



B.Y.O.B.

(Bring Your Own Bible)

with

Fr. Peter

A DISCIPLE

HAS NO DUALITY

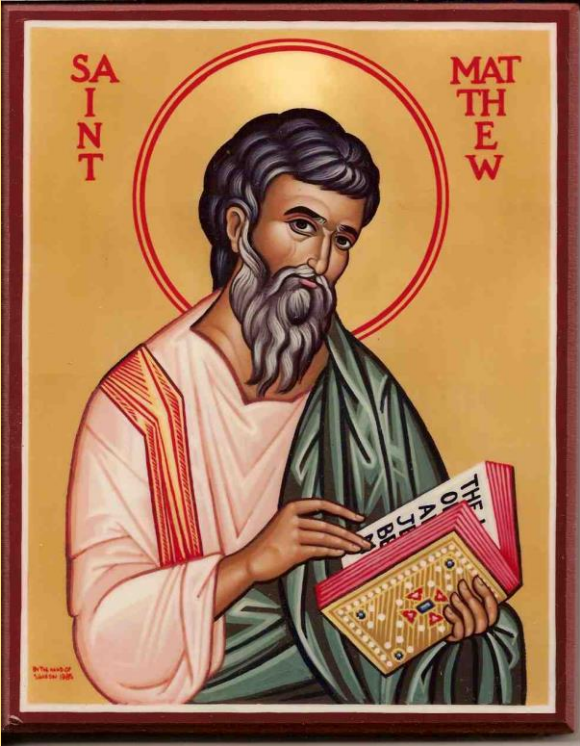
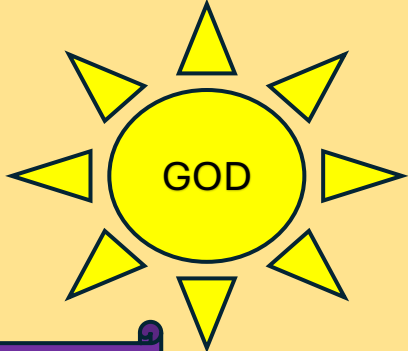
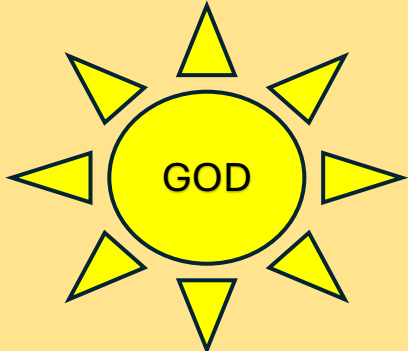
No Idols.

HAS NO DUALITY

No other life.

HAS NO DUALITY

No other focus.



A DISCIPLE IS NOT A HYPOCRITE. HYPOCRISY IS A LAWLESS LIFE.

JESUS AND THE LAW

1. Jesus confirms the law. He is the judge that will base His judgment according to the law. The foundation and purposes of the law.
2. The laws' concern is soteriological. Salvation.
3. The law is the relationship of the individual to the community.
4. The law determines membership. Necessity to legislate for the community.
5. The law fulfills righteousness. The righteousness demanded by Jesus is based on allegiance to the principles on which the law is based.
6. Jesus' life also points out the path of discipleship.
7. To follow the law is to exercise mercy -covenant- loyalty.
8. The law is a divine initiative. The demands of God in the covenant.
9. Jesus was a loyal and devoted son of Israel.
10. Relationship of man and God is part of the concern of the law.

HYPOCRITES



Hypocrisy (*Gr. hypocrites*)

1. Self-consciously playing a part, an actor
2. Casts doubt on the continued validity of the law in the mind of the teaching of Jesus.

Overscrupulous?

Hypocrites are lawless. No moral concern.

THE GREAT INSTRUCTION:THE LAW—FULFILLMENT (5: 17-20)

17 “Do not suppose that I came to destroy the Law or the prophets. I did not come to destroy, but to fulfill. 18 I solemnly tell you that until heaven and earth pass away not a single letter of the Law shall pass away until all has been fulfilled. 19 Whoever therefore sets aside any prescription of the Law and teaches men accordingly shall be called least in the Kingdom of heaven. But whoever keeps and teaches it shall be called great in the Kingdom of heaven. 20 For I tell you that unless you are more righteous than the scribes of the Pharisees you will certainly not enter the Kingdom of heaven.

1. Law is binding to the disciple/ followers of Jesus to the end time.
2. Jesus is represented as emphasizing the authority of those to whom the teaching of the law was committed.
3. Matthew is trying to restore the original meaning of the law where this seemed to be obscured by the accretions of commentary.
4. To fulfill the law means I came to emphasize its true meaning.
5. Therefore, your obedience is more than that given by those who teach and interpret that law.
6. The demands of discipleship are clearly laid down.

THE GREAT INSTRUCTION: ANGER (5: 21-26)

21 “You have heard that it was said to the ancients, ‘You shall not murder, and whoever murders will be liable to judgment.’ 22 But; I tell you that everyone who is angry with his brother shall be in danger of (divine) judgment. Whoever insults his brother will answer to the Sanhedrin, while whoever says ‘Rebel! (against God)’ merits a fiery death. 23 Therefore if you bring your offering to the altar, and there remember that your brother has something against you, 24 leave your offering there before the altar, and go away. First be reconciled with your brother and then come and offer your gift. 25 Come to terms with your accuser quickly, while you are on the way to court with him, lest he hand you over to the judge, the judge hand you over to the jailer and you are thrown into prison. 26 I assure you that you will never come out until you have paid your last cent.

1. This material is admittedly difficult. The verse states simply that intention as well as act comes under the judgment of God, and in asserting this Jesus is appealing to the foundations of divine justice on which the written Law rested.
2. Murder, Anger, and Rebel are all subject to God.
3. Self-interest vs Demands of God.

THE GREAT INSTRUCTION: THE LAW—ADULTERY (5: 27-30)

27 “You have heard the command ‘Do not commit adultery.’ 28 But I tell you that everyone who looks lustfully at a woman has already committed adultery with her in his heart, 29 If your right eye causes you to sin, take it out and throw it away. It is better for you to lose one of your members than for the whole of your body to be cast into hell. 30 if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one of your members than for the whole of your body to be cast into hell.

1. Sights which are known to stimulate passion must be avoided. Lustful intent. Control in looking and physical contact or occasions which might lead to physical contact.

THE GREAT INSTRUCTION: THE LAW—MARRIAGE (5: 31-32)

31 “It is said, ‘Anyone who divorces his wife must give her a certificate to that effect.’ 32 But I tell you that anyone who divorces his wife, except in the case of adultery, makes her an adulteress, and whoever marries a divorced woman commits adultery.

1. *Porneia* means adultery here, and generally is used as illicit sexual relations.
2. An emphasis on the foundation of marriage.
3. In principle, the divorced woman is still the wife of her husband, and the man who divorces his wife makes her an adulteress, on the presumption that she will marry again. The man who marries the divorced woman both shares in her adultery and also commits the same offense himself, because in principle—though not legally—the divorced woman is still married to her first husband.

THE GREAT INSTRUCTION: THE LAW—OATHS (5:33-37)

33 Again, you have heard that it was said to the ancients ‘Do not make vows rashly,’ but ‘Be careful to pay any vows made to the Lord.’ 34 But I tell you—do not swear at all. Not by heaven, for it is God's throne, 35 nor by earth, for it is his footstool, nor by Jerusalem, for it is the city of the Great King. 36 Do not swear even by your head, for you cannot make one hair black or white. 37 Let your words be ‘Yes’ and ‘No.’ Anything more than this is of evil origin.

1. Oaths= Alliances?
2. The obligation to perform promises.

THE GREAT INSTRUCTION: THE LAW—RETALIATION (5:38-42)

38 “You have heard that it was said ‘An eye for an eye and a tooth for a tooth.’ But I tell you not to resist one who is evil. 39 But if anyone strikes you on the right cheek, turn the other to him as well. 40 If anyone wants to sue you and take away your tunic, let him have your cape, too. 41 If anyone presses you into service to go one mile, go with him two. 42 Give to him who asks you for a loan, and do not refuse one who is unable to pay interest.

1. The disciple can have no such recourse in the new community; he must endure anyone who is evil.
2. Everywhere in the gospels, the members of the new community are subject to persecution and insult by reason of their attachment to Jesus. The discipleship will bring inevitable suffering and repudiation, and the disciples may not go to law.
3. These people are fools (ignorant of God), when they judge we cannot retaliate because they do not understand.

THE GREAT INSTRUCTION:THE LAW-ENEMIES (6:43-48)

43 “You have heard that it was said ‘You shall love your neighbor and hate your enemy/ 44 but I tell you to love your enemies and pray for those who misuse you. 45 In this way you will become sons of your heavenly Father, who causes the sun to rise upon both good and evil men, and sends rain to just and unjust alike. 46 If you love only those who love you, what reward have you? Do not the taxgatherers do the same? 47 And if you greet only your brethren, what extra are you doing? Do not the heathen do the same? 48 Be true, just as your heavenly Father is true.

1. All men are neighbors to the man who has assumed the responsibilities of discipleship.
2. Taxgatherers, a class of men normally despised of whatever occupation.
3. True: “Truth, sincerity.”

THE GREAT INSTRUCTION: ALMSGIVING (6: 1-4)

1 “Take care not to perform righteous deeds in public to be a spectacle to men. If you do, you have no reward from your heavenly Father. 2 When it comes to almsgiving, do not trumpet it abroad, as the overscrupulous do in the synagogues and the market places, so that they may be praised by men. In solemn truth, I tell you that they already have their reward. 3 But when giving alms, do not let your left hand know what your right hand is doing, so that your almsgiving is in secret. 4 Your Father who sees in secret will reward you (openly).

THE GREAT INSTRUCTION: PRAYER (6: 5-14)

5 “When you pray, do not be like the overscrupulous, who love to stand in synagogues and public places to pray, so that they may be in plain view of all. In solemn truth, I tell you that they already have their reward. 6 But you, when you pray, go into your room, shut the door, and pray to your Father in secret. Your Father who sees in secret will reward you (openly). 7 In praying, do not heap up empty phrases as the Gentiles do, for they suppose that they will be heard simply on account of their verbosity. 8 Do not be like them; your heavenly Father knows what you need before you ask him. 9 Pray like this:

‘Our Father in heaven, may your name be held in honor.

10 Let your Kingdom come, let your will be done,
as in heaven, so also on earth.

11 Give us today the food we need.

12 And release us from our debts as we also release our debtors.

13 Do not bring us into the final test but save us from the Evil One.’

14 If you forgive men their offenses, your heavenly Father will forgive you, 1^ but if you do not forgive men, neither will your Father forgive your offenses.

THE GREAT INSTRUCTION: PRAYER (6: 5-14)

1. This is not a condemnation of prayer in synagogue.
2. The constant repetition of the Lord's prayer in public worship has steadily eroded the eschatological urgency of the words almost to the vanishing point. To compound this misunderstanding, we have also forgotten that the clauses of the prayer are in a very real sense "headlines," which would have suggested other thoughts, allied considerations.
 1. The first three clauses pray for the advent of the Kingdom. When this Kingdom has come, God's name (i.e., his person) will be held in honor, his will performed.
 2. Father in heaven. The first hearers would have been reminded of the other titles used of God in the OT Lord, King, Husband, etc.
 3. may your name be held in honor. The "Name" of God as here used is a thoroughly OT usage. "Knowing the name" of God was equivalent to "fulfilling the terms of the Covenant obligation," because ancient Israelite covenants were solemnly sworn by invoking the name of God.
 4. The Kaddish Prayer: "May his great name be exalted and sanctified in the world, which he made according to his will. May his kingdom rule, his redemption spring forth, may he bring near his Messiah and save his people, in your lifetime, in your days, in the lifetime of all the house of Israel, quickly and soon. And you shall say, Amen."

1. *So also on earth.* Whatever happens in heaven, may it also happen here on earth.

2. *Release us from our debt.* This remission of debt the NT sees as accomplished by the self-giving of Jesus.

The cancellation of the disciples' indebtedness, in the face of the dawning Kingdom, must be met by a like service to their debtors.

THE GREAT INSTRUCTION: FASTING (7:16-18)

16 “Whenever you fast, do not (like the overscrupulous) look dismal, for they disfigure their faces to make it obvious to men that they are fasting. In solemn truth, I tell you that they already have their reward. 17 But when you fast, anoint your head and wash your face, so that it may not be obvious to men that you are fasting, 18 but to your Father, and your Father who sees in secret will reward you (openly).

1. Anoint your head from Psalm 23:5.

THE GREAT INSTRUCTION: WEALTH (6:19-21)

19 “Do not accumulate wealth for yourselves on earth, where both moth and rust consume, and where thieves break in and steal; 20 but store away for yourselves heavenly treasure, where moth and rust do not consume, and where thieves do not break in and steal. 21 Where your wealth lies, there also will be your heart.

1. Detachment with regard to worldly good and attachment to the Kingdom of God.

THE GREAT INSTRUCTION: DISCIPLESHIP AND DETACHMENT (6:22-34)

22 “The body’s lamp is the eye, and if your eye is healthy then all your body will be full of light, 23 but if your eye is evil, then all your body will be dark. If the light which is in you is dark, then how dark it will be! 24 No one can be the slave of two owners, for either he will dislike the one and prefer the other, or alternatively be loyal to one and despise the other. You cannot be a slave of both God and wealth. 25 Therefore I tell you not to be overconcerned about eating and drinking, nor about clothing. Is not your life more than eating and drinking, and your body more than clothing? 26 Think of the birds in the sky: they neither sow nor reap, and they do not store in granaries, yet your heavenly Father feeds them. Are you not much more valuable than they? 27 Which of you, by worrying, can add anything to his span of life? 28 And why be so worried about clothing? Reflect on the anemones and the way they grow, for they neither toil nor spin, 29 yet I tell you that even Solomon in all his magnificence was not clothed like one of them. 30 If God thus cares for the weeds, which—living today- are used as fuel for ovens tomorrow, will he not much more care for you, men of little faith? 31 Do not therefore be overconcerned with questions such as ‘What shall we eat?’ ‘What shall we drink?’ or ‘What shall we wear?’ 22 for these are pagan worries, and your heavenly Father knows that you need all these things. 33 But seek first of all God’s Kingdom and his righteousness, and all these things will be provided for you.

34 Do not be overconcerned about tomorrow, for tomorrow will do its own worrying. Today’s misfortune is enough for today.”

1. Inner healthy Eye. A spiritual eye, through which the whole spirit of man is either illuminated or in darkness.
2. Generosity and Humility are part of being a disciple. You will meet a lot of people who are in need. If your concern is to gain something, you have the wrong priority. Freedom from entanglement, whether of wealth or of any other consideration.
3. No one can be a slave of two owners. The slave was in Imperial Rome, as in the earlier Hellenistic world, the absolute property of his owner, who had rights of life and death over him.
4. Slavery was often preferred to freedom, and men made contracts of servitude to ensure food and shelter for themselves and their families.
5. Paul called himself as the slave of the Messiah.
6. A disciple is called upon to choose between God and human well-being.
7. All these lessons in detachment are not here summed up by an injunction to assume that discipleship will *ipso facto* produce the necessities of life. This verse, like its predecessors, calls for a searching examination of the disciples' priorities.

THE GREAT INSTRUCTION: DISCIPLESHIP (7: 1-14)

1 “Do not sit in judgment, lest you yourselves be judged, 2 for you will be judged by the same standard which you have used. 3 Why look at the splinter in your brother’s eye, if you do not take notice of the beam in your own? 4 How dare you say to your brother, ‘Let me take the splinter out of your eye’, when all the time there is a beam in your own eye? 5 Casuist! First remove the beam from your own eye, and then you will see clearly in order to remove the splinter from your brother’s eye, 6 Do not give what is sacred to dogs, and do not throw pearls in front of pigs, lest they tread them underfoot, and then turn and attack you.

7 “Ask, and it will be given you, seek and you will find, knock and the door will be opened for you. 8 For he who asks will receive, he who seeks will find, and the door will be opened to him who knocks. 9 Who is there among you who will give his son a stone if he asks for bread? 10 Or if he asks for fish, will he give him a snake? If, then, you who are sinful know how to give good things to your children, how much more will your heavenly Father give good things to those who ask him?

12 Whatever therefore you wish men to do to you, do the same to them, for this is the meaning of the Law and the prophets.

13 “Go in by the narrow gate, for the wide gate and the easy path lead to destruction, and many go that way. 14 The narrow gate and the hard way lead to life, and few find it.

1. Unjustifiable condemnation will always call down upon it the just condemnation of God.
2. dogs . . . pigs=:alien and heathen people; and pearls would here stand for religious truth
3. They follow warnings against the misuse of discipleship.

THE GREAT INSTRUCTION: FALSE TEACHERS (7:15-20)

15 “Beware of false prophets, who come to you disguised as sheep; inwardly they are devouring wolves. 16 You will recognize them by their fruits. Are grapes gathered from thorn bushes, or figs from thistles? 17 So, every sound tree bears good fruit, but the decaying tree bears bad fruit,

18 A sound tree cannot bear bad fruit, and a decaying tree cannot produce good fruit. 19 Every tree which does not bear good fruit is cut down and thrown into the fire. 20 Thus you will recognize them by their fruits.

THE GREAT INSTRUCTION: FALSE DISCIPLES (7:21-29)

21 “Not everyone who calls me, ‘Lord, Lord,’ will enter into the Kingdom of heaven, but only the man who does the will of my Father who is in heaven, 22 At that time, many will say to me, ‘Lord, Lord, did we not prophesy in your name, cast out demons in your name, and did we not perform acts of power in your name?’ 23 Then I will declare to them: ‘I never knew you. Go away from me, you evildoers,’ 24 Therefore everyone who hears these sayings of mine and does them, will be like a wise man who built his house on rock, 25 The rain fell, the river flooded, and the wind blew hard on that house. It did not fall, because it was built on rock. 26 But anyone who hears these sayings of mine and does not follow them will be like a foolish man who built his house on sand. 27 The rain fell, the river flooded, and the wind blew hard on that house. It fell, and its fall was very great.”

28 When Jesus had finished saying these things, the crowds were deeply impressed by his teaching, 29 for he taught authoritatively, and not like their scribes.

DISCIPLESHIP IS A GIFT

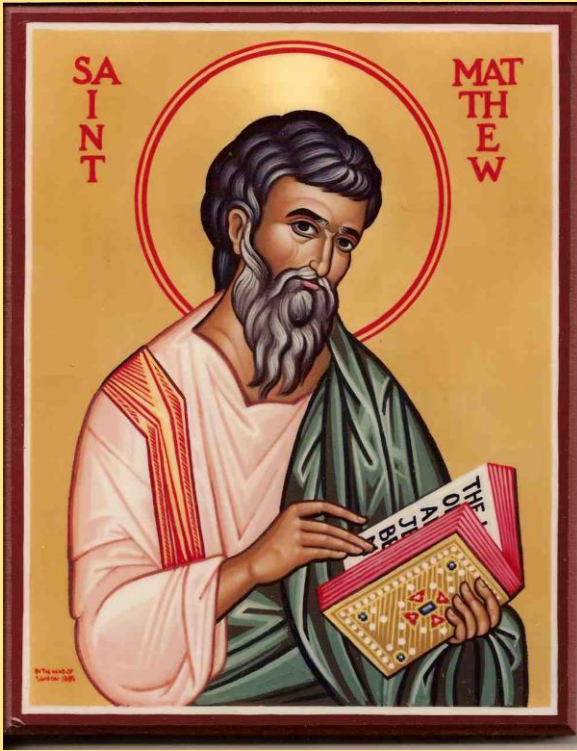
SONSHIP



COMPANSHIP



SUBMISSION



DISCIPLESHIP IS A JOURNEY OF HEALING.