



LORD'S VOICE

ΑΠΟΣΤΟΛΙΚΗ ΜΗΤΡΟΠΟΛΙΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΕΛΛΑΔΟΣ

60th Year

July 22, 2012

Pamphlet # 30 (3086)

THE DIVINE POWER OF JESUS

The wondrous healing of the two blind men

After the miraculous resurrection of Jairus' daughter, as the Lord was walking to His home in Capernaum, the two blind men followed Him crying out to Him the following: "Have mercy upon us, Son of David". The Lord according to the tactic which He followed sometimes, seemed to be indifferent towards them. As soon as He entered into the home where He was staying, the blind men also entered persistently seeking that He heal them. Only then did the Lord heal them.

The sacred Chrysostom explaining the reasons why the Lord healed the blind man in this manner, initially says that He wanted to train us to avoid glory from many people. Since His home was nearby He led them there, to heal them privately. So for this reason, when He healed them, He commanded them in a stern tone- "He sternly charged them"-to not say it to anyone. Likewise, He first allowed the blind men to ask Him very much, and then to heal them-something which He did in quite a few cases-so as to not give the impression that on His own, He is striving to do miracles having a vainglorious train of thought. Furthermore, from the persistence of the blind men it showed that they were worthy to be healed.

So the Lord does not heal, nor save only on account of His mercy, because then He would have to save and heal everyone, but we also need to make ourselves worthy of divine mercy.

The training of faith

The two blind men called the Lord "son of David", in other words, offspring of David. With this characterization they showed that they accept Him as the awaited Messiah. The Lord, however, did not settle in this. Guiding them higher and teaching them to have the correct train of thought about His person, He asked them if they believe that He is able to heal them. He did not ask them if they believe that He is able to ask God or that His prayer has great strength, but if they believed that He Himself is able with His own power to heal them. When they gave a positive answer and thus admitted His divine authority, then with His word and with a simple touch He healed them right away.

If this applies about the healing of the eyes of the two blind men, much more so it applies for our healing from sin and from eternal death. It is impossible for us to be saved from sin and hell, without the correct faith in Christ. Only whoever believes correctly in the Godman Jesus, is able to be delivered from the bonds of the passions and from Satan.

Christ as the source of salvation

The Lord asked the blind men if they believe. Also, healing them, He told them: "Let it be to you according to your faith". Subsequently, when they brought Him a deaf and dumb possessed fellow, the Lord healed him from the demon and granted him physical health, without asking his faith. He did this, because he was not in a condition to answer, due to his harsh psychosomatic condition. This point is worth particular attention. The source of the healing is not the positive attitude of the patients towards Him, but the Lord Himself. He seeks faith, because He respects man's free will. It is He who saves and who grants His curing and saving grace, whereas the believers simply open up their heart, to freely receive salvation from Him.

In the great confusion which prevails in our days the theory coming from a Hindu origin is craftily advertised concerning the supposed positive energy, positive thought and attitude. The supporters of this deceptive theory maintain that man has powers, and if he believes in his powers he can do everything. So for this reason, when some miracle occurs, they say that this occurred, because the person believed that it would occur. The blessed elder Paisios answering these babblings used to say: "behind this egotistical attitude, the energy of the devil is hidden. They mix up that which Christ said "do you believe?" with their own "belief". From there all this demonization which exists in the world sets out. Afterwards they tell you "don't respect either adult nor young person, so that you obtain personality." They make themselves a god and denude themselves from divine grace. With some such theories they seek to deceive the people".

The Lord in the Gospel stressed that without Him we cannot do anything. In other words, nothing which produces fruits which can pass to eternity. The foundation of our salvation is humility. On our own we can only do sins. All our afflictions and misfortunes will find an end, when we digest the truth that nothing good springs from us, but only from the true God, the Lord Jesus Christ.

Archim. P. K.

THE KINGDOM OF GOD

In the divine Scriptures the kingdom of the heavens is called the kingdom of God. When the angel brings the heavenly message to the Virgin Mary, he associates this kingdom with the divine person of Jesus Christ and says that it will be unending. "of his kingdom there shall be no end". Jesus Christ, beginning His work preaches the coming of the kingdom of the heavens. "The kingdom of the heavens has arrived".

So which and what is the kingdom of God? It is the unconfused unity and communion of the three persons of the Holy Trinity, and by extension the communion of people, and of them as persons. Only persons, as free beings, are able to make communion, because that which we call communion is not a mechanical gathering of individuals, but a free relationship and unity of persons. These persons are the Father, the Son and the Holy Spirit, the one God in heaven and the people on earth. Here we must add the angels also, because the angels also are spiritual personal beings. So the communion of the Father and of the Son and of the Holy Spirit, of God, of people and of angels is the kingdom of God.

Not a whatsoever political state and worldly governmental type, but a free communion of persons. This is the Church. The eucharistic gathering of the Church is the kingdom of the Father and of the Son and of the Holy Spirit.

From the book of Bishop Dionysius L. Psarianos (Metropolitan of Kozani) the Divine Liturgy, Apostolic Ministry Publication.