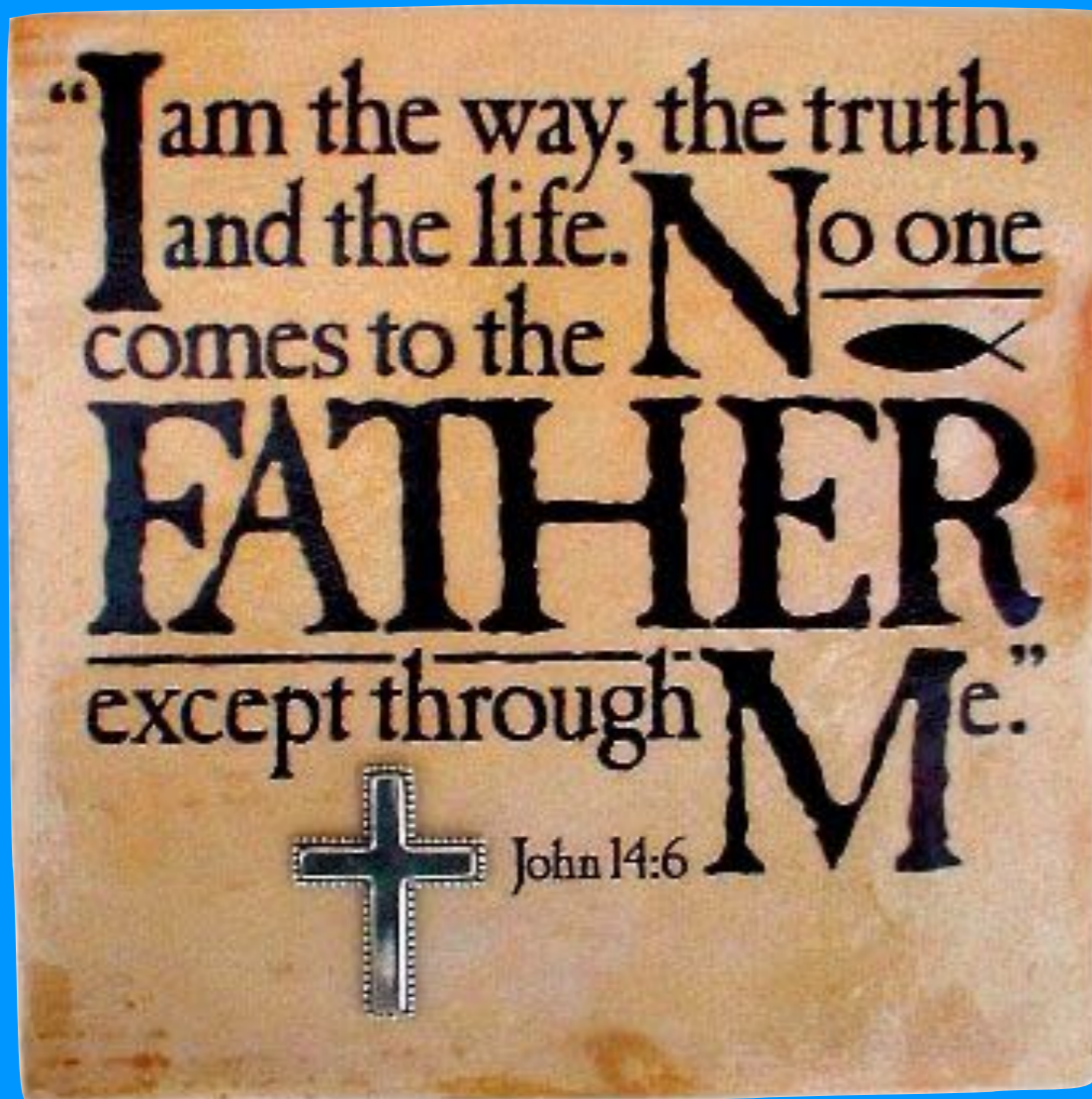


- And to come back for the Bride, Jesus makes the promise of a Second Coming - His return.
  - “I will come back again, and take you to myself, so that where I am - you may also be.”
- This is our ultimate destiny. To be with Christ in heaven.
  - *Clearly and unambiguously promised by Our Lord.*



# PREPARING A PLACE

- Jesus here, referred to his second coming (Parousia) at the end of the world. (cf. **1 Cor 4:4-5\***; **1 Thess 4:16–18\***; and 1 Jn 2:28).
  - So also His meeting with **each soul** after death:
  - Christ has prepared a heavenly dwelling place through his work of redemption.
- Therefore, his words can be regarded as being addressed **not only to the Twelve but also to everyone who believes in Him** over the course of the centuries.



- “I AM the Way, the Truth and the Life”
- I am in the Father and the Father is in Me.

**Jn 14:6-14.**

# WAY - TRUTH - LIFE

- Thomas, here not doubting, but rather seeking to know more asks:
- Since we do not know where You are going, how can we know the way?
  - I am the Way - in fact the *only path*
  - I am the Truth - if the *Devil is a liar* from the beginning, then have faith in me, for *I speak truth*
  - I am the Life - in fact, apart from Jesus, we do not have *life eternal*, the kind He seeks to provide. (Jn 14:6).

# JESUS & THE FATHER

## Arian Heresy

- “No one comes to the Father except through me” - was often used by Arian Heretics (Fr Arius et al), as a proof text that Jesus was a created being. Jn 14:6
- *If Jesus was the same as the Father, then why would a person destined for Eternal life have to come to the Father, after coming to Jesus who is God.*

# Jesus & the Arian Heresy

## Arian Heresy

### **John 14:28**

“You would rejoice that I am going to the Father; for the **Father is greater than I.**”

### **John 14:6**

Jesus says: “No one **comes to the Father,** except through me”

### **John 17:1-25**

**Jesus prays to the Father** that we may all be one.

# Jesus & the Arian Heresy

## Arian Heresy

### John 14:16-17

“And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of Truth, ...”

### John 14:26

“The Advocate, the holy Spirit that the Father will send in my name, he will teach you everything and remind you of everything I have told you.”

### Acts 2:32-33

God raised this Jesus, of this we are all witnesses. Exalted at the right hand of God, he received the promise of the Holy Spirit from the Father and poured it forth, as you see and hear.

# Jesus & the Arian Heresy

## Arian Heresy

### Matthew 26:39

He advanced a little and fell prostrate in prayer saying, “My Father, if it is possible, let this cup pass from me; **yet not as I will but as you will.**”

### Acts 7:56

Stephen as he was martyred saw “the **glory of God and Jesus standing at the right hand of God**, and he said ‘Behold, I see the heavens opened and the Son of Man standing at the right hand of the Father.’”

# Jesus & the Arian Heresy

## Arian Heresy

### Mark 13:32

“But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father.”

### Col 1:15-18

Themes: image of the invisible God; firstborn of all creation in Him were created all things; He is before all things... He is the head of the church which is his body; He is the beginning, the firstborn of the dead.



# Jesus & the Arian Heresy

## Arian Heresy

### Phil 2:6-11

Themes: though he is in the form of God did not regard equality with God something to be grasped;

because he emptied himself and died on a cross, God greatly exalted Him; and

bestowed on him the name that is above every name; every tongue confess that Jesus is Lord to the glory of God the Father.

# Jesus & the Arian Heresy

## Arian Heresy

### Gal 1:1-5

... Paul an apostle not from human beings nor through a human being but **through Jesus Christ and God the Father**, who raised him from the dead, ...grace to you and peace **from God our Father and the Lord Jesus Christ**, who gave himself for our sins that he might rescue us from the present evil age in accord with the **will of our God and Father ...**

# Jesus & the Arian Heresy

## Arian Heresy

### Heb 1:1-5

Theme: Jesus is above the angels and is the son who sits at the right hand of the Majesty on high.

### John 5:19

because he called God his own father, making himself equal to God.

### John 20:17

Jesus said, "Do not hold on to me, for I have not yet returned to the **Father**. Go instead to my brothers and tell them, 'I am returning to my **Father** and your **Father**, to my **God** and your **God**.'"

# Jesus & the Arian Heresy

## Arian Heresy

### **Rev 1:1**

The revelation of Jesus Christ, which God gave to him, to show his servants what must happen soon.

### **Rev 3:2**

*(Jesus to the church in Sardis)* Be watchful and strengthen what is left, which is going to die, for I have not found your works complete in the sight of my God.

### **Rev 3:12**

*(Jesus to the church in Philadelphia)* ... in the temple of my God ... the name of my God ... the name of the city of my God, the New Jerusalem ...

# Jesus & the Arian Heresy

## TRADITION

- **John 10:30** The **Father** and **I** are **one**.
  - \* *(still could be thought as Arian, in that likewise a man and wife become one, and yet are not the same).*
- **John 8:58-59** Amen I say to you, before Abraham came to be, **I AM**.
  - \* *(still could be thought as Arian, in that Christ was created first – yet, I AM is the name YHWH, by which the God of Abraham, Isaac and Jacob is revealed, and in that sense non-Arian)*
- **John All the I AMs - ie. I AM** the Way, and the Truth and the Life.
  - \* *(simply ignored as similes)*

# Jesus & the Arian Heresy

## TRADITION

- **Mt 28:19** ... baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.
  - \* *(still Arianism, if a begotten Son is not eternal as the Father)*
- **John 1** In the beginning was the Word, and the Word was with God, and the Word was God.
  - \* *(still could be consistent with Arianism. Beginning = Genesis, and hence the Word was simply created before the rest of creation in Genesis)*

# Jesus & the Arian Heresy

## TRADITION

- There is man made tradition and Apostolic Tradition
- Man made tradition does not need to offend the Scriptures, in fact Liturgy and Sacramental theology rely heavily on a combination of Apostolic and Church tradition as expounded by the Church.
- The *Church tradition* of passing on Apostolic commands is also known as **Sacred Tradition.**

# Jesus & the Arian Heresy

## TRADITION

- Jesus condemned man made traditions that went contrary to the Law (the Word of God).  
ie. - Qorban (Mk 7: 1-13\*)
- The Apostles preached a reliance of Apostolic Tradition and that Truth - that could not be inconsistent with Jesus testimony that He is Truth.  
(Jn 14:6)



# Jesus & the Arian Heresy

## TRADITION

- **1 Cor 11:2**  
I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you.
- **2 Thess 2:15**  
So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter.

# Jesus & the Arian Heresy

## TRADITION

- **2 Thess 3:6**  
Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us
- **Col 2:8 - *A warning***  
See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ.

# Jesus & the Arian Heresy

## TRADITION

- **Some Modern Human Traditions**
  - *not* the product of a Church council
    - **Sola Scriptura** v. *1 Tim 3:15 & 2 Ptr 3:15-16*
    - **Sola Fide** v. *James 2:24*
    - **OSAS** v. *1 Cor 1:18; 1 Jn 5:16*
    - **Schisms** v. *Eph 4:3-6*
    - **How one is saved** v. *1 Ptr 3:21 & 1:16-17*
- Yet it is Jesus who judges each soul

# SHOW US THE FATHER

- Philip - the doubter Jn 14: 7-11\*
  - It appears from the exchange that Philip has doubts about Jesus' relation to the Father.
    - Yet, he requests that Christ show them the Father, and that will be enough. What can that mean? Who can make the Father appear to be shown?
- Jesus summarizes -
  - Whoever has seen Me has seen the Father.
  - The Father is IN Jesus and Jesus IN the Father.
  - “The words that I speak, I do not speak on my own”

# TWO HERESIES

## Modalism - Islam

- Two Heresies take/affirm their theology from two of the preceding verses.
  - John 14:9 - MODALISM - “Have I been with you so long a time and you still do not know me ... whoever has seen Me has seen the Father.”
  - John 14:10 - ISLAM - “The words that I speak, I do not speak on my own. The Father who dwells in me is doing His works.”

# TWO HERESIES

## Modalism - Islam

- **Modalism** - the belief that Jesus served in three roles: In the Old Testament, He was the **Creator Father**, then the **Redeemer Son**, and finally the **Advocate Holy Spirit**.
- So - **GOD is 1 person, not three.**
- **The Trinity, it was argued, was false.**

# TWO HERESIES

- Modalism - also known as Sabellianism
  - The term Sabellianism comes from Sabellius, who was a theologian and priest from the 3rd century. Tertullian gave this heresy the name *Patripassianism*.
  - This had come to him via the teachings of Noetus and Praxeas. Noetus was *excommunicated* from the Church after being examined by a council, and Praxeas is said to have *recanted his modalistic views* in writing, teaching again his former Trinitarian faith.

# TWO HERESIES

- Hippolytus of Rome knew Sabellius personally, writing how he and others had admonished Sabellius in *Refutation of All Heresies*.
- Hippolytus refuted Sabellius because he had argued against Trinitarian theology.
- Sabellius had been excommunicated by Pope Callixtus in 220 - and then again by Patriarch Dionysius of Alexandria in 250 AD when Sabellius moved to modern day Egypt.
  - These events occurred in early to mid-third century.





- What might be the significance of a Trinitarian belief by the church in the **early 200s AD**?
  - That the doctrine was sourced in **Apostolic Tradition**.
- *What might that inform us about Nicaea? (325 AD)*
  - That it was **Apostolic tradition** that was attacked by Arius.
- What is the *natural implication* of Tertullian's label of *Patripassianism*?
  - That the Father died at Calvary

# CATACOMBS OF ST CALLIXTUS

16 Popes and over 500,000  
people buried in the catacombs  
of St Callixtus.

**Tombe dei Papi**

Nine Third Century Popes buried here

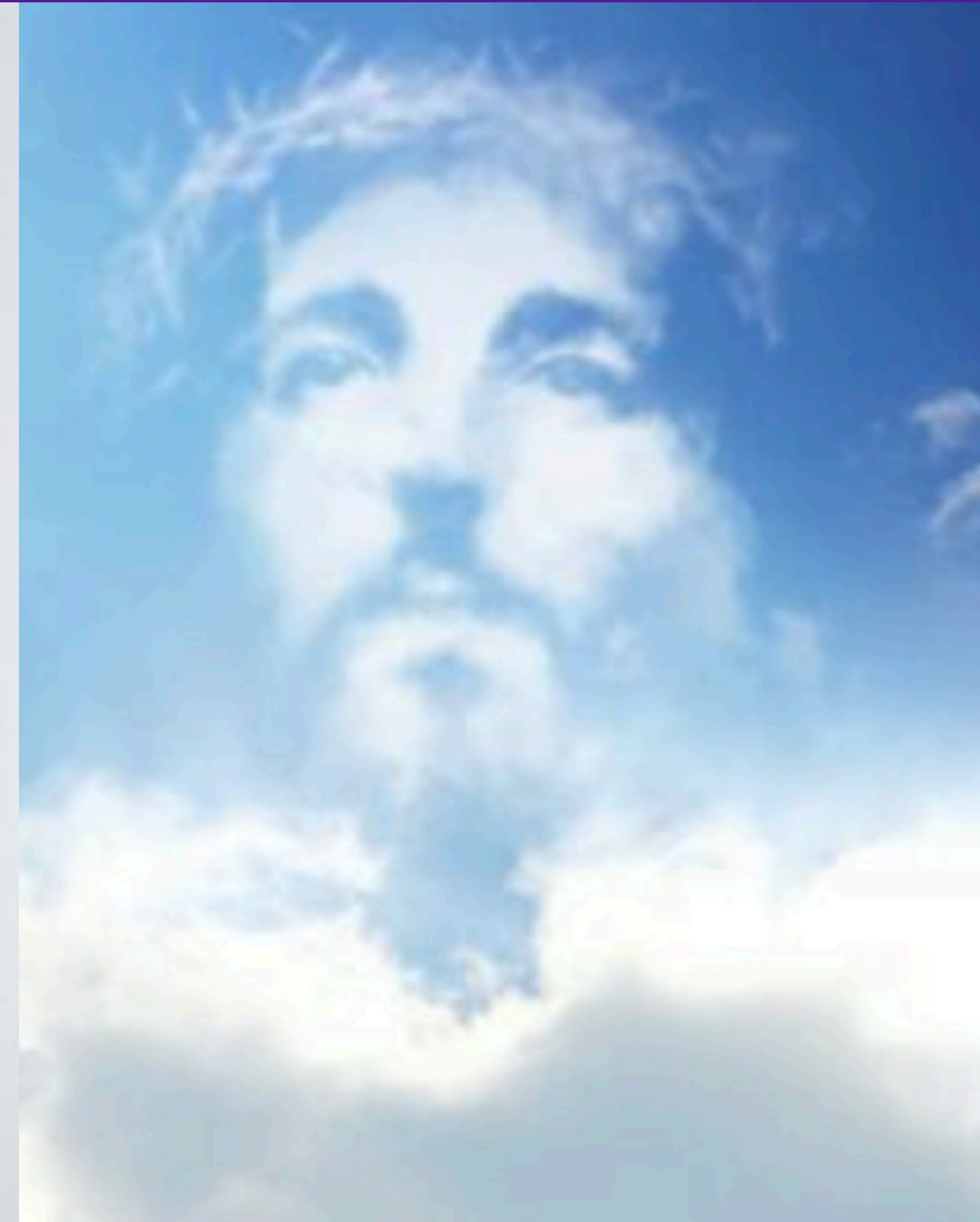


# TWO HERESIES

- **Dt 18: 15-19\*** - Islam - considers Jesus a Prophet of Allah (cf Jn 1:21\*)
  - Jesus is NOT God or even an Arius god.
- **Jesus is simply a prophet** - not unlike Isaiah, Ezekiel and the like, **but greater as one who is like unto Moses.**
  - Jesus is inferior to **Mohammed**, however,
  - *even in Islam it is **Jesus** who will return at the end of time ... and **not** Mohammed.*

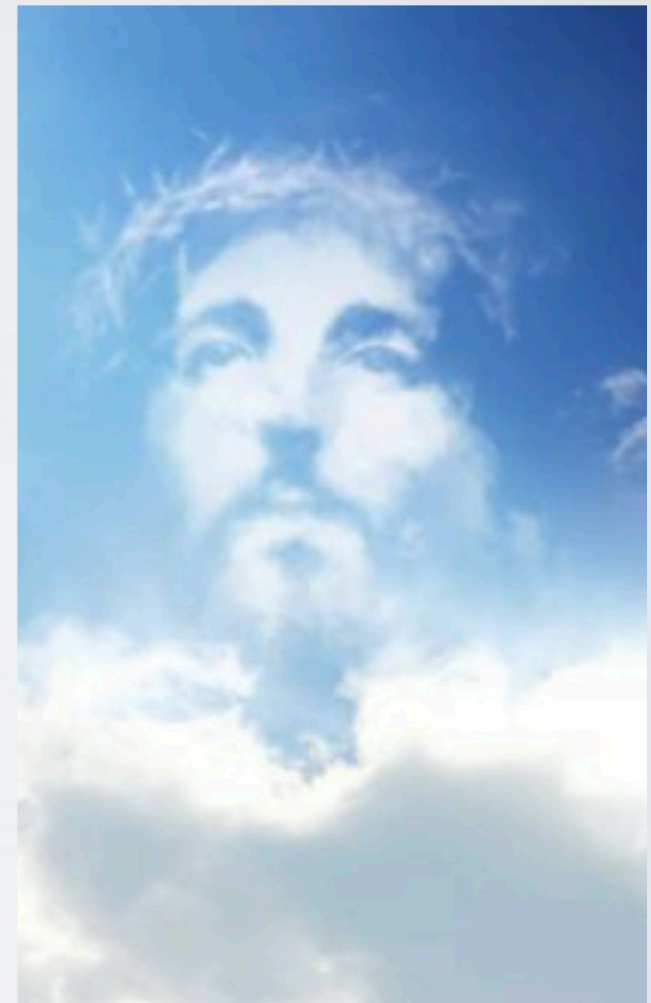
# GREATER WORKS

- **Reread Jn 14: 12-14\*** - Greater works and whatever **they** ask of Jesus, He will do.
  - WHO is the audience and therefore the **intended recipient** of these promises?
  - The Early Church Fathers are unanimous in that Jesus is speaking to the **Apostles**.
  - The Apostles are the audience.



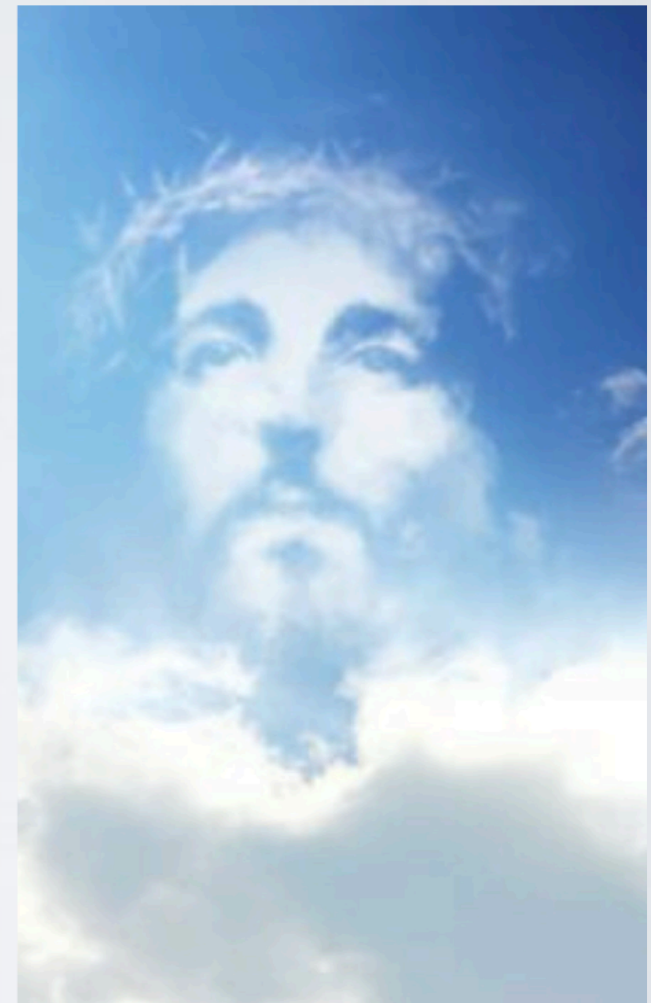
# GREATER WORKS

- Before leaving this world, the Lord promises His Apostles to make them sharers in his power so that God's salvation may be manifested through them. These "works" are the miracles they will work in the name of Jesus Christ.
  - (cf. **Acts 3:1–10\***; **5:12–16\***, etc.)
- **The Apostles' power, therefore, derives from Christ glorified.** Christ our Lord says as much: **"Whatever you ask in my name, I will do it."** (St Augustine, In Ioann. Evang., 72, 1).



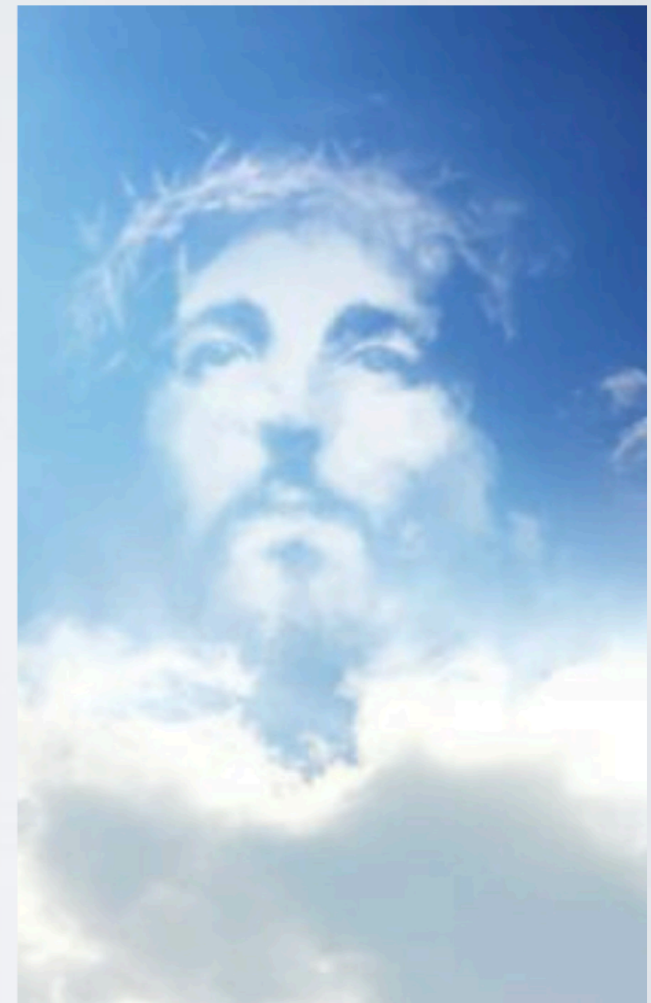
# GREATER WORKS

- And greater than these shall He do, because “I go to the Father.” Christ speaks of the greatness of visible miracles, and tells them, that after his ascension, they shall be enabled, even to do greater miracles than he has yet shewn to the world. He would give this power to his disciples, who were to convert the world; and perhaps the greatest miracle of all, was the conversion of the whole world.
  - Haydock, G. L. (1859). Haydock’s Catholic Bible Commentary (Jn 14:12).



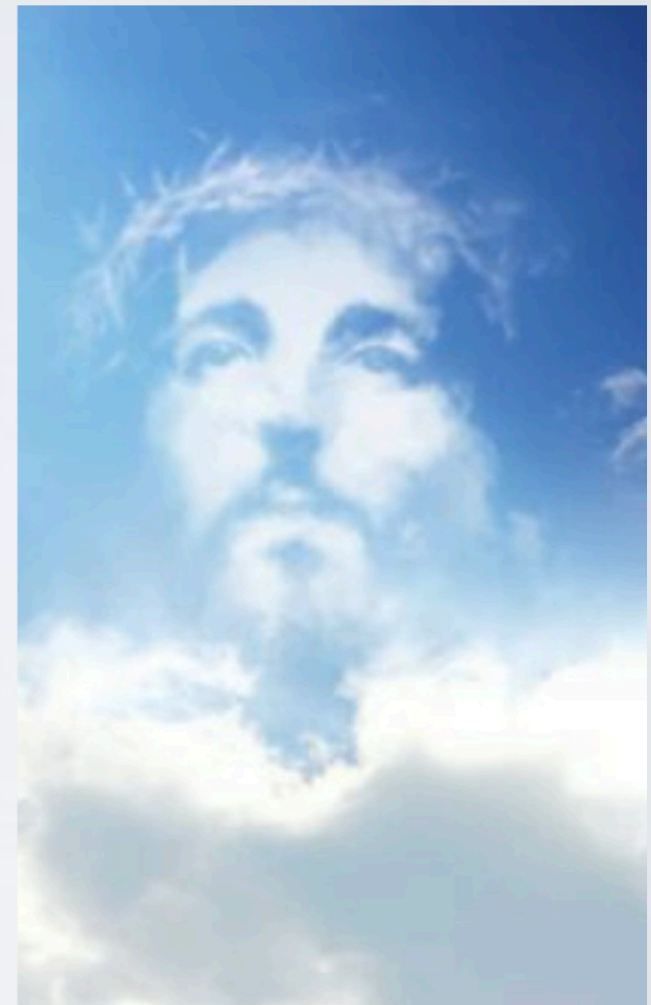
# GREATER WORKS

- And that no one might attribute the merit to himself, *St Augustin explains*, that even those greater works were His own doing:
  - “And whatsoever ye shall ask in My name, that will I do.”
  - Thomas Aquinas. (1845). *Catena Aurea: Commentary on the Four Gospels, Collected out of the Works of the Fathers: St. John.* (J. H. Newman, Ed.) (Vol. 4, p. 460) *quoting St Augustine.*
- **Ultimately it is Christ who does it all!**



# GREATER WORKS

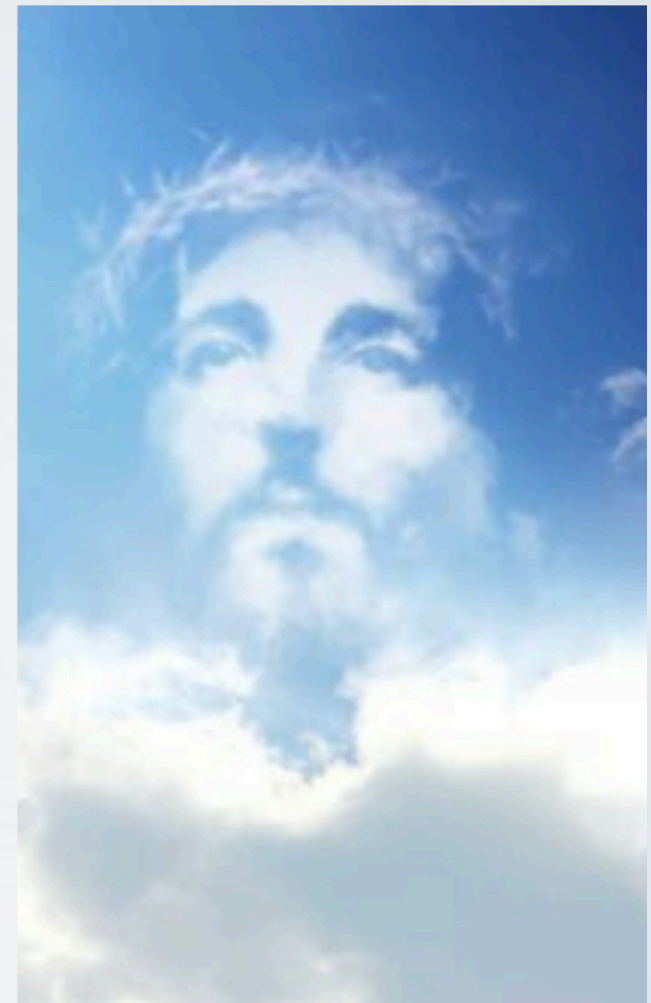
- St Chrysostom adds at Hom. lxxiv. 2.
  - In My name, He says.
  - Thus the Apostles can do great things; So Peter can say “In the name of Jesus of Nazareth, arise and walk.” (Acts 3:6)
    - All the miracles that they did, Jesus did for the hand of the Lord was with them.
    - Thomas Aquinas. (1845). Catena Aurea: Commentary on the Four Gospels, Ibid. quoting St John Chrysostom.



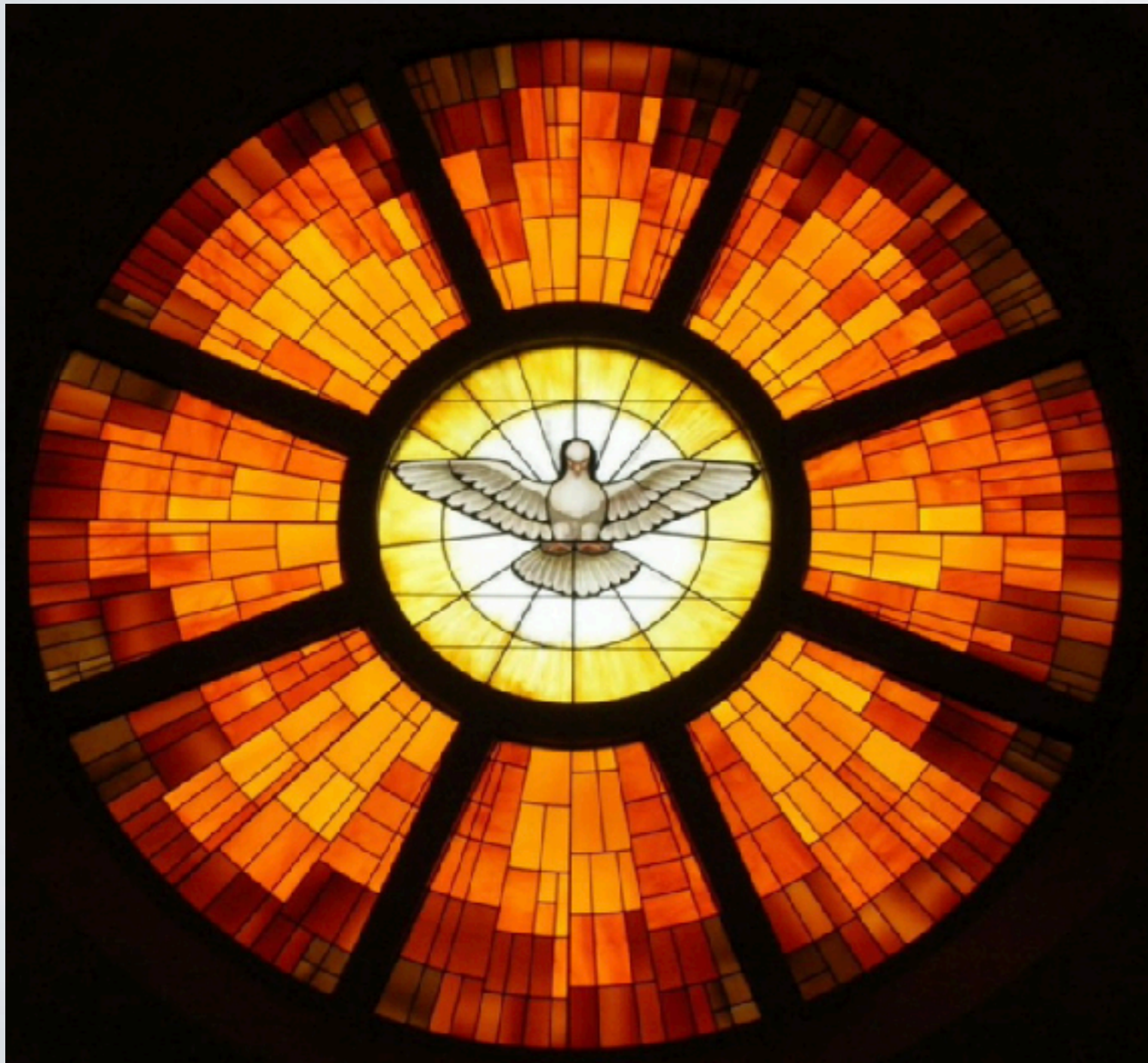


# GREATER WORKS

- St Augustin applies this to **US**, *in this manner*:
  - “Therefore **whatever we ask for that would hinder our salvation, we do not ask in our Savior’s name: and yet He is our Saviour, not only when He does what we ask, but also when He does not.**”
  - When He sees us ask any thing to the disadvantage of our salvation, He demonstrates Himself our Savior by not doing it.”
  - Thomas Aquinas. (1845). *Catena Aurea: Commentary on the Four Gospels*, Ibid.



# THE ADVOCATE



- Lets Read slowly  
Jn 14: 15-31\*
- ... another Advocate
- “Advocate”: the Greek word sometimes *anglicized* as “paraclete” means, etymologically, “called to be beside one” to accompany, console, protect, and defend.



# THE ADVOCATE

- On a number of occasions this night the Lord promises the apostles that He will send them the **Holy Spirit**.  
cf. Jn 14:26; 15:26; 16:7–14.
- *Previously* He had alluded to the Holy Spirit, as we see in the Gospel of Matthew describing coming persecutions at **Mt 10:20** - **Read Mt 10:16-25\***
- Also to Nicodemus at **Jn 3: 5-8\***



# THE ADVOCATE

- Jesus tells them that **one result of His mediation with the Father will be the coming of the Paraclete.**
- The Holy Spirit in fact does come down on the disciples after our Lord's ascension (**cf. Acts 2:1–13**), sent by the Father and by the Son.
- In promising here that through Him the Father will send them the Holy Spirit, **Jesus is revealing the mystery of the Blessed Trinity.**

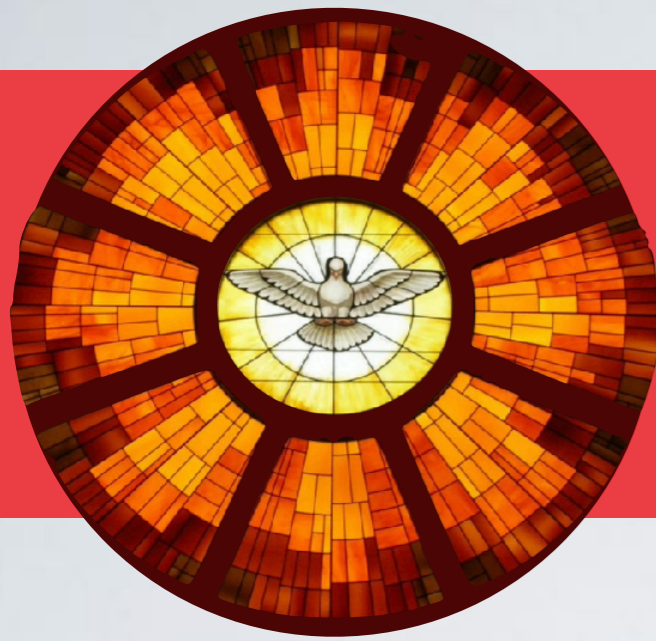


# THE ADVOCATE

**What Pronoun do I use  
for the Holy Spirit?**



- So what is the **GENDER** of the **Holy Spirit** in Hebrew or Greek or even Latin in the inspired Word of God?
- What pronoun do I use?
  - Does God use **'WOKE'** language?
  - is it — He, **she**, *it*, *they*, *them*?
- **How does the HS identify?**



# THE ADVOCATE

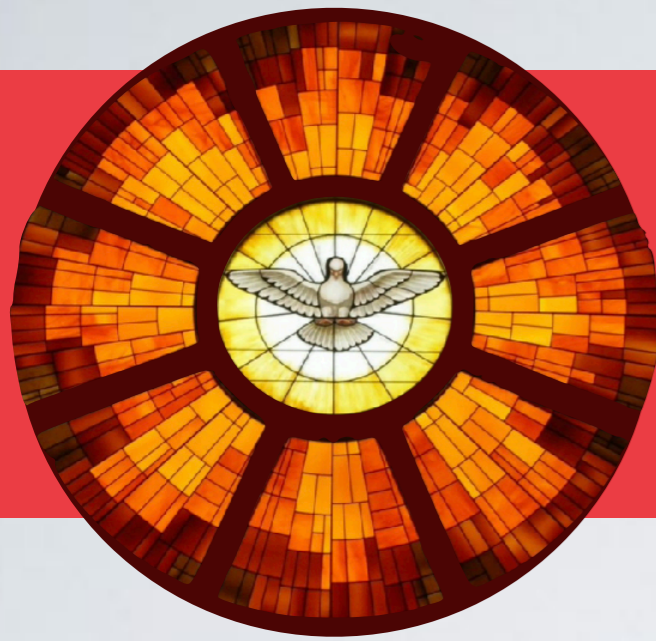
- In **Hebrew** - Ruah HaKodesh is feminine. Wind is *feminine*.
- In **Greek** - the Agio Pneuma is *'neuter.'* But when **Parakletos**, the word in Greek is used for Paraclete or Advocate, the word is *masculine*. The Apostle John wrote *both genders* for **Pneuma (John 14:17\*)** and **Paraclete (John 14:26\* & 16:7\*)**
- In **Latin**, **Spiritus** is *masculine*.





# THE ADVOCATE

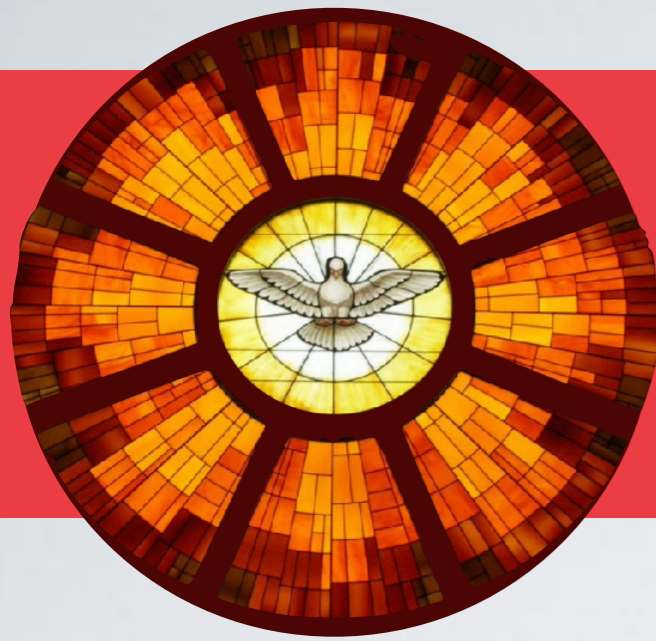
- Another Paraclete? (*Counselor or Advocate*)
- Jesus speaks of the Holy Spirit as “another Counselor” because He will be given them in Christ’s place as Advocate or Defender to help them, since Jesus is going to ascend to heaven.
- In 1 John 2:1 Jesus Christ is described as a Paraclete: “We have an Advocate with the Father, Jesus Christ, the righteous.”



# THE ADVOCATE

- Jesus Christ, then, also is our Advocate and Mediator in heaven where he is with the Father (cf. Heb 7:25).
- It is now the role of the Holy Spirit to guide, protect and vivify the Church:
  - “For there are, as we know, **two factors** which Christ has promised and arranged in different ways to continue his mission [...]:
  - The **Church Apostolate** and **the Spirit**. *(continued)*





# THE ADVOCATE

- “The **Church Apostolate** is the external and objective factor, it forms the material body, so to speak, of the **Church** and is the source of her visible and social structures. [Body]
- The **Holy Spirit** acts internally within each person, as well as on the whole community, animating, vivifying, sanctifying.” [Soul] — **Read John 16:4b-15\***
  - from Pope Paul VI, Opening Address at the third session of Vatican II, 14 September 1964).



# THE ADVOCATE

*Summarizing selectively  
Jn 14:16-29\* & 16:7-15\**

- The Holy Spirit will be with us **always**.
- He is the Spirit of **Truth** who will **guide** them
- ★ It remains **WITH**, and **IN** each of us

- The Advocate **will be sent** by the Father in Jesus' name
- ★ The Holy Spirit will **teach** them **everything**
- ★ The Holy Spirit will **remind them** of all Jesus said.

# LOVE

- **Recalling John 14: 15, 21, 23-24, 28\***
  - The Apostles are clearly sad and affected by Jesus' pending departure.
  - **Jesus instructs:** “Instead of afflicting themselves at the separation, and His going to the Father, they should, if they truly loved Him, *testify to their affection, by a faithful observance of His commandments.*”



St John Chrysostom.

# LOVE



- How do we show we love Our Lord? By keeping His commandments.
- More on His commandment to Love as we reflect on Chapter 15 and 16
- At this point Jesus leaves the Upper Room and preaches on His way to Gethsemane
  - “Get up, *let us go.*” Jn 14:31

# CREED OF THE HOLY SPIRIT



**WE believe in the Holy Spirit  
The Lord, the Giver of Life  
who proceeds from the Father and the Son**

# CREED OF THE HOLY SPIRIT



**With the Father and the Son, He is  
worshiped and glorified.**

**He has spoken through the prophets.**

# THE VINE & BRANCHES



- **Read John 15: 1-10\***
- Jesus is speaking to His Apostles! 🐱
- **The Father is the grower** who *takes away every branch* that does not bear fruit. [Judas]
- The Apostles have already been **pruned**, but must **remain in Him.** **verse 3.**

# THE VINE & BRANCHES



- **NO** meritorious fruit unless remain in Him
- Jesus is the vine
  - Without Him they can do nothing!
- **IF don't remain - thrown out, wither, and be thrown into a fire and they will be burned.** 🔥



# THE VINE & BRANCHES



- **Glorifying the Father**  
**Jn 14: 8-17**
- Jesus explains - bearing much fruit is what glorifies the Father. **cf Jn 14:8**
  - Remember **Mt 25:31**  
Judgment of the Nations, not following His words (*the command to love neighbor*) - is **fatal** to inheriting eternal life.

# THE VINE & BRANCHES



- Recall also **Col 3:17** and **Mt 5:16\***
- Jesus follows with the command to love one another. (fruit)
- No greater love than laying down one's life for your friends. Then He calls his **Apostles, His friends.**
- *Clear message* - He will die for them, but someday they will will also die for Him.

# THE WORLDLY REJECTION

- **Read John 15: 18-27\***

- **Discussion / Thoughts**



- The world hates Christ and the world hates Christians. **Is hate too strong a word?**
- **Is ignorance some excuse?**
- **Is Jesus speaking of only those who heard Him - or does that include us?**

# THE WORLDLY REJECTION



**FBI retracts leaked document  
orchestrating investigation of  
Catholics**



Credit: Dzelat/Shutterstock

# THE WORLDLY REJECTION



# GODHEAD



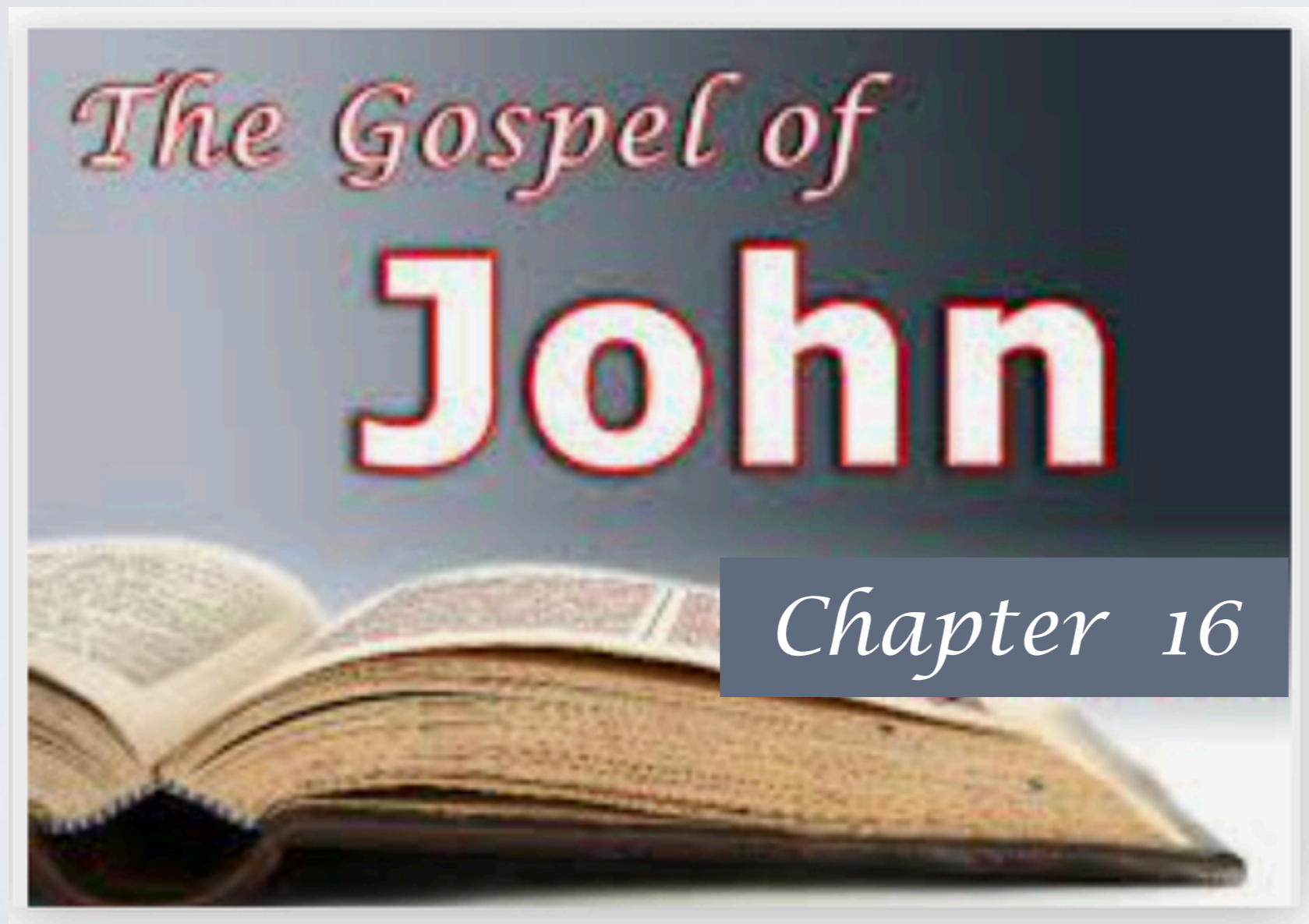
- **Read John 15: 26\***
- **Jesus v. The pre-incarnate Son**
  - **Jesus** is the only **begotten** Son of the Father
- Jesus was the only person to be **born of a mortal mother**, Mary, and an **immortal father**, God the Father. *That is why Jesus is called the Only **Begotten** Son of God.*

# GODHEAD



- — **What then is the difference**
  - **Jesus** is the only begotten Son of the Father
  - The Holy Spirit - proceeds from the Father (*through the Son*) **verse 26.**
  - See Jn 16:7\* and 20:22\*
  - **Thoughts?**

# JESUS CONTINUES ....



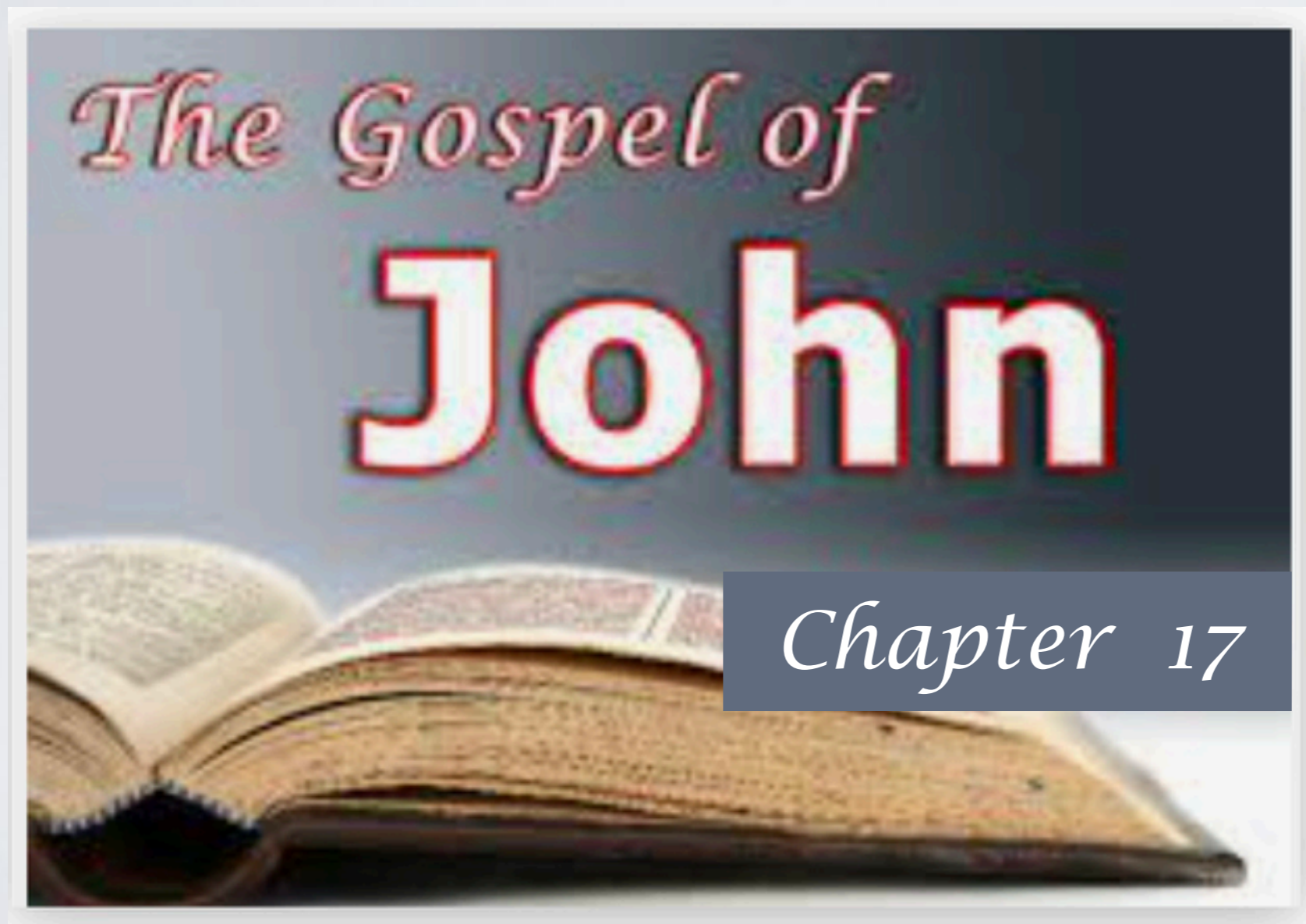
Read

Discuss

Reflect



# JESUS CONTINUES ....



Jesus' priestly  
prayer

# PRAYER OF JESUS

- **Read John 17: 1-26\***
- **High Priestly Prayer of Jesus**, is all of chapter 17.
  - It is given that name because Jesus addresses his Father in a very moving dialogue in which, *as Priest*, He offers the Father the imminent sacrifice of His passion and death.



# PRAYER OF JESUS

- “The Lord, the Only-begotten and co-eternal with the Father, *could have prayed in silence*, but He desired to show Himself to the Father in the attitude of a suppliant because he is our Teacher.
- Accordingly this prayer for His disciples was useful not only to those who heard it, but to all who would later read it.” **St Augustine, In Ioann. Evang., 104, 2**



# PRAYER OF JESUS

- The hour - give glory to your Son, so that your Son may glorify you. v.17:1
  - Recall John 12: 23 & 27\*
- The word “glory” here refers to the **splendor**, **power** and **honor** which belong to God alone. Therefore, it applies to the Father and to the Son.
- As John revealed in his Gospel Prologue: “We have beheld his glory, glory as of the only Son from the Father” (Jn 1:14).



# PRAYER OF JESUS

- **Arians** - in the 3rd century imagined that verse 3 explicitly excluded Jesus as God.
- **St Augustine, S. Chrysostom and others,** note that the Father is here called the only true God, *not to exclude the Son, and the Holy Spirit, who are the same one true God with the Father;* but only to **exclude the false gods** of the Gentiles.
- **St John - who was there, agrees and testifies that Jesus is God. cf I Jn 5:20\***



# PRAYER OF JESUS

- “Now glorify me Father ... with that glory I had with you before the world began. v5
- The glory which He had in the unity of the Divine nature, from eternity. This glory was, to some extent, obscured and laid aside externally in His humbly assuming human nature and in His sufferings.
- He now prays for its resumption. God heard His prayer by compensating Him for His humiliations and sufferings afterwards (**Philip. 2:9\***) in the glorious name, above every other name, which the Father gave Him.



# PRAYER OF JESUS

- In Jn 17:6-19 Jesus prays for His Apostles.
- Jesus prayed for His disciples before He chose them (Luke 6:12),
- at the end of His ministry for Peter (Luke 22:32),
  - Here (John 17:6–19),
- and even later in heaven, He continues His prayer for the Apostles and the all of us. (Rom. 8:34; Heb. 7:25).



# PRAYER OF JESUS

- **Jn 17:8** - With the words, **They have kept Your Word**, Jesus praised His disciples for responding to the message of God in Jesus Christ.
- **The disciples were not perfect, but they had the right commitment.**
  - Their faith in Jesus was a trust of His union with the Father. **(cf Jn 16:27).**
  - *in 17:12 - Jesus excludes the one, who is the son of destruction - Judas Iscariot.*





# PRAYER OF JESUS

- Jesus took care of the flock entrusted to Him by the Father.
- But **Judas was an exception.** He is here called the one doomed to destruction (“the son of destruction/perdition”).
- **Judas was never a sheep and his true character was finally manifested** (cf. 13:11; 1 John 2:19).
- **Judas was a “dead branch”** (cf. reflecting on John 15:2, 6).

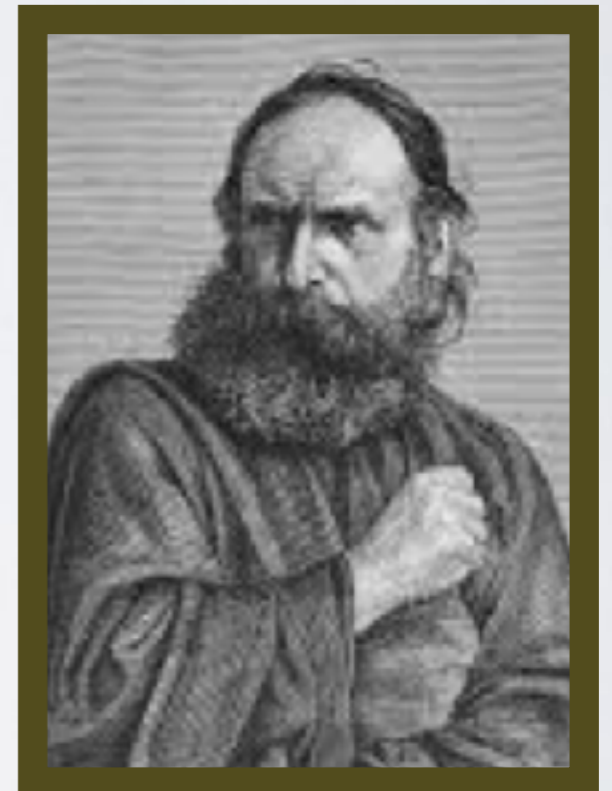


# PRAYER OF JESUS

- Judas did what he wanted. Yet he was an unmindful tool of Satan. **Jn 13:2, 27\***.

➔ Even people's volitionally free acts fit into God's sovereign plan (**cf. Acts 2:23**).

- Thus Judas' betrayal of Jesus fulfilled (*i.e., filled up in a larger sense*) the words in **Psalm 41:10** about David's betrayal by his friend.
- Blum, E.A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 332). Wheaton, IL: Victor Books.



# PRAYER OF JESUS

- “Holy Father” - v 11 - God’s Holiness is highly relevant. cf Lev 19:2\*
  - God’s holiness is the basis for believers’ separation from the world beginning with the Mosaic covenant.
- Now the supplication is that the Father continue the protection of the Apostles.
  - That they may be be **one**, just as the Father and Son are **one**. Jn 17:11



# PRAYER OF JESUS

- At this point Jesus was not praying for the world in its hostility and unbelief. 17:9
- This prayer is for two things:
  - (a) the disciples' preservation (“protect them,” v. 11-12) and
  - (b) their consecration (“sanctify them,” v. 17).
- Blum, E.A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 2, pp. 331–332). Wheaton, IL: Victor Books.



# PRAYER OF JESUS

- Since the disciples would be **in the world**, Jesus understood their future persecution.
  - The hostility against God which fell on Jesus would now fall on the tiny band of apostles, and subsequently on many of Jesus' followers.
- Jesus, in calling on His Holy Father, pointed up God's distinction from sinful creatures.
  - **God is Holy.** *The world is not.*



# PRAYER OF JESUS

- Read **Jn 17: 20-24\***

Jesus shifts His focus to pray for those who will come to faith by believing in the Apostles teaching. He prays for the Church.

- This, of course, includes us as we hear the Apostolic teaching 2000 years later.
- Again - Jesus prays that **we be one**, as the Father and Son are **one**.
- **Why the emphasis on being one? So the world may believe Jesus was sent to us.**



# GETHSEMANE

Gethsemane - Olive Press in Capernaum



# GETHSEMANE

- The Gospel of John informs us that after Jesus had completed His priestly prayer:
  - “He went out with His disciples **across the Kidron valley to where there was a garden, ...** which they entered. **Judas, His betrayer, also knew the place ...**” Jn 18:1-2





# GETHSEMANE

- **Matthew 26: 36-46\***
- “Sit here and pray” to eight
  - Peter, James and John - He took a bit further.
- “My soul is sorrowful even unto death.” He told the three.
- “Remain and keep watch with me.” *Then He went a stone’s throw away. Lk 22:41*



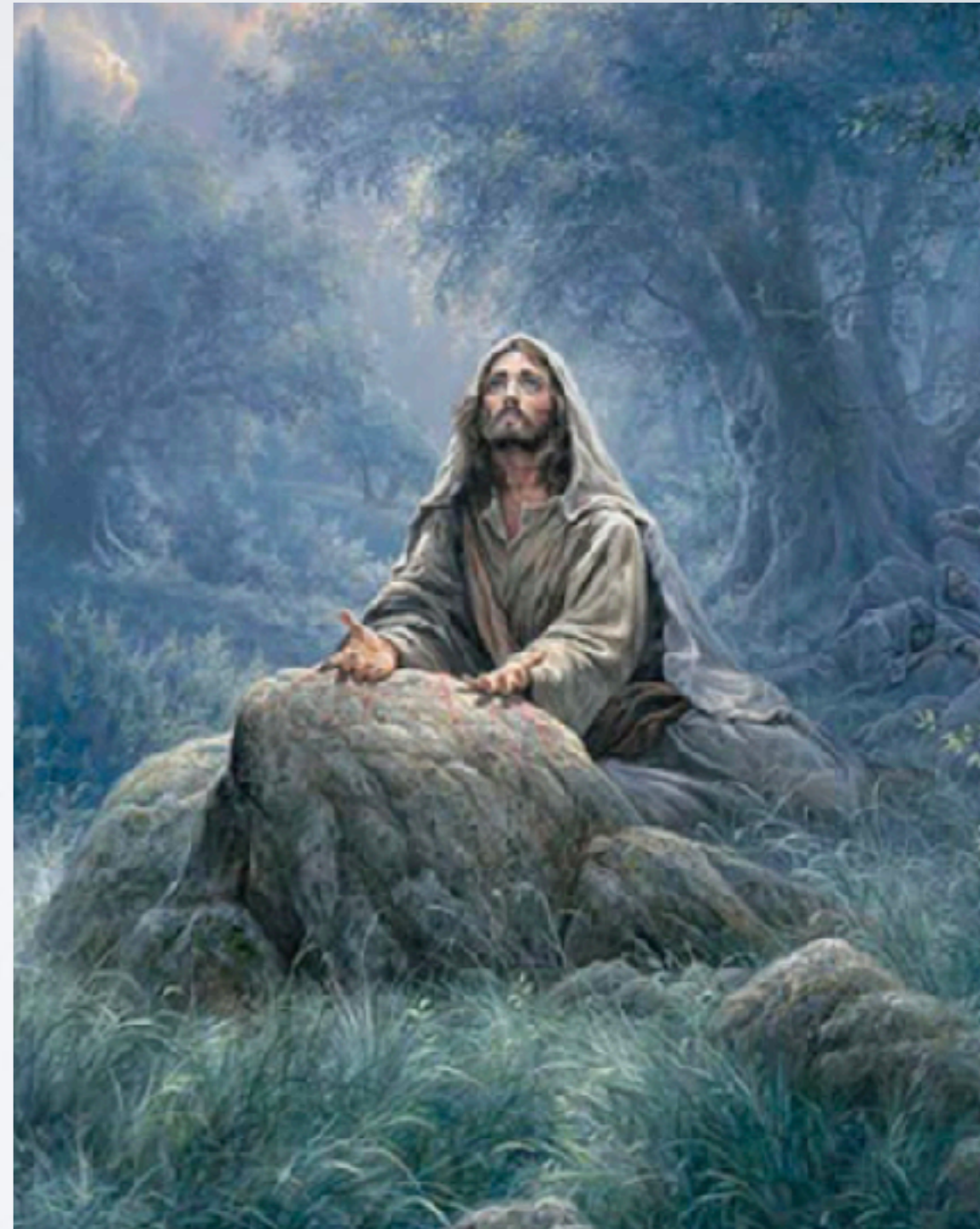
# GETHSEMANE

- Because there was a **full moon**, the Apostles *may* have been able to see Jesus; they *may* also have heard some words of His prayers.
  - Yet that could hardly explain how they were able to report this scene in such detail.
- *Is it more likely that our Lord, after his resurrection, told his disciples about his agony? What do you think?*



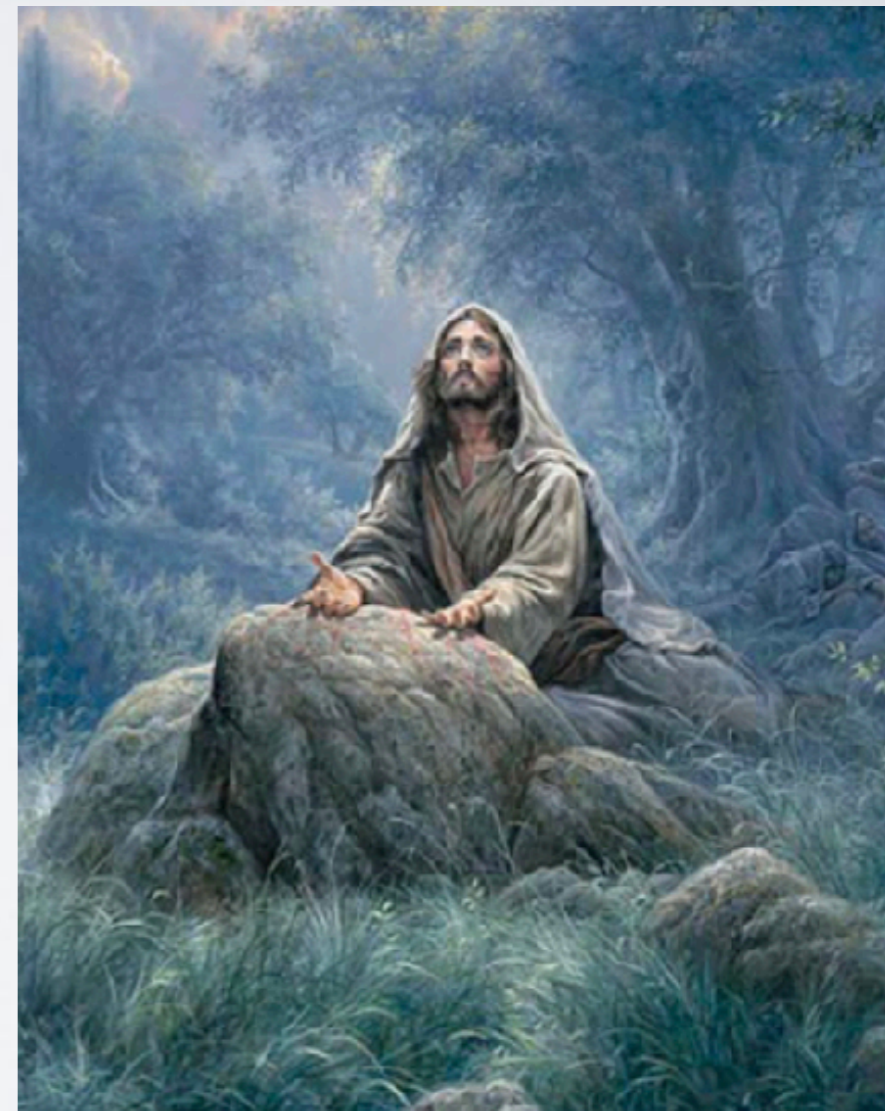
# GETHSEMANE

- Jesus took with him Peter and the sons of Zebedee to keep watch, while He prayed to His Father.
  - ◆ “My soul is sorrowful even to death. Remain here and keep watch.” Mk 14:34 and Mt 26:38
  - ◆ Luke adds: “Pray that you may not undergo the test.”



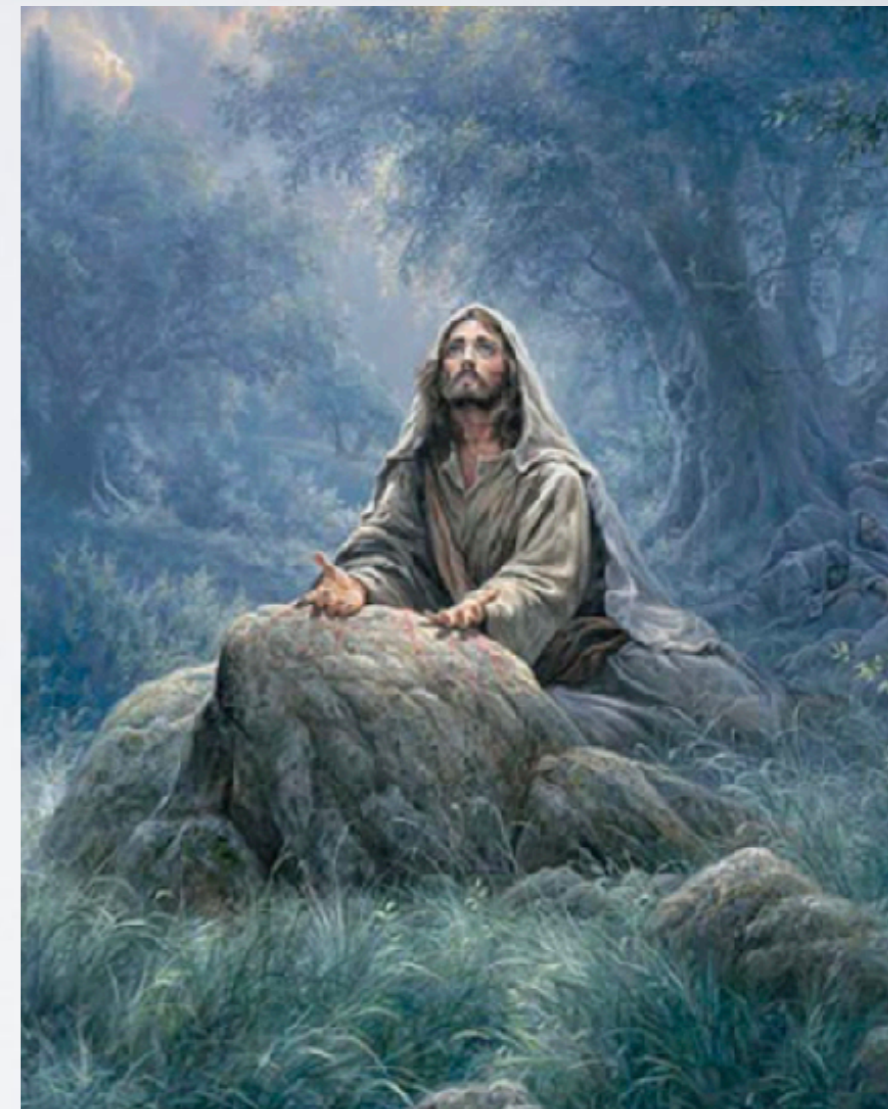
# GETHSEMANE

- It was Jesus' custom to retire to the garden of Gethsemane, on the Mount of Olives, in order to pray.
- This seems to be implied by both John (Jn 18:1) and Luke (Lk 21:37).
- This is consistent with the fact, as we have seen, that Judas knew the place (Jn 18:1–2).



# GETHSEMANE

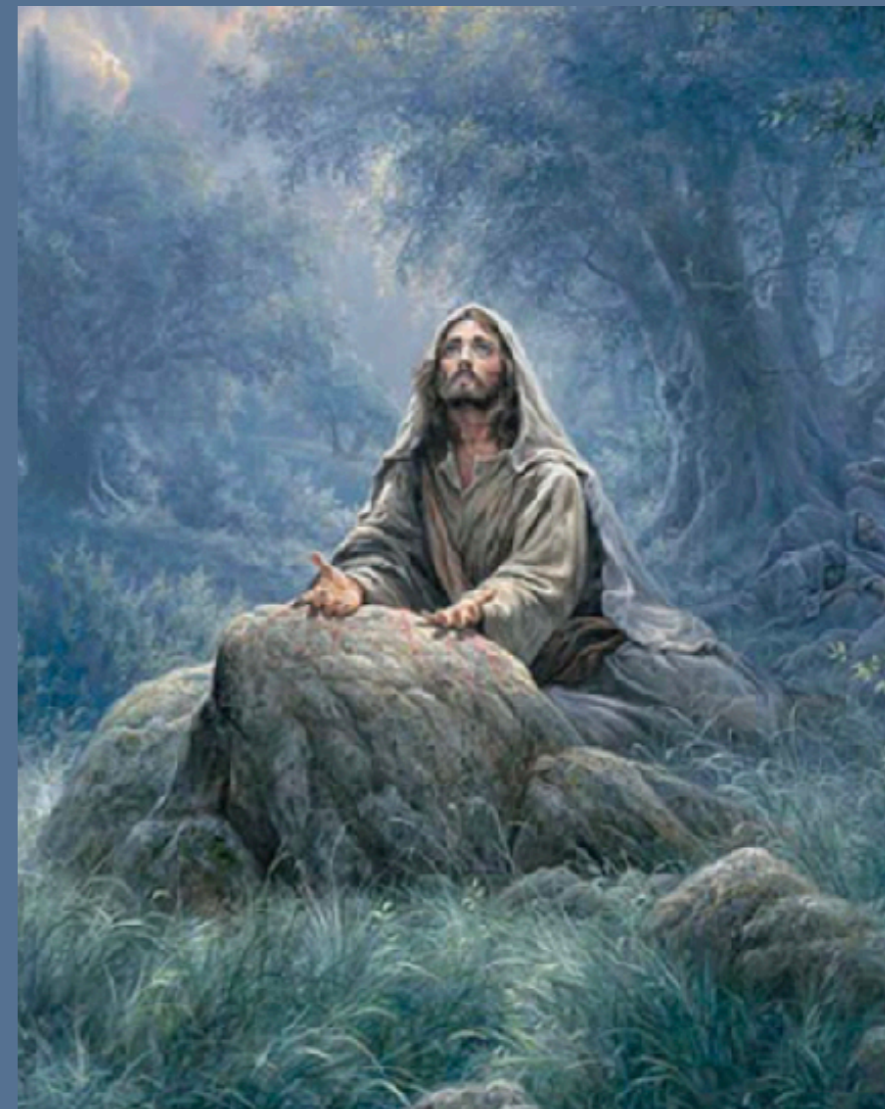
- As soon as Jesus reaches the garden He prepares to face His agony.
- Before going aside to pray, **He asks His disciples to pray** as well because very soon they will be **tempted to lose faith** when they see him being arrested. **(recall Mt 26:31-35\*)**.
- At the Last Supper Jesus had told them this would happen. **Ibid.**



# GETHSEMANE

- Jesus also wants His Apostles to keep him company when He suffers which is why, when He comes back and finds them sleeping, He sorrowfully complains to Peter:
- “Could you not watch with me one hour?” (Mt 26:40).

If Our Lord needed company to watch and pray, how much more do **WE** need this in our times of sorrow!



# GETHSEMANE

- **The Cup - Thrice prayer in Matthew**
  - **Passover Cup** *significance* - 4th Cup
  - **Cup of Salvation** - **Ps 116: 12-19\***
  - **Eucharistic Cup** - His Blood of the New Covenant - **Lk 22:20**
  - **Cup of Suffering** - **Mk 10: 38-39**



# GETHSEMANE

- **Cup of Suffering** - In the Gospel of **Mark** - this Cup is also the subject of three time petition. **cf Mk 14:32-42**
- **John mentions the cup**, when Jesus reprimands Peter for striking Malchus with his sword. **Jn 18:11**
- **\* Read Mk 14:37\* What jumps out?**
- **Note - cf. Matthew 26:40. There, Jesus also approached Peter - apart from the other two.**





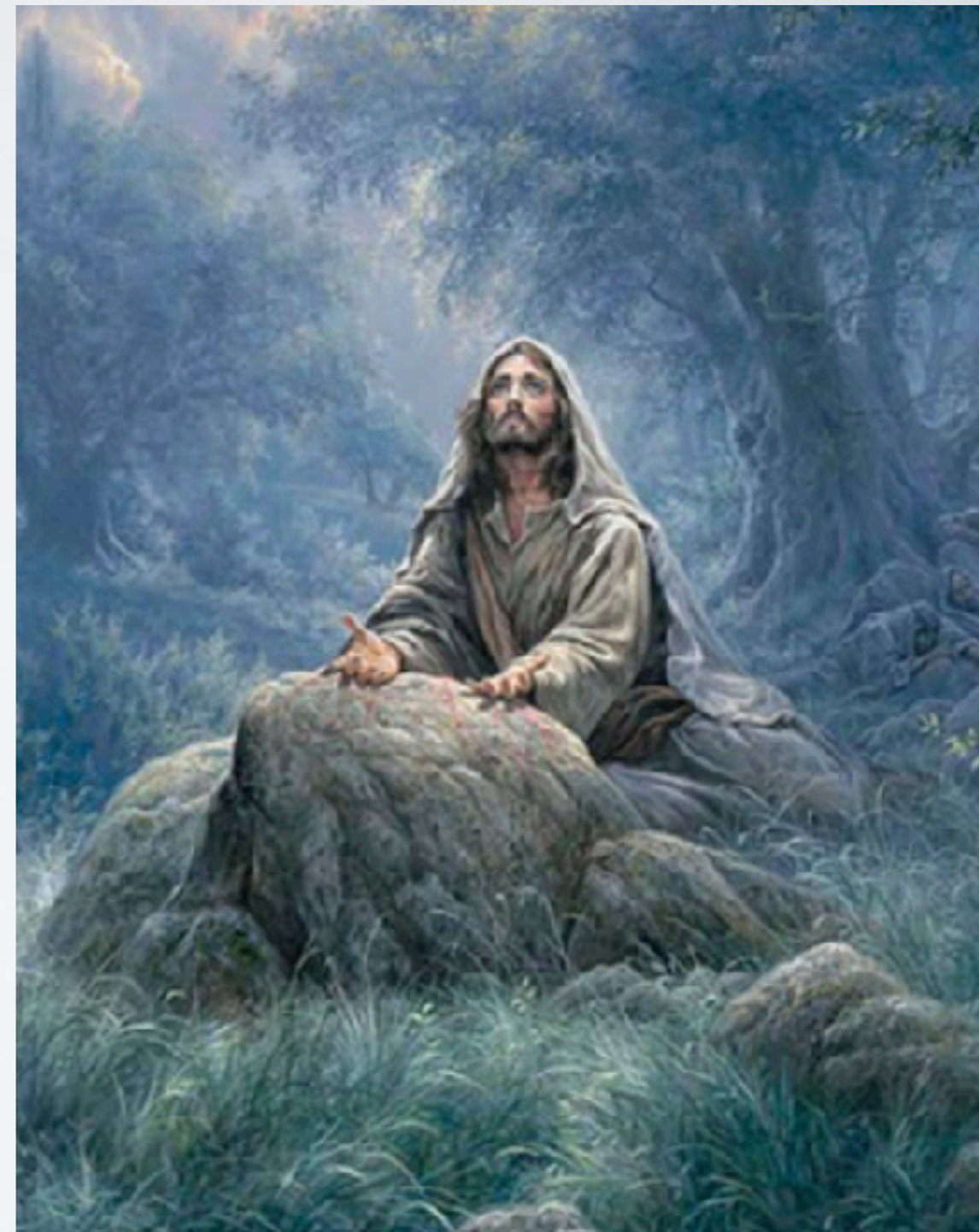
# GETHSEMANE

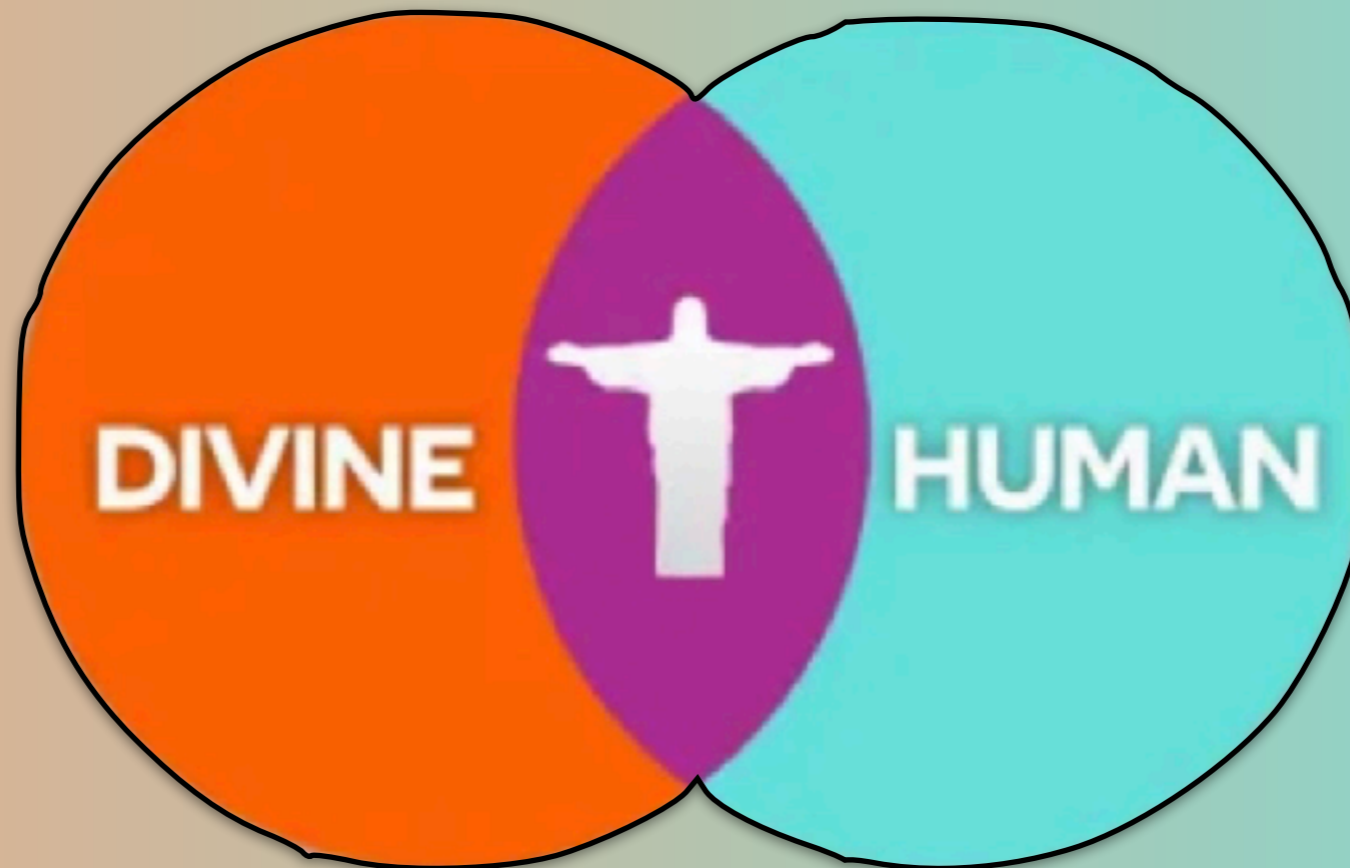
- See Luke 22:43-44
  - “And to strengthen Him **an angel from Heaven** appeared to Him.”
  - *Mt 4:11 associates the appearance of ministering angels with temptations by the Devil. (spiritual battle)*
- “He was in such agony and He prayed so fervently that His sweat became like drops of blood falling to the ground.”



# GETHSEMANE

- Loose end
  - ◆ **Luke 22:41** - ... kneeling, He prayed.
  - ◆ **Matthew 26:39** - ... He advanced a little and **fell prostrate** in prayer ...
- **Conflict? - No** - *He may have done both. Yet .....*
- *prostrate* - can also mean: exhausted, worn out, fatigued, weary, etc. *Oxford Dictionary*





- ☑ Jesus is **One Divine Person with Two Natures:** Divine and Human. As such, Jesus has Two Wills - a Human will and a Divine will.
  - Council of Chalcedon in 451 AD and the Sixth Ecumenical Council in 681 AD (Constantinople III)
  - *Rejected Monothelitism and approved Dyothelitism*



- **Monothelitism** - is the belief that **Christ had only one Divine will**. That will was a Divine will that controlled all his Divine and Human actions.
- **Dyothelitism** - is the Church view holding the belief that **Christ had a Divine will and a Human will**.
- A discussion of both views, allows us to penetrate a bit into the **Mystery of the Incarnation of Jesus as the Second Person of the Holy Trinity**.



- **Why worry either way?**
  - Our intellect desires knowledge and is always in search of Truth.
    - and **Truth** being found in the person of **Jesus**, that search leads us to want to know more about Him.
- *First, we ask -*  
*Is Jesus fully human like we are?*
- We have a human will. **Does Jesus?**



- Having a created **Human will** is necessary for true human life, as distinguished from **our creator** and from **other creatures**.
- In our Human will, we find housed the **desire for happiness** including all the **temptations** that lead to happiness and away from happiness.
- In our Human will, we might also find the **virtue of obedience** that is found in a **righteousness** person.



- If Jesus was like us in all ways but sin, we would have to conclude He had to have a human will.
- Jesus *understands every weakness* of ours, because *He was tempted in every way that we are, but did not sin!*  
(cf. Heb 4:15)
- We learn from the Epistle of James that “God is *not subject to temptation to evil and He himself tempts no one.*”  
(cf. Jas 1:13)



- Since God can not be tempted, then any temptation that was directed at Jesus had to be evaluated by His human will.
- *Second, we ask -  
If Jesus is like us, could He have sinned?*
- The short answer is No; His Divine will overruled his human will so that He could not sin.
- That does not mean He was not tempted. He had to subordinate his Human will to His Divine will.





- In a very real sense we do the same, when we overrule our human will to follow a known Divine will.
  - *Jesus simply did it perfectly.*
- Well Yes, you might say — Easy for Jesus because *He had that God thing going for Him* — that we do not.

Here reviewing the merits of the Blessed Virgin Mary becomes instructive, for she did not sin.





- This sheds light on Hebrews 2:10 -  
“It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, **should make the pioneer of their salvation perfect through sufferings.**”
- Jesus was perfected through His submission to His Divine will (*shared by all three persons of the Trinity*) and thereby was perfected in obedience.



- St Paul clearly understood the idea.
  - **Read Rom 8: 14-17\***
    - ... “provided we suffer with Him that we may be glorified with Him.”
  - **Read Col 1:24\***
    - ... Paul’s sufferings complete what is lacking in the sufferings of Christ, on behalf of His church.



The sin of the **Prosperity Gospel** is closely tied to the sin of Greed - believing that **Divine blessings can be claimed** as a matter of right faith. The teachings are as attractive as the temptations of the Devil must have been to Jesus.

# THE GOSPELS

A Scholarly Biblical Study

