

Week 6: February 21, 2008
CCP 213
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XI. 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 (Baker).

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 would, like Moses of the OT, 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 so 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. Authority in the Spirit is seen in a motionless power...submission.

XII. Peter as the first Vicar of Christ (papal primacy, infallibility and succession).

1. The Gospel of Matthew: writing to a Palestinian Christian Jewish audience.
 - A. Every first century Jew knew the Torah by heart by the age of 13. Every New Testament word was illuminated by the Old. The story of Jesus is the climax of Israel. Matthew purposely draws on Old Testament imagery to magnify the message of Jesus and who he was. Note Mosaic typological imagery:

Moses

1. Wicked decree by Pharaoh
2. Saved through Joseph's dream
3. Freed from slavery through waters
4. Fasted for 40 days and 40 nights
5. Next seen giving law of O.C. on Mtn.

Jesus

- wicked decree given by King Herod
- saved through Joseph's dream
- freed from slavery through waters
- fasted for 40 days and 40 nights
- next seen giving law of N.C. on Mtn.

2. Moses hands the baton to Joshua to lead the people to the Promised Land. Jesus (Hebrew word for Joshua) is the new Joshua who receives the baton from Moses (typologically) to pioneer a new exodus and entrance into the Promised Land.

A. Ex.4.22... *“For out of Egypt I have called my son.”*

3. “Son of David” is seen 9 times in Matthew reinforcing the Davidic Kingdom was present; a thematic picture for the Gospel of Matthew. Reader is well aware of the role that the son of David would have in salvation history.

A. Highlights of Matthew 16.13-21:

1. *“I will build my Church ”my“...1 Tim.3.15...speak of Gods sovereignty but defy His commands. 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 Peters 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.

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.

4. 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 Isaian Scripture.

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.

5. 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.13.9...At the time of Passover, Christ washes Peter's feet. Instead of hearing the institution of the words of the Eucharist Christ shows that the Eucharist is partaking in communal worship, which strengthens the body to serve. The Eucharist and service are linked.

P. Jn.21.7... "Peter hearing that it was the Lord sprang into the sea." Peter was once again the first to greet the Lord. Where John is the first to see Jesus Peter is there to greet him.

Q. 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.

XIII. PowerPoint Notes

A. Noah: See aforementioned notes on Noah

B. Melchizedek: Priest and king offering up bread and wine. This figure of Melchizedek, which means righteous king, is thought to be Shem as he is the guarantor of the first-born blessing.

1. Abram is link to Noah.

C. Abraham: See aforementioned notes on Abraham

D. Passover: Corporate Jewish Feast because it memorialized the great Exodus (see aforementioned notes on the Exodus and WOW on Departure). We will unpack the deeper meaning when we consider the Passion narrative. I would like to highlight a leading Passover Feast called the Todah It is precisely when we read the New Testament with an understanding of cultic theology that its deepest implications are bound up in the Old. Here again, I reiterate typology: It is the NT that corresponds with the inner drama of the OT. The Christian Eucharist is anchored in the Jewish Passover. The Todah was the corporate celebration of the Passover.

******This section of notes on the Todah sacrifice will be further explored during the passion narrative.***

1. Todah: Thanksgiving--Ancient ever New... Todah (Hb.): meaning "thanksgiving", behind it conveys a sense of "gratitude and praise". We read that when Leah gives birth to her fourth child she names him yehudah, or Judah, which is the verbal form of "to give thanks". Leah is in gratitude and praise for the gift of her fourth Child. It is interesting to note that all of the todah hymns come from David, of the tribe of Judah (also then the tribe that Christ descends from).

a. Leviticus 7.11...the scriptural blueprint for this Old Testament offering. A spiritual sacrifice for a spiritual reason... "If you deliver me..." When the Liturgical celebration took place, you won the battle!!! Note: God's self-manifestation was the center of the liturgical covenant renewal (Deut.29.5-6). David sets the Todah celebration front and center in the temple (1 Chr.16:17-41). This is so that the presence of God is celebrated in its proper place. Recall, the *"Temple is the center of the earth"* (Ez.38:12; Bar.3:24). There is cosmic significance to Jerusalem. It is where the Israelite faithful went to seek commune with God. The

Psalmist proclaims Zion the true pole of the earth (Ps.48). The temple held the presence of God.

1. A lamb would be sacrificed in the Temple, and the bread from the meal would be consecrated the moment the lamb was consecrated. The bread and meat, along with the wine, would constitute the elements of the sacred meal, which would be accompanied by prayers of song and thanksgiving, such as Ps.116. The meal was a joy-filled feast. Consumption of the sacrifice was necessary for one to receive communion with Yahweh. Blood was the sacred reality of life (Lev.3)

2. During the Todah celebration, hymns of peril were sung. After the cries of peril, and lament there was a transition into the petition and thanksgiving (there is also often seen in the Bible affliction and distress as the prelude to joy and thanksgiving).

This has the same format as Jonah (cf. Jonah 2.9), Hezekiah (cf. Is.38.11), and Jehosaphat (cf.2 Chr.20).

***The great Rabbi Gamaliel has been known to say that all sacrifices will cease, but one will always remain...the todah... *“thank-offering/giving.”*

b. Psalm 22 was the great Todah. This was the prayer our Lord was crying on the cross, instituting the new Todah. This is an expression appreciated in context. For example when you hear the words *“Oh say can you see...”* you think immediately of the national anthem. Therefore, it is with *“My God, My God, why have you forsaken me”*-- You think of the Todah!

1. One thing of particular note in Psalm 22. In the Davidic Todah, there was a new mandate for the levitical priest in the liturgical rite: “to invoke, to thank, and to praise the Lord” (1 Chr.16:4). The Hebrew word for “invoke” is “zachar”, which literally means to remember. One of the most important purposes of the Todah was to recall the saving deeds of the Lord. Indeed, this is one of the functions of the Todah hymns, to recount the mighty deeds of God (Ps.22, 28).

a. *“Sinai to Zion—from the Mosaic covenant to the Davidic—comes a corresponding shift for the sin offering to the thank-offering”*—Hahn. Just as Moses gave the five books of the law, David gives us five books of the Psalms.

2. See Word of the Week on Remembrance...this act of remembrance is what the Todah is all about—remembering in gratitude God’s saving deeds. *“This leads us to one of the key fruits of a Todah and of Eucharistic spirituality. A deep sense of thankfulness leads to worship. Worship flows from gratitude. If gratitude is cut off, the will to worship will wither”*—**Gray**

E. Quail and Manna: Another great precursor to the Eucharistic Feast. I note here a seminal truth of Scripture. The whole OT is read in light of the Paschal Mystery. We read the OT in light of Calvary. Each place where God nourishes his people comes to a staggering realism in the Last Supper.

F. The great prophesy. The first eleven verses in this great oracle speak to the

future hope of Israel. Here we have the “Gifts of the Spirit” resting upon the “*branch that shall grow from the stump of Jesse*”—Jesus Christ! In the age of the Church, the Bear shall lie down with the Cow...and they will feed—feast!!!

a. In Hebrew antiquity, this image spelled out covenant harmony. Which is not so much peace defined as the absence of warfare, but spiritual welfare through the gifts of the Lamb. There are a series of verses that speak to the animal kingdom and the adversaries being at peace with one another. This is realized in the Universal covenant feast.

G. The feast of fine wine on the mountain. This great feast prefigures the fine wine at the Wedding Feast at Cana.

a. The Wedding Feast at Cana speaks of the “*good wine being served*”. As this wine reaches its maturity in the age of the Church, we are reminded of the Isaian prophecy: “*The veil is spread over all the nations and God has swallowed up death forever wiping all tears*” (Is.25:7-8).

H. Elijah and the Chariot of Fire. Elijah was taken up by a whirlwind in a chariot of fire. Elijah is considered the prophet of all prophets (aside of John the Baptist).

Old Covenant Elijah

1-1 kgs12.23: Elijah healing the child and giving to mother
2-Elijah returns to Mt. Horeb for 40 days/nights Pilgrimage on behalf of Israel
3. 2 Kings 2.8: Elijah parting the waters of Jordan For a passageway

New Covenant Jesus

1-Lk.7.15: Christ healing the child and giving to mother
2-Christ fasts for forty days/nights
3. Christ in the Jordan offers a new passageway