

Week 9, November 3
EDU 603
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...cont'd from last week

5. The parables reveal the nature of the Kingdom and how it functions here on earth. Consult Word of the Week on *Parable*.

A. The parable of the Mustard Seed illustrates the contrast in the size between the seed and the mature shrub. Similarly, yet even greater more, Jesus sows the kingdom of heaven here on earth, in the Catholic Church, from the humblest beginning in his small band of disciples.

i. Similar metaphors were used in the OT to speak of great empires as great trees, including the Kingdom of Israel (Ez.17). The birds represent all gentile nations that rest in the branch of Christ.

B. The parables of the Hidden Treasure and Pearl of Great Value underscore the same point--The Kingdom of God has an inestimable value. In light of these parables, we are charged to surrender all our earthly attachments to be attached to God

II. Peter as the first Vicar of Christ (Matthew as Petran gospel—hierarchal dimension). Highlights of Matthew 16.13-21:

1. *"I will build my Church "my"...* 1 Tim.3.15...we cannot speak of Gods sovereignty but defy His commands.

A. The cells change in the body but it keeps the same personality. It is the same with the Church. Christ is the personality in the church despite the change of personnel. We did not buy a lawn chair on the Titanic!

2. Church...L.**ecclesia**-*"assembly of believers."* G. **eklesia**- *"to call."*

A. the Acadian root can mean "temple" or "palace." The ekklesia of Christ is a new temple and a new palace. God wished to make his unifying church visible and restore the **qahal**, *"assembly"*, of ancient Israel

3. V.21...*"Bar-jona"* Peter is a *"new Jonah"* literally. Peter restoring the hopes of the lost people.

A. Jonah restoring the hopes of the (lost people).

4. Significance of name change. Throughout Church history, we have seen name changes: Abram to Abraham, Sarai to Sara, Jacob to Israel, Saul to Paul; these name changes have translated into an elevation of status. So is the same with Simon to Peter--Peter is the first Pope.

A. Just as Christ is performing the supernatural in Peter's boat 2000 years ago so is Christ performing the supernatural in the boat of the Church through the office of Peter today.

B. Peter's name in the Gk. is Cephas. Caiaphas is the temple high priest. There is a word play here with Peter as the new High priest. See word of the week on *Peter*.

5. Christ stresses God revealing through man. Pope's role is exactly that. God revealing through man.

A. Note after each great promise to Peter he gives him a terrific snub: Mt.16.23; Lk.22.34; Jn.11.22. His nature has not changed but he remains chosen.

6. Mt.16.18-19...these verses to “binding and loosening” use a very rare Gk. Construction (cf.Jn.20.21-23).

A. It is a future periphrastic tense. It employs an understanding of a completed heavenly action while denoting a present/ future continual action coming to earth to heaven because of earthly mediation.

7. To fully understand the role of the Church in these verses we must look to the Old Testament backdrop found in Is. 22.20 (Rev.1.19; 3.7) and the poignant truths that come to us from the Davidic Covenant.

A. 2 Sam.7.11-17...God speaking to David... “*Your throne and kingdom shall be established forever before me.*” I reinforce this Scripture because of the stress that Matthew uses speaking of David. The house has been on some human accounts dead, BUT not according the binding oath of God. Kingdom of David will last forever.

1. Is.22.21 (Mt.16.17-19)... “keys”... “binding”... “loosening” are all word seen in the Scripture from Isaiah.

Is.22.20-22

- 1) Keys to the Kingdom
- 2) shut/open--authority
- 3) (king) Hilkiyah, (P.M.) Eliakim

Mt.16.19

- 1) Keys to the Kingdom
- 2) binding/loosening--authority
- 3) (king) Christ, (P.M.) Peter

2. Just as King Hilkiyah in the Kingdom of David, hands the key to Eliakim to govern God’s Kingdom, so does Christ the king, in the Kingdom of David, hand the keys to Peter to govern His Kingdom here on earth in the Catholic Church. Let us remember that the Davidic Kingdom operates as a royal cabinet with the King giving the authority to the Prime Minister to handle the day-to-day affairs and admit people in the royal presence.

a. Analogy of the constitution and the Supreme Court (president and the secretary of defense)--without it, we have no unity...role of lay with a head! Need for authority because the church is a family! Success does not come without fidelity, but rather is a consequence of fidelity.

3. Is.22.22... “*You will be a father to the inhabitants of Jerusalem.*”

a. The term pope literally means papa. Peter was the first to be father to the restored Kingdom of David (cf. Lk.12.41; Mt.12.45; 1 Tim.3.15).

b. Peter as a new Abraham. Citing Old Testament passages in relation to v.16).

1. Gn.14.19...both are blessed by God.
2. Heb.11.8...both respond with heroic faith.
3. Gn.12.1-3...both receive rare divine mission.
4. Gn.17.5...both receive name change.

- 5. Is.51.2...both are called rock.
- 6. Gn.22.17...both are assured victory at the “gate”
- 4. Peg in the ancient world was the center of unity. It was the centerpiece to the tent. Note that wherever the tent was in antiquity is where the presence of God was.
- 8. Peter’s primacy in other places of Scripture.
 - A. Peter is mentioned three times more than any other Apostles in the New Testament writings.
 - 1. Mt.10.2; Mk.3.16; Lk.6.14; Acts 1.13...Peter is mentioned first in every list of the twelve. He is the bishop of bishops because Christ himself entrusts the Church to Peter... the “Vicar of Christ.”
 - 2. Christ worked in all areas of his life: work, prayer, and his home where he performed the supernatural and taught the heart of the faith.
 - a. Mt.14... Christ working his divinity in the boat of Peter. Christ will perpetually be mediating his divinity in the boat of Peter.
 - B. Rock, key bearer (Mt.16.18), teacher (Lk.22.31), shepherd (Jn.16) were all titles that Christ had that he in turn conferred on Peter. Peter was the visible head.
 - C. Mk.1.17... Peter was the first to be called the spiritual fisherman.
 - D. Lk.5 and 8... He is seen with the “inner three” as witnesses to the supernatural of Christ.
 - 1. Hemorrhaging woman cured.
 - 2. Raising of the daughter Jairus.
 - 3. Transfiguration.
 - E. Mt.14.28...Peter walking on water. Peter aspiring to the supernatural.
 - F. Acts 1.20...Peter is selecting the twelfth member of the Apostles. Twelve was a number that signified the completion of the fullness of Israel.
 - 1. See notes below on this action taking place.
 - G. Acts 2.38...Peter was seen giving the first Christian sermon.
 - H. Acts 3.6... “*In the name of Jesus the Nazorean walk.*” Peter exercises his authority in the name of Jesus!
 - I. Acts.5.3...Peter is cast into the role of stern judge.
 - J. Acts 10.44... Spirit descends upon Peter’s message as he speaks to the Gentiles.
 - K. Acts.12.11. The Lord sent an angel from Herod’s clutches. Deliverance through prayer
 - L. Acts 15.8-12...Peter is insisting on a universal expression to the new church.
 - M. Gal.1.8... Paul wishes to authenticate the teachings by associating himself with Peter.
 - N. 1 Cor.15...Paul testifies to his relationship with Peter and speaks of his name first when speaking of the resurrection.
 - O. Jn.21.15-17... “*Jesus said to him, feed my sheep.*” Christ in Jn.10.15 points that he will “*lay down his life for his sheep.*” This passage is echoed in Peter’s first letter where he shows that he is the paternal head of the Church.

III. The Gospel of Mark. Ancient witnesses attribute the second Gospel to John Mark, a cousin of Barnabas who was a companion to St. Paul. He is mentioned several times in the New Testament (Acts 12.12; Col. 4.10; 2 Tim 4.11, and others). The book was written near 60 A.D., while Peter was in Rome. Tradition agrees that Mark was an interpreter or translator for St. Peter and that the Gospel was written in Rome for Gentile Christians.

This is most notable in the lack of OT quotes and downplay of the conflict between Christ and the Pharisees.

1. The theme of the Gospel is that Jesus is the Son of God and that he is the Messiah promised by the prophets in the OT, but Mark puts special emphasis on the fact that Jesus is a suffering Messiah.
 - A. Christ is misunderstood by his disciples and rejected by the leaders of Judaism because they were expecting a powerful political Messiah who, like Moses of the OT, would liberate them from the power of the hated Roman conquerors.
2. From the outset, Mark sets out to proclaim the good news of Jesus Christ, the Son of God. The primary question Mark sets out to answer is: Who is Jesus of Nazareth?
 - A. Jesus is the Messiah, the Son of God, and the Son of Man. These are his primary titles he applies to Jesus in his short Gospel.
 1. Mark paints a portrait of Jesus that is vivid and dynamic, focusing most of his attention on Jesus' mighty works.
 2. Mark depicts Jesus as an active healer and exorcist continually on the move—a feature the evangelist accentuates by using the word “immediately” over forty times in his mere sixteen chapters.
 - a. In addition, Mark's Gospel engages the Christian reader with a number of rhetorical questions and statements that punctuate the story: “What is this?” (1.27); “Why does the man speak thus?” (2.7); “Who do you say that I am?” (8.29). These statements invite the reader to look upon Jesus with eyes of faith and imitate his heroic love in charity.
 - B. Jesus' first sermon, combined with his having cast out a demon puzzled his listeners mightily. He taught with an authority never before encountered, expounding on the heart of the law and not the law grafted on stone.
 1. Christ is the law incarnate animating the spirit of the word. He gives an audio voice that the scribes could just never give. Christ casts the supernatural light upon the natural order.
 2. The slumbering abyss stirs itself because the word of authority has penetrated its depths. God has entered our temporal reality to call it out for what it is. The “*completely new teaching*” sounds forth and so does Satan. He knows nothing else than to identify Christ for who he is: “*I know who you are, the Holy One of God.*”
 - a. There is to be no titanic struggle here, but only a command: “*be silent and come out of him.*” The word has overcome the darkness and the Satan must respond, but not without a farewell seizure...we see this throughout Church history.
 - b. Cleansing of the Leper and the sacrament of Confession...Mk.1:40; Mt.8:4.
 - i. Anyone healed of leprosy needed to see a lev. Priest (Lev.13:1-3). Upon approval, the individual would

undertake procedures for cleansing and reinstatement into covenant life...Augustine ties this to the sacrament of confession. Restoration into covenant life is at the heart of law.

- c. Authority in the Spirit is seen in a motionless power...submission.
- C. "The Way" appears seven times in the Gospel of Mark. In the narrative module, the phrase depicts Christ's steady travels to Jerusalem. In the deeper moral sense, he is teaching that 'the way' to Jerusalem entails heroic suffering.
 - i. We see this concretely in his passion and consequently in the summoning of the twelve to follow in his footsteps.
 - ii. Just as Yahweh delivered his people from bondage and lead them on "the way" to the Promise land (Ex.13:21-22) so in our baptism have we been freed from the bondage of slavery to follow him to the promise land...to the foot of the Cross.