

Encountering Jesus in the Gospel of St. Matthew - Week 6

The Coming Judgment Part 1 (24:1–44)
The Coming Judgment Part 2 (24:45–25:46)
The Messiah Betrayed and Arrested (26)
The Climax of the Cross (27)
The Messiah Is Risen! (28)

The Destruction of the Temple Foretold

Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. But he answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another, that will not be thrown down.” Matt 24:1–2.

The First Jewish Revolt

From June 66 to August 70.

About 500 people crucified every day

On the ninth of Ab (August 28, A.D. 70) Roman troops torched the temple.

Over 1 million Jewish people killed

Christians escaped to Pella (Jordan)

Holman Bible Atlas

The destruction of the Holy Temple fundamentally transforms the relationship between Judaism and Christianity.

Overview of the Sacraments

The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. CCC 1131

Sacraments give (confer) grace

- 1) A visible sign
- 2) Of an invisible reality
- 3) Given to us by Jesus
- 4) That gives grace

...the grace of God is life everlasting St. Thomas Aquinas Summa Theologica III, q73, a4

Key: what is grace?

St. Paul on Grace For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23)

God’s love has been poured into our hearts through the Holy Spirit who has been given to us. Romans 5:5

St. Paul on Grace and the Holy Spirit - Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? 1 Corinthians 6:19

Do you not know that you are God’s temple and that God’s Spirit dwells in you? 1 Corinthians 3:16.

The Covenants of the Bible

1. Adam and Eve (Genesis 1:26-2:3)
2. Noah and his family (Genesis 9:8-17)
3. Abraham and his descendants (Genesis 12:1-3; 17:1-14; 22:16-18)
4. Moses and the Israelites

(Exodus 19:5-6; 3:4-10; 6:7)

5. David and the Kingdom of Israel (2 Samuel 7:8-19)

6. Jesus and the Church (Matthew 26:28; 16:17-19)

Each of these covenants has five special features:

- * the covenant mediator (the person God makes the covenant with) and his covenant role (whom the mediator represents);
- * the blessings promises in the covenant;
- * the conditions (or curses) of the covenant;
- * the "sign" by which the covenant will be celebrated and remembered.
- * the "form" that God's family has as a result of the covenant.

Covenant: Old vs New

For the Old Testament covenants, God gives blessings.

For the New Covenant God gives grace thru the Sacraments.

The Effect of the Sacraments

Primary effect of every sacrament: Holy Spirit

Secondary effects are particular to each

Baptism: Faith, Hope and Love

Confirmation: wisdom, understanding, counsel, fortitude, knowledge, piety, fear

The New and Eternal Covenant

At the Last Supper, Jesus explicitly identifies his body and blood as the New Covenant (Matthew 26:28; 1 Corinthians 11:25) promised by the prophets (Jeremiah 31:31), thus strikingly fulfilling the promise of Isaiah that the servant of the Lord would not simply make a covenant but would become a covenant (Isaiah 42:6; 49:8)

New Covenant and Sacramental Grace

Baptism: brings us into the Covenant

Confirmation: builds up the Church

Marriage: grows the Covenant / Church

Reconciliation: repairs or re-creates relationship

Anointing Sick: strengthens & heals the sick

Holy Orders: makes possible all other sacraments

Eucharist: memorial thanksgiving for New Covenant

Eucharist: the source and summit of our lives, A communion with Jesus.

The Institution of the Last Supper

Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body." And he took a chalice, and when he had given thanks he gave it to them, saying, "Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. Matt 26:26–28.

Exodus 12: The Passover Instituted

6 the whole assembly of the congregation of Israel shall kill their lambs in the evening. 7 Then they shall take some of the blood, and put it on the two doorposts and the lintel of the houses in which they eat them. 8 They shall eat the flesh that night...

Exodus 12: The Blood of the Lamb

13 The blood shall be a sign for you, upon the houses where you are; and when I see the blood, I will pass over you, and no plague shall fall upon you to destroy you, when I strike the land of Egypt. 14 "This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations you shall observe it as an ordinance for ever..."

The Lamb of God - Behold, the Lamb of God, who takes away the sin of the world! John 1:29

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, Isaiah 53:7 "Lamb" is used 31x in Revelation to refer to Jesus

Isaiah chapters 42 to 53 - The Suffering Servant

Biblical scholars see 42:1–9 as being the first song or, rather, the first stanza of that poem.

The other three passages are: 49:1–6; 50:4–11; and 52:13–53:12.

James Gavigan, Brian McCarthy, and Thomas McGovern, eds., Major Prophets, The Navarre Bible (Dublin; New York: Four Courts Press; Scepter Publishers, 2005), page 185.

Why does Jesus have to die?

The curse of the New Covenant is death (eternal life WITHOUT God - Hell)

The blessing of the New Covenant is life (eternal life WITH God - Heaven)

When we break the Covenant, we deserve death

Jesus offers Himself in sacrifice, for us. We do not have to die because Jesus dies for us.

Note: we have an immortal soul; it does not die.

Redemption - You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. 1 Peter 1:18–19.

The sacrifice of the New Covenant

CCC 613 Christ's death is both the Paschal sacrifice that accomplishes the definitive redemption of men, through "the Lamb of God, who takes away the sin of the world," and the sacrifice of the New Covenant, which restores man to communion with God by reconciling him to God through the "blood of the covenant, which was poured out for many for the forgiveness of sins." (1366; 2009)

For the life of every creature is the blood of it Leviticus 17:14)

For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life. Leviticus 17:11

Life of a cow: 40 years, life of Jesus: eternal

Jesus is the creator of all creatures, He NOT a creature

John 6: The Bread of Life Discourse - "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. John 6:53–54.

The Cup of Blessing - The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? 1 Corinthians 10:16

The Four Cups of Wine at the Passover Supper

1) Cup of Sanctification - opening prayer – "Blessed are you O Lord our God, King of the Universe..."

2) Cup of Proclamation - Read Scripture, sing Psalms 113-114

3) Cup of Blessing - eat meal then drink (ancient Jewish prayer over the wine)

4) Cup of Praise (Hebrew - Hallel) - Psalms 115-118

Understanding the Last Supper

Once again - as we have seen over and over in this book - When the Gospel accounts are placed in the context of Jewish scripture and Jewish tradition, they suddenly spring to life, with new meanings and astounding connections. - Brant Pitre - Jesus and the Jewish Roots of the Eucharist

The Doctrine of the Real Presence

Jesus is really and truly present: body, blood, soul, and divinity in the Sacrament of the Eucharist.

Transubstantiation: the substance (or essence) of the bread changes into Jesus.

See CCC 1373-1377 1378-1381, 1348-1349, 1088, 1357, 1404

St. Thomas Aquinas and Aristotle

For 1200 years the Church did not fully understand Transubstantiation until St. Thomas Aquinas, (who uses Aristotle's Metaphysics) explains it. Before this we just believed (with faith) the words of Jesus "this is my body." Matt 26:26, "this is my blood" Matt 26:28

Essence vs Accidents

Define the "essence" of a chair: is something to sit in/on.

Define the "accidents" of a chair: wood-plastic-metal, folding, stacking, rocking, office, recliner, color, weight(heavy/light), size, shape

Note: the accidents are also referred to as "species" or appearances (see CCC 1376).

An example by metaphor

A birch tree, its essence is a tree, it is alive, it grows, the leaves perform photosynthesis, It has accidents: a diameter and white bark.

Cut the tree down, it is no longer alive so it is not a tree, it's essence is a "log", firewood: tinder, kindling, fuel

It still has the same accidents: the diameter is the same; the white bark is still there.

The Prayer of Consecration

When a Priest or Bishop (ordained with the sacrament of Holy Orders) says the prayer of Consecration over a piece of bread: "this is my body" the essence of the bread changes from "bread" to "body of Jesus", but the accidents of color, size, weight, smell, taste, sound, do NOT change.

The same goes for the wine "this is my blood" changes the essence from "wine" to the "blood of Jesus", but the accidents do not change: the smell, the taste, the color, the alcohol content.

Two miracles occur: the essence changes (into Jesus), but the accidents do not change

The Sacrament of Holy Communion in the Bible

The prayers of consecration are a combination of Matthew 26:26-29, Mark 14:22-25, Luke 22:14-23 and 1st Corinthians 11:22-26.

John 6:22-71 (the Bread of Life discourse) provides the context.

"Breaking of the Bread" Terminology used in Luke 24:35 and Acts 2:42

Matthew, Mark and Luke are parallel passages on the Last Supper.

The New Covenant

Jesus is the Mediator of the New Covenant

Jesus is the sacrifice of the NC, and the High Priest who offers the sacrifice

The NC fulfills all the OC blessings (and curse is taken away)

The NC restores and transforms the OC (specifically David, Moses and Abraham)

The blessing is eternal life with God: God the Father, God the Son (Jesus our brother), and the Holy Spirit

All this is given to us in the Grace of the Sacraments!

