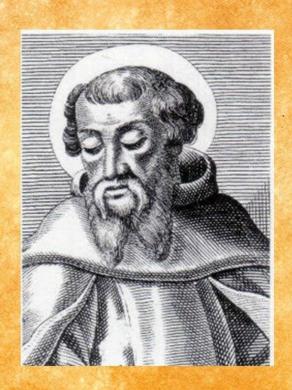


FIDDLER ON THE ROOF

Source: https://www.youtube.com/watch?v=7V2lxFWBqfI

Irenaeus of Lyons



WHAT IS TRADITION?

- Greek: Paradosis
- Not "imitation"
- Paredoka or Paredidoto: "handing over or delivering by hand"
- Parelabon: "receiving a thing or taking it"
- "Now I praise you, brethren, that you remember me in all things and keep the traditions (paradosis) just as I delivered (paredoka) them to you." (1 Cor. 11:2)
- επαινω δε υμας αδελφοι οτι παντα μου μεμνησθε και 'καθως παρεδωκα υμιν τας παραδοσεις κατεχετε' (as I delivered to you the traditions, keep)
- "For I received (parelabon) from the Lord that which I also delivered (paradidomi) to you" (1 Cor. 11:23)
- So tradition is delivering and reception of something from generation to generation

WHAT IS DELIVERED/RECEIVED?

- Christ did not give His disciples a book
- He gave them (and us) Himself (Ephesians 5:2; Galatians 2:20)
- Abouna Tadros Malaty: essence of tradition is "unity with Christ through the Holy Spirit"
- This is the faith "once delivered to all the saints" (Jude 3)
- "Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren." (Deut. 4:9)
- "We have heard with our ears, O God, Our fathers have told us, The deeds You did in their days, In days of old." (Psalm 44:1)

WHAT IS DELIVERED/RECEIVED?

- The gospel and "holy tradition" is not a written document or just a static deliverance of teachings, but more than that, it is in our hearts and lives
- Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you? You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart. (2 Cor. 3:1-3)
- The gospel of Christ is not mere words, but the words He spoke are spirit and life (John 6:63).
- Christ did not command us to write, but to preach: "Go into all the world and preach the gospel to every creature." (Mark 16:15)

ABOUNA TADROS MALATY

Tradition is from the Holy Spirit: "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you." (Jn. 14:26)

Abouna writes:

In other words, the action of transmission is realized not only by the apostles writings, but rather by the Holy Spirit who guided their feelings, attitudes, worship, behavior and their preaching. He granted them the new life, that is, "the life in Christ." It is the action of the Holy Spirit that the "tradition of Christ" is preserved in the Church life through the successive generation, as He always lives and acts in the Church yesterday, today and tomorrow - inspires her life and makes it a continuity of life, Faith and love, and not a mechanical repetition of the past.

Thus, tradition is the living stream of the one life of the Church, which brings up the past with all its aspects as a living present, and extends the present towards the morrow without deformation.

EYEWITNESSES (ST. JOHN)

- 33 But when they came to Jesus and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out. 35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. (John 19)
- 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life— 2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us— 3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. 4 And these things we write to you that your joy may be full. (1 John 1)

EYEWITNESSES (ST. LUKE)

- 1 Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, 2 just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, 3 it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, 4 that you may know the certainty of those things in which you were instructed. (Luke 1)
- Choosing Judas' replacement:
- 21 Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection. (Acts 1)

IS TRADITION "TELEPHONE"?

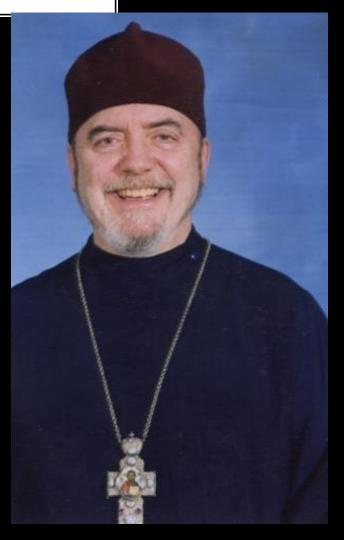


Yes, Muriel, that's what he said: "Blessed are the cheese-makers"

Source: http://vridar.org/2014/04/07/is-oral-tradition-like-the-old-telephone-game/

CASE STUDY: ORAL TRADITION OF YUPIK NATIVE ALASKANS





TRADITION OLDER THAN SCRIPTURE

- Abel knew to give a lamb sacrifice centuries before Moses' law (Gen. 4:4). "By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts" (Heb. 11:4)
- Noah (Gen. 8:20) and Abraham (Gen. 12:7) built altars for the Lord without any written law telling them to do so
- In Gen. 8:20, Noah is said to have taken "of every clean animal and clean bird" as a sacrifice to the altar? Where did he get the idea of "clean" vs. "unclean" animals?
- priesthood and tithing: Abraham and Melchizedek Gen. 14:18, 20
- Abraham and circumcision (Gen. 17)
- Jacob: "And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You." (Gen. 28:22)
- The Sabbath was kept (Exodus 16) two months before it was written (Ex 20)

UNWRITTEN OLD TESTAMENT STORIES

- Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith (2 Tim. 3:8)
- Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" (Jude 9)
- Unwritten Prophecy: "He shall be called a Nazarene" (Mt. 2:23)

UNWRITTEN OLD TESTAMENT STORIES (BALAAM AND BALAK)

- But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. (Rev. 2:14)
- 12 But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, 13 and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are spots and blemishes, carousing in their own deceptions while they feast with you, 14 having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children. 15 They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; (2 Peter 2)

BIBLE DOES NOT MENTION EVERYTHING

- Christ died and rose from the dead circa AD 30. The first WRITTEN account of the Resurrection is in circa AD 50. 20 years without even a letter!!!
- John 20:
- 30 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.
- John 21:
- 24 This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.
- 25 And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

CHRIST TAUGHT THINGS THAT WERE NOT WRITTEN DOWN!!!

- The gospels only cover 18 days in Jesus' life...what about the rest of his 3 years of ministry?
- Christ spent 40 days with the disciples teaching them about the Kingdom (Acts. 1:3), but 40 days worth were not written
- Is Sermon on the Mount (Mt 5-7) the only sermon He gave?

CHRIST TAUGHT THINGS THAT WERE NOT WRITTEN DOWN!!!

- Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. (Mt 9:35)
- Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught. And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes. (Mk 1:21-22)
- And when the Sabbath had come, He began to teach in the synagogue. And many hearing Him were astonished (Mk 6:2)
- And He went through the cities and villages, teaching, and journeying toward Jerusalem. (Lk 13:22)
- And He was teaching daily in the temple. (Lk 19:47)

CHRIST TAUGHT THINGS THAT WERE NOT WRITTEN DOWN!!!

- And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.'" (Acts 20:35)
- Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband. But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife. (1 Cor. 7:10-11)
- Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ. Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel. (1 Cor. 9:12-14)

THE DISCIPLES

- The Disciples...get this...are human!!! They lived human lives. They lead their church assemblies in various places. Their whole lives and teachings cannot be summed up in what they wrote.
- We have therefore sent Judas and Silas, who will also report the same things by word of mouth. (Acts 15:27)
- By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand. (1 Peter 5:12)
- Having many things to write to you, I did not wish to do so with paper and ink; but I hope to come to you and speak face to face, that our joy may be full. (2 Jn 12)
- I had many things to write, but I do not wish to write to you with pen and ink; but I hope to see you shortly, and we shall speak face to face. (3 Jn 13-14)

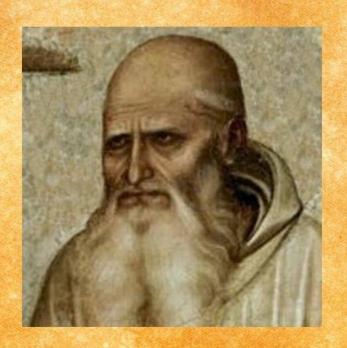
THE DISCIPLES: ST. PAUL

- Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. (2 Tim. 1:13)
- And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. (2. Tim. 2:2)
- Brethren, join in following my example, and note those who so walk, as you have us for a pattern. (Philippians 3:17)
- The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you. (Philippians 4:9)
- Imitate me, just as I also imitate Christ...And the rest I will set in order when I come. (1 Cor. 11:1...34)

THE DISCIPLES: ST. PAUL

- 14 I do not write these things to shame you, but as my beloved children I warn you. 15 For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. 16 Therefore I urge you, imitate me. 17 For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church. (1 Cor. 4)
- For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you (Titus 1:5)
- Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle. (2. Thes. 2:15)
- But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us. (2 Thes. 3:6)

Papias of Hierapolis



the Lord, say. For I imagined that what was to be got from books was not so profitable to me as what came from the living and abiding voice."

ST. IRENAEUS OF LYON ABOUNA TADROS MALATY'S SUMMARY

- 1. Tradition which originates from the apostles is guaranteed by the unbroken succession of presbyters in the Church.
- 2. The tradition is preserved in the Church by the Holy Spirit, who renews the Church's youth.
- 3. The apostolic tradition is not some thing secret but it is within the power of all who wish to accept the truth to know it. It is manifested in every Church throughout the whole world.
- 4. The heretics misinterpreted the Scripture, as they quoted isolated passages and rearranged them to suit their own ideas disregarding the underlying unity of the Scripture. They made use of the texts, but since they do not read them within the Church, they do not read them according to the tradition of the apostles.

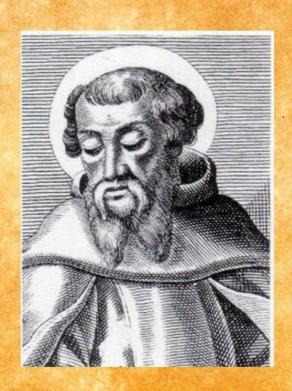
WHICH CAME FIRST: THE BIBLE OR THE CHURCH?

- "For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace; but the Spirit is truth." (AH 3:24:1)
- Therefore, the Church has the authority to bind and loose (Mt. 18:18) defining what the traditions are for us. "The church of the living God" is "the pillar and ground of the truth." (1 Tim. 3:15)
- For the Church has been planted as a garden (paradisus) in this world; therefore says the Spirit of God, "You may freely eat from every tree of the garden," (Genesis 2:16) that is, Eat from every Scripture of the Lord; but you shall not eat with an uplifted mind, nor touch any heretical discord. (AH 5:20:2) (Invalid Tradition)

WHICH CAME FIRST: THE BIBLE OR THE CHURCH?

- Tradition is never in disagreement with the Bible, but it confirms and interprets the Bible.
- Before the Bible, there was "apostles' doctrine, fellowship, breaking of bread, and prayers" (Acts 2:42)
- In fact, the Bible one of the main trees of the garden of Tradition. Other trees: Church fathers, Agpeya, Liturgy, Psalmody, Church hymns/rites/sacraments, canons, councils (ecumenical and local), the icons and lives of the saints (Valid/sound tradition according to Fr. Athanasius Farag)
- Any new situation that arises in the Church that has not been adequately addressed in the past, the Church has the authority to lay down the rules and teachings of whatever situation she faces

Irenaeus of Lyons



ST. IRENAEUS OF LYON AGAINST HERESIES 1:10:2

As I have already observed, the Church, having received this preaching and this faith, although scattered throughout the whole world, yet, as if occupying but one house, carefully preserves it. She also believes these points [of doctrine] just as if she had but one soul, and one and the same heart, and she proclaims them, and teaches them, and hands them down, with perfect harmony, as if she possessed only one mouth. For, although the languages of the world are dissimilar, yet the import of the tradition is one and the same. For the Churches which have been planted in Germany do not believe or hand down anything different, nor do those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Libya, nor those which have been established in the central regions of the world. But as the sun, that creature of God, is one and the same throughout the whole world, so also the preaching of the truth shines everywhere, and enlightens all men that are willing to come to a knowledge of the truth. Nor will any one of the rulers in the Churches, however highly gifted he may be in point of eloquence, teach doctrines different from these (for no one is greater than the Master); nor, on the other hand, will he who is deficient in power of expression inflict injury on the tradition. For the faith being ever one and the same, neither does one who is able at great length to discourse regarding it, make any addition to it, nor does one, who can say but little diminish it.

ST. IRENEAUS AH 3:2

- 1. When, however, they are confuted from the Scriptures, they turn round and accuse these same Scriptures, as if they were not correct, nor of authority, and [assert] that they are ambiguous, and that the truth cannot be extracted from them by those who are ignorant of tradition. ...
- 2. But, again, when we refer them to that tradition which originates from the apostles, [and] which is preserved by means of the succession of presbyters in the Churches, they object to tradition, saying that they themselves are wiser not merely than the presbyters, but even than the apostles, because they have discovered the unadulterated truth. For [they maintain] that the apostles intermingled the things of the law with the words of the Saviour; and that not the apostles alone, but even the Lord Himself, spoke as at one time from the Demiurge, at another from the intermediate place, and yet again from the Pleroma, but that they themselves, indubitably, unsulliedly, and purely, have knowledge of the hidden mystery: this is, indeed, to blaspheme their Creator after a most impudent manner! It comes to this, therefore, that these men do now consent neither to Scripture nor to tradition.
- 3. Such are the adversaries with whom we have to deal, my very dear friend, endeavouring like slippery serpents to escape at all points. Wherefore they must be opposed at all points, if perchance, by cutting off their retreat, we may succeed in turning them back to the truth. For, though it is not an easy thing for a soul under the influence of error to repent, yet, on the other hand, it is not altogether impossible to escape from error when the truth is brought alongside it.

ST. IRENAEUS AH 3:3:1-2

- 1. It is within the power of all, therefore, in every Church, who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world; and we are in a position to reckon up those who were by the apostles instituted bishops in the Churches, and [to demonstrate] the succession of these men to our own times; those who neither taught nor knew of anything like what these [heretics] rave about. ...
- 2. Since, however, it would be very tedious, in such a volume as this, to reckon up the successions of all the Churches, we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorized meetings; [we do this, I say,] by indicating that tradition derived from the apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter and Paul; as also [by pointing out] the faith preached to men, which comes down to our time by means of the successions of the bishops. For it is a matter of necessity that every Church should agree with this Church, on account of its preeminent authority, that is, the faithful everywhere, inasmuch as the tradition has been preserved continuously by those [faithful men] who exist everywhere.

ST. IRENAEUS AH 3:3:3

3. The blessed apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate. Of this Linus, Paul makes mention in the Epistles to Timothy. To him succeeded Anacletus; and after him, in the third place from the apostles, Clement was allotted the bishopric. This man, as he had seen the blessed apostles, and had been conversant with them, might be said to have the preaching of the apostles still echoing [in his ears], and their traditions before his eyes. Nor was he alone [in this], for there were many still remaining who had received instructions from the apostles. In the time of this Clement, no small dissension having occurred among the brethren at Corinth, the Church in Rome dispatched a most powerful letter to the Corinthians, exhorting them to peace, renewing their faith, and declaring the tradition which it had lately received from the apostles, proclaiming the one God, omnipotent, the Maker of heaven and earth, the Creator of man, who brought on the deluge, and called Abraham, who led the people from the land of Egypt, spoke with Moses, set forth the law, sent the prophets, and who has prepared fire for the devil and his angels. From this document, whosoever chooses to do so, may learn that He, the Father of our Lord Jesus Christ, was preached by the Churches, and may also understand the tradition of the Church, since this Epistle is of older date than these men who are now propagating falsehood, and who conjure into existence another god beyond the Creator and the Maker of all existing things. To this Clement there succeeded Evaristus. Alexander followed Evaristus; then, sixth from the apostles, Sixtus was appointed; after him, Telephorus, who was gloriously martyred; then Hyginus; after him, Pius; then after him, Anicetus. Soter having succeeded Anicetus, Eleutherius does now, in the twelfth place from the apostles, hold the inheritance of the episcopate. In this order, and by this succession, the ecclesiastical tradition from the apostles, and the preaching of the truth, have come down to us. And this is most abundant proof that there is one and the same vivifying faith, which has been preserved in the Church from the apostles until now, and handed down in truth.

ST. IRENAEUS AH 3:3:4

4. But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time,— a man who was of much greater weight, and a more steadfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics. He it was who, coming to Rome in the time of Anicetus caused many to turn away from the aforesaid heretics to the Church of God, proclaiming that he had received this one and sole truth from the apostles—that, namely, which is handed down by the Church. There are also those who heard from him that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within." And Polycarp himself replied to Marcion, who met him on one occasion, and said, "Do you know me? I do know you, the first-born of Satan." Such was the horror which the apostles and their disciples had against holding even verbal communication with any corrupters of the truth; as Paul also says, "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sins, being condemned of himself." Titus 3:10 There is also a very powerful Epistle of Polycarp written to the Philippians, from which those who choose to do so, and are anxious about their salvation, can learn the character of his faith, and the preaching of the truth.

Then, again, the Church in Ephesus, founded by Paul, and having John remaining among them permanently until the times of Trajan, is a true witness of the tradition of the apostles.

ST. IRENAEUS AH 3:4:1

1 Since therefore we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money] in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. (Revelation 22:17) For she is the entrance to life; all others are thieves and robbers. On this account are we bound to avoid them, but to make choice of the thing pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth. For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient Churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present question? For how should it be if the apostles themselves had not left us writings? Would it not be necessary, [in that case,] to follow the course of the tradition which they handed down to those to whom they did commit the Churches?

POPE SHENOUDA BENEFITS OF TRADITION

- Tradition gave us the Bible
- Tradition gave us Church heritage, rituals, and disciplines
- Tradition gave us the correct faith and correct interpretation of the Bible. Without the Church, there would be thousands of denominations.
- Tradition gave us the consecration of Sunday, the sign of the Cross, the law of monogamy, prayers for the departed, the holy orders of the Church

PESKY PROTESTANTS

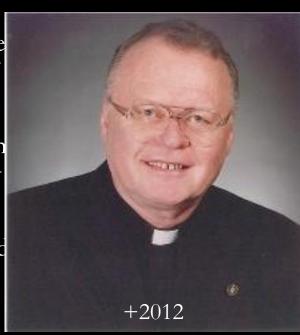
- They quote verses like "Why do you also transgress the commandment of God because of your tradition?" (Mt. 15:3)
- &
- Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. (Col. 2:8)
- Some Bible translations have even replaced the "ugly" word "tradition" with "teachings" (The "T" Word, Fr. Peter Gillquist)
- Yet Protestants do in fact develop their own traditions. It is an inescapable fact of life.
- "If it ain't in the Bible..." For some the Bible is a magic book, like the Quran
- They use the same "Telephone" argument atheists use against Jesus!!!!
- As St. Irenaeus teaches about Gnostics, the same is said about Protestants; they pick and choose and inadvertently blaspheme God by blaspheming the tradition God sent through His disciples in the Church.

WHAT CONVINCED FR. PETER GILLQUIST?

Jesus PROMISED!!! The gates of

The Holy Spirit guided th How

If the Holy Spirit guided shouldn't we



urch in all truth (and the nst Her)

ct the books of the Bible. ION!

collecting the Scriptures, in all things?

To separate the Bible from tradition is irrational and blasphemous to the work of the Holy Spirit, calling some of the Spirit's works approved and others "disapproved"

PROTESTANT (IL)LOGIC FR. THOMAS HOPKO -- NAMES OF JESUS (FRIEND &BROTHER)

Sometimes we Orthodox and we ancient Christians, we don't like to speak about Jesus as our Friend. It sounds too Protestant. We hear the song in our ears, "What a friend I have in Jesus," and "Jesus is my buddy, Jesus is my friend." We want to say, "Jesus is not my buddy! God is not a smiley face on a bumper sticker. God is majestic. God is awesome. God is fearful. God is glory. God is holy, holy God! How can you say 'friend'?" But you've got to say Friend. It's Scriptural; it's biblical. Jesus is our Friend.

And if you listen to one of the podcast that I made about calling God "Father," and this Protestant man one time was chiding me and all the Orthodox because we call our priests "Father," and then I got into a conversation, "Well, what should you call them?" And every single word that the guy came up with, I pointed out to him, was a word that belongs properly only to Jesus. If you say "Teacher," Jesus is our only Teacher. You could call no man your Teacher. If you say "Pastor," Jesus alone is the good Pastor, the good Shepherd. How could you call a man your Pastor? How could you call a man your Teacher? When the guy said, "Doctor," I said, "Doctor is the Latin word for teacher." It's not a word for a physician—we'll speak about that some other time—but doctor in that sense means like a doctor of philosophy, a teacher.

And then when he finally... I kidded him. I said, "And even if you're a Quaker, if you're a member of the Society of Friends, and you call each other friends, even there, the only real Friend we have is God and Jesus. No other friend can be [a] real friend. Every other friend has flaws and fragilities and failings. Only God and Christ are the perfect Friends." So "Friend" is a very, very important title for Jesus.

SOURCES

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- Father Peter Gillquist: Becoming Orthodox (Chapter on The T Word)
- Father Peter Gillquist and Fr. John Badeen: Holy Tradition mp3
- http://saintig.org/antiochian-christian-orthodox-radio/church-history
- Father Sergius Bulgakov: The Orthodox Church (Chapter on The Church as Tradition)
- Father Thomas Hopko: The Names of Jesus Friend and Brother mp3
- St. Irenaeus: Against Heresies
- Fragments of the writings of Papias

CORRECTIONS

- Not Psalm 66:1, but Psalm 44:1
- Not 1 Tim. 1:13, but 2 Tim. 1:13
- Heb. 12:21: Moses said "I am exceedingly afraid and trembling." The exact phrase cannot be found in the Old Testament, but some can argue it can be extracted from Deut. 9:19
- Jude 14,15 and prophecy of Enoch (there was a book of Enoch; it is controversial and not agreed upon by the Church fathers whether St. Jude used this book or not)

THANK YOU



GLORY TO GOD!