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Lay Formation Institute: Year 1
April 24, 2010

I. Divine Revelation Itself. God reveals his goodness and wisdom so that we might come to know the mystery of his will and have access to the Father. Divine sonship and sharers of divine nature is the end goal of all revelation (2 Peter 1:4). Paul contends that our knowledge can rise to knowledge of God's power and divinity by reflecting upon the created world (Rom. 1.20...**consider subsequent verses**). In order to properly understand how God reveals himself, we must first consider the manner in which reason serves faith and vice versa. See *Word of the Week* on **Revelation** and **Wisdom**.

A. Faith and Reason: *“Two wings on which the human spirit rises to the contemplation of Truth” (John Paul II).* Reason must always set itself upon some sort of faith. The rationale of Science (Scientia L.: meaning *“knowledge of order and beauty”*) concludes this in its fiduciary principle—all science is faith-based. What does Science mean by this?

1. Reason (Science) places its trust from a previous experiment that is built upon a previous set of credentials that is built upon a series of journal, etc...faith is necessary if reason (science) is to exist. So why are science and religion opposed? Simply, we have replaced faith with experience and concluded that there is a higher authority in experience as opposed to faith...although, as we have now seen, all science is tied to some aspect of trust.

a. Logic is an instrument of reason. What is logic? As defined by Dr. Hahn in *Reasons to Believe: “Logic is simply a reflection of how the mind structures its thought, which is itself a reflection of the structure of reality”* (Hahn, 19). If a person wishes to disprove logic, the individual runs into a wall because they have to do so in a logical manner.

b. Logic allows us to move from the material to immaterial and visible to the invisible...ultimately from faith to reason and reason back to faith. This is characteristically human.

1. Proof of the immaterial can lead one to conclude that God is just an “impersonal force”. God is more than magnets, engines, and telescopes (these things are a means to an end). God is relationship and we can discern this because we are a reflection and image of him (Gn.1:26)--in relationship with one another.

B. Economy of Revelation is realized by words and deeds: a marriage made in heaven! The words, for their part, proclaim the works, which ultimately bring to light the mystery they contain (DV, I, 2).

1. Christ is the Word, who proclaims his works and reveals himself who is mystery. He is the sum total of revelation (DV, I, 2).

a. God provides men with constant evidence of himself in created realities. Furthermore, after the fall, God gave man hope, with the promise of salvation (cf. Gn.3.15); and he has never ceased in taking care

of his family. “God writes the world like men writes stories, to convey truth and love”--Hahn

2. Consider the covenants made with Abraham, Moses, and David. These covenants are ratified by the one definitive covenant in Christ. These are the essential stages of revelation
 - a. To understand “*The divine program and economy for the salvation of humanity*” (Irenaeus) it is necessary to note the special characteristics of his covenants with the biblical heroes.

3-fold covenant

Adam-Gen 2.23	Noah-Gen. 9.13	Abraham-Gn. 15	Moses-Ex.20	David-2 Sam.7.10
<u>Christ-Mk</u>	marital	household	tribal	Gn. 17 <u>national</u>
kingdom (rules nations)	<u>Universal</u>	Marriage	Rainbow	Circumcision Gn. 22
<u>Passover</u>	Throne	<u>Baptism/Eucharist</u>		

C. Man’s response to God. 1. To paraphrase St. Augustine from his rudimentary work on catechesis: “*The Church wants the whole world to hear the summons to salvation, so that through the hearing of Sacred Scripture we might come to believe, through belief we may hope, and through hope we may come to love.*” This is the ultimate progression of the theological virtues realized in light of Sacred Scripture. Moreover, it is the standard for compliance to revelation captured in one simple sentence.

1. By faith, man completely submits his intellect and will. With his whole being, man gives his assent of faith to God. Man’s response to God is good theology: “faith seeking understanding”. So Sacred Scripture calls the human response to God, the author of all revelation, “the obedience of faith” (cf. Rom.1.5; 16.26)...the loved seeking the lover...the child seeking out how he is a reflection of his father’s face!

*a. See **Word of the Week** on **Faith**.*

II. Transmission of Divine Revelation. God desires that all men be saved and come to the knowledge of all things. Christ must be proclaimed to all nations so that the revelation of truth reaches the ends of the earth. God graciously arranged that the things he has once revealed for the salvation of all peoples should remain in their entirety, throughout the ages, and in turn be transmitted to all generations (DV 7). What Christ entrusted to the Apostles, they in turn handed on by their preaching and writing, under the inspiration of the Holy Spirit, to all generations, until Christ returns to Glory. There are two distinct modes of transmission.

A. “*Sacred tradition and Sacred Scripture make up a single deposit of Faith*” (DV 10), in which, the pilgrim church contemplates God the source of all her riches. This ‘Deposit’ is the treasure and heritage of our faith. Aroused and sustained in the Spirit of Truth, the People of God, guided by the teaching authority of the Church (magisterium) are drawn into the deeper mystery that is the will of the Father. There is an original unity between the Word of God, the sacramental life and the order of the Church and her authority. The age of the Church and her Deposit of faith is the constant echo of the people of God coming into encounter with the Word of God.

1. Sacred Scripture: The speech of God put down in writing by the breath of the Holy Spirit (see Roman numeral III...notes below).

2. Sacred Tradition: Divine truths orally transmitted to the apostolic successors under the guidance of the spirit (note the conclusion of the Gospel of John).

- a. Tradition lives in conversation with the past making it visible to the present; the continuation through time of the mission of Christ which shares his passionate love for all cultures. Tradition is a divine

intervention where God makes present Christ the same to us today as he was 2000 years ago; that every generation shall have intimate contact with him—Eucharist. *“Tradition is the principle that links one generation with another; it enables them to remain with their parents... Tradition is memory, and memory enriches experience...”*--Congar

b. Tradition comes before Scripture. Scriptures did not start the Church, but comes from the spirit of the Church in the guidance of the spirit. The Scriptures do not prelude the Church but rather proceeds from the Church. It is like Americans before the constitution not the Scriptures before the church. Anything else would be a pseudo understanding of the Church. There is a growth and change yet a preservation of identity. An outward change yet an absolute identity (consider the acorn). Analogy of a living organism.

c. Magisterium: Serving and interpreting the written and oral word of God under the guidance of the Pope and bishops. *“It is both the anchor and compass, depending on the turbulence of the sea.”*—Neuhaus. The Magisterium has an intimate role with the necessity to understand Divine Revelation: God revealing Himself through salvation history to His people.

a. The Magisterium is the continual (breath of Tradition) conversation with the past. It assures the *“faith once delivered to the saints”* bringing more treasures to the Deposit of Faith. It transmits all that the Church is and believes.

b. There are different levels of truth revealed in and through tradition that are defined by the Magisterium. The role of the Magisterium defining matters of truth is analogous to the unborn baby that is not yet seen. At first, the truth may not be seen, like the baby. Similarly, there is a gestation period of truth before it can be fully seen...like the baby. It is the Spirit of Truth over a period of time that defines the timing of the definition of truth.

1. Discipline: a practical dictate by the church, which clearly can be changed i.e., fasting.

2. Doctrine: Teaching pertaining to the faith in which the magisterial has officially taught, and has yet to be dogmatically proclaimed. L.G. # 25 the faithful are bound in their profession of faith to accept it as true.

3. Dogma: Highest revelation of truth. Pius XII: “Perfection of doctrine.” A truth immediately revealed by God, which has been proposed by the teaching church as such, the greatest appreciation of truth.

B. The Authority of Mystery. The Church lives in dialogue with the Word that reveals God’s saving plan in history and obedience to the Word as it seeks out the accomplishment of God’s work in the life of man and in the age of the Church. There is a modern crisis of faith because we do not understand the need to consider mystery.

1. The problem with today’s science is that we read Scripture with an absence of a proper working hermeneutic. We have modernized how to research. God has revealed himself in history and Scriptures has been the vehicle that communicates this revelation. It is then necessary to consider the key historical context and literary form to grasp its full meaning.

1. We do not remove the original “habitat” from any research...consider any professional zoologist.

2. Hermeneutic of Faith. To study a religious text and not consider its religious meaning has failed. In addition, the failure to consider the rise and development in Sacred Scriptures through the practices of the Church's liturgy proves the use of Scriptures as a dead artifact...faith itself is a science in that it is a legitimate source of inquiry and knowledge.

a. This in turn opens the door to how the literal sense opens the door to the spiritual sense. When you apply a proper construct of research faith it is seen for what it is...that mysterious yes that transcends all realities. There needs to be attentiveness to the history of spiritual realities verses the history of an objective idea (see notes below on the senses).

b. faith in Christ is a word and because this word lives inside of us, it must be every expression of our life.

4. The Church as memory. The memory of Christ's saving actions, preserved in the written testimony of Sacred Scriptures and renewed in the sacramental life. The Church is constantly bearing witness to Christ's saving power in her sacraments.

III. Sacred Scripture. All of Sacred Scripture is but one book, a book of God's covenant love for his people. This book is the Word, which is Christ (cf. Jn.1.1) and all Scripture is fulfilled in Christ (CCC 101-102).

A. Inspiration and Truth of Sacred Scripture. Sacred Scriptures contain the Word of God and, because they are inspired, they are truly the Word of God.

1. God is the author of Sacred Scripture because he inspired its human authors, he acts in them and by means of them. He thus gives assurance that their writings teach without error his saving truth (DV, 11).

a. God's word is objective truth, for it created the world and its hosts and breathed inspiration into Scripture (cf. Ps.33.6). Therefore, Scripture's authority is an extension of Christ's own authority. *"Just as Christ is fully human and divine so Scripture is fully human and divine."*

--Hahn

2. Interpretation of Sacred Scripture. Interpretation of the inspired Scripture must be attentive above all to what God wants to share through the sacred authors for our salvation. What comes from the Spirit is not fully understood except by the Spirit's action. There is a kind of historical structure of faith. In this manner of speaking, the Church considers both history and spirit, as it's mode of interpreting Sacred Scripture.

a. We call these the Literal sense and Spiritual Sense, the latter being divided into the allegorical, moral, and anagogical. These senses of Scripture communicate the richness of the text. In the words of Pope Benedict XVI: "The internal unity of the Bible as a rule of interpretation, Christ as the meeting point of all the OT pathways". In principle, this is how one goes about to a clear understanding of the NT and its spiritual sense. There are three modes of the spiritual sense.

1. Literal Sense: Intent of the author. Meaning conveyed by the word of Scripture through cultural and historical contexts. All other senses are based on the literal. Not more important but it is a matter of priority by sequence.

b. Spiritual Sense: Unity of God's plan speaking about the realities of the events as being signs. You have to ask the question: "Did God intend to mean this?" The spiritual sense is interpreting Scripture in the context of the Paschal mystery, bringing into view the spiritual depth of the

historical event.

1. **Allegorical (typological):** Christ significant/paschal mystery. Things of the old law signifying things of the new law in persons, places, things and institutions (cf. 1 Peter 3.14; Rom.5.14). Jesus and the Sacred Scripture of Israel appear as indivisible. The mission of Christ in the New Testament corresponds directly to the prophetic thrust of the Old Testament--Christ's mission links the two The Old and New!

a. Typology is the study of likeness; the interpretation of signs, symbols, and persons that foreshadow Christ in the Old Testament. Typology reveals the two testaments as the one single drama/episode with Christ at its centerpiece. To understand scripture we must always interpret OT and NT as the whole revelation of God. God's testament of love to mankind. You cannot have one without the other!

1. ***"The faith of Christ is concealed in the Old Testament, lay hidden under shadowy symbols. Scriptures are living in only as far as they point to Christ"***

--St. Thomas Aquinas

2. ***"The Old Testament is hidden in the New Testament and the New Testament reveals the Old Testament."***

--St. Augustine

2. **Moral:** instruction to act with justice...wisdom. Types of what we ought to do. Along with the allegorical, there are times when the New Testament text itself is a moral exegesis of the Old Testament.

3. **Anagogical:** this word comes from the Gk. **Anagoge**, which literally means "*future*." Viewing realities with eternal significance. The Church is the heavenly Jerusalem.

2. Canon of Scripture. It was by the apostolic Tradition that the Church discerned (Council of Hippo, 395 A.D.) which writings are to be included in the list of Sacred books.

a. This list was determined by what books were in particular sanctioned for public worship...again, the scriptures were ordered to the Mass.

b. The Church accepts and venerates as inspired the 46 books of the Old Testament and the 27 books of the New Testament.

1. The unity of the two Testaments proceeds from the unity of God's plan in salvation history. This is the unity discovered in the four senses of Scripture (in particular typology).

IV. Covenant is the Bible's central theme and Key behind the unity of Scripture and

Liturgy. God's will for mankind is to be in covenant with him, a communion of relationship in love that embraces both the divine and human, heaven and earth. The word covenant comes from the Latin word **convenire**, meaning, "*to come together*." This word is often understood as a compact agreement, which it is, but God elevates our understanding of this agreement to a sacred family bond. Covenant love is more than a contract where you say "*this is yours and this is mine*," rather it says "*I am yours and you are mine*." And for God, who is entirely relationship,

His covenant would not be something external in history, but rather a manifestation of His saving love. Key notes to covenant.

A. Latin word for oath is *Sacramentum*. God manifests his love most completely in the sacramental life of the church (7 sacraments). We are finite beings and the sacramental life leads and points to the infinite reality.

1. Gn.21.31...To establish a covenant you swear an oath ...Hb. word is **beer-sheva** meaning (n) *"to seven oneself; the well of the seven; the well of the oath"* The seventh day itself was God's great oath...related to meat.
2. Deut.32.40...God lifts his hand in an oath swearing engagement.
 - a. Heb.6.13... *"God swears by Himself."*
 - b. Heb.6.11... *"Oath is final for confirmation."*

B. This covenant sacred family bond that is based on oath swearing and is seen as a flesh covenant!

1. Gn.17.13...*"Everlasting flesh"* covenant. In fact, throughout the Old Testament we read of God's steadfast love, which in Hebrew is *Hesed*, a more literal translation would read *"A blood bond of love."*
2. Gen.2.23; 2 Sam.5:1 Chr.11.1-3...*"Bone of my bone flesh of my flesh."*
3. Ex.4.22... *"Israel is the first-born."*
4. In Mark 14.24 Christ tells us *"I am the body and blood of the new covenant."*

C. Jer.3.16-17...*"Presence of God will no longer be in the Ark of the Old Covenant, but in Jerusalem shall all nations gather."*

1. Jer.31.31...only mentioning of the New Covenant in the Old Testament. In it, he is going to restore the house of Israel by writing the law on their hearts. The law will no longer be one of stone (tablets) but of the divine--flesh!!!
2. Hosea... *"After a period without a king, the children of David will rise again to a great nation."*
 - a. Lk.1.13...God shows fidelity to covenant language through Elizabeth and Zechariah and shows how they are they dawn of a new covenant:
 1. Elizabeth means: *"God has sworn."*
 2. Zechariah means: *"God remembers."*

V. Intro to Genesis: The Jews called the Bible the Tanakh, a composite word made out of letters from the names of the three principle parts of the Old Testament: (1) **Torah, "The Instruction" or "the Law"**, the first five books of Scriptures; (2) **Nebiim, "the prophets"**, which include the four major and twelve minor prophets, and also the historical books: Joshua, Judges, Samuel, and Kings; lastly (3) **Kethubin, "the writings"**, which essentially covers everything else in the Hebrew canon. *"Genesis, like salvation history itself, has three parts: creation, fall, redemption; generation, degeneration, and regeneration; Paradise, Paradise lost, and Paradise regained...two big bangs and one big thud"*—Kreeft. I would like to consider a few key details concerning Genesis and the first three chapters before we consider the greater themes.

A. Days: Yom (Hb.): meaning "day", with the connotation of an extended period or age.

Augustine was the first to highlight days as something non-quantitative. In fact, the aforementioned Hebrew considered time as something not foretold by clocks but **purpose**. Genesis itself was written as relevant as oppose to something linear.

B. Knowledge in Hebrew means "experience". God wanted to keep us from the knowledge of good and evil that comes from experiencing and tasting not from the knowledge that understands it. The same Hebrew "knowing" was when Adam knew Eve. Thus, a baby not a book (also consider Mary and Joseph).

1. God 'creates' to 'father'. From his eternal divine wisdom, the creation of man was out of the womb of love. God creates man and man chooses for God or

against God. Sin is defined as separation, but considering the familial character of Scripture, sin is disobedience to the father.

2. What of our spiritual pedigree? Like the child born of the drug addict who will be conditioned to her mother's sin, so we are conditioned by our spiritual parents. This is what we call parental interdependence.

a. Since the fall in the Garden of Eden, man has been doing nothing more than hiding and passing the blame.

C. Gn.3:15: The Protoevangelion (Gk): meaning the "*first Gospel*". This verse is a testament to one prevailing truth concerning the history of man: life will be a struggle against good and evil... "A struggle in grace"!

VI. Understanding Genesis through the lenses of the covenant: Sacrifice at the core. In the road to Emmaus, the disciples witness the summary of a great truth. From the beginning of the Church, we see Scripture ordered to Liturgy and Liturgy ordered to Scripture. Scripture reveals Liturgy. First, consider the figures most prominently in salvation history's key moments: from creation, to the flood, to the call of Abram, to the Exodus, and finally the founding of the Kingdom with David all have that liturgical current. There is a liturgical sense in Scripture that continues in the age of the Church. Second, recall that the canon of Scriptures comes to us out of the life of the Church in her worship, and that finally Christ never states them to write anything down in order to remember him, rather, he orders them to worship.

A. Covenants through the Old Testament have a common thread in that they are marked by sacrifice (or lack thereof in Adam's case). Adam is the forerunner to understanding "the why" of the liturgical sacrifice (cf. Rom.5.14--typology).

B. Adam is called to "*till and keep the garden.*"

1. *Till* in **Hebrew** was abodah...*keep* was Shoman (Hebrew expression that could also mean worship). These expressions were referring to the priestly duty of guarding the sanctuary and keeping it from defilement...cf. Nm.3.28; 8.26. Here there is the implication that something must be kept out.

2. Earth was a building-a temple that he was to guard...cf. Job 38.4-7

a. Gn.2.8; 15-17... "*You must surely die*" literally translates you shall "*die a death.*"

1. Rabbis treated this as both a spiritual and physical death. Adam preferred the spiritual death.

b. Gn.3.1-7... "*You shall not eat of the tree of the garden.*"

1. The serpent addresses both Adam and Eve. Author uses second person plural verbs. An English translation that we cannot render because we do not have. The word "*you*" is plural in its **Hebrew** language. The serpent is addressing them both yet only Eve responds.

c. Gn.3.2... "*Serpent*"...**Hebrew** word is Nahash. We see this same noun in Is.27.1 and Job 26.13. A better translation would be a large Sea Monster or Sea Dragon. Adam was petrified facing a life-threatening situation.

1. What we have here is more than a failure to communicate. Adam's fears kept him from guarding the garden. He did not trust his father. This kept him from protecting "*bone of his bone flesh of his flesh.*"

3. By failing to sacrifice his life, Adam would start something that would not find its completion until Christ-the new Adam who would emerge from a garden with a saving tree through trust.

a. Gn.4.3-5...In the story of Cain and Abel there was a sacrificial offering made by both brothers. So as early as the second generation of Adam and eve we have the theme of liturgical sacrifice.

4. Altar Servers that kept the thread of sacrifice as the hallmark of every covenant and gave us reassurance to the “*liturgical current*” found in the Old Testament. Note here the altar was understood in times of antiquity as representing the four corners of the earth.

a. Gn.8.20...Noah built an altar to the Lord to offer up sacrifices

1. The sacrifice marked the moment God made his covenant oath with him.

b. Gn.22.2...Abraham built an altar up upon Mt. Moriah to sacrifice his own son. Abraham leaves his fathers house and a false culture and religion to embrace a new personal religion with God who will make him a father to the people through which the people of God will receive blessing.

1. Josephus records (contemporary historian to Christ) that it was more of a redemptive work of Isaac than an act of heroic faith of Abraham (cf.Heb.11:17-19).

2. God spares Isaac and immediately afterwards makes a covenant with him. This sacrifice is significant in that Isaac foreshadows Christ by carrying wood up a cross in the same Mountainous region as Christ did.

a. Genesis informs us that it is a ram caught by its horns in a thorn bush. In Latin, the word for crossbeams can translate ‘horns’. So it is fitting, that Church fathers such as Tertullian, would speak to Christ, as the new lamb who would be tied to the horns of the cross with a crown of thorns.

b. The gratuity of a gift is often realized when it is taken away from us...sight/hearing/speech/walk, etc...God willing obedience to the brink of sacrifice is the epiphany of the meaning of a gift! Abraham realizes who he is in God’s name-THIS IS THE TRUE MEANING OF A GIFT!

c. Ex.12...covenant motif continues during the time of Moses when God requires every Israelite to sacrifice an unblemished lamb in place of the first-born.

1. Joshua continues the liturgical prominence, most notable in his conquest of Jericho. He first leads a kind of liturgical procession through the river Jordan where he observes the Passover rite (Joshua 5).

a. Joshua then has the Levitical priests process around the walls of Jericho with the Ark of the Covenant for seven days. The trumpet call was not a military call but one of worship. This all on the seventh day.

d. 2 Sam.7.10...God reaches a flesh covenant with David, which reaches its consummation with the building of the altar and its sacrifices during the time of Solomon.

1. Hezekiah and Josiah issued a call for a more reverend practice of Passover when they wanted moral reform (2 Chr. 30 and 35)

4. Imperfect sacrifice. These figures performed an incredible task yet failed in

the end. This is going to point to a more perfect sacrifice in Christ. Each covenant had been real, but partial, which ultimately drives us forward to the climax of the types of the Old Testament--Christ! The pattern of promise and fulfillment embodies the call of the OT Israel to the NT Israel, which is revealed in Christ and the Church

- a. Noah gets drunk and incest occurs with Ham.
- b. Abraham grows impatient for an heir and takes a concubine -mistress.
- c. Moses strikes the rock in anger and gives into his temper.
- d. David commits adultery with Bathsheba.

** The history of the Church (assembly of believers) can be best understood by seeing how God wished to unite his broken family. After Adams failure to sacrifice in the Garden of Eden, God chose leaders (Noah, Abraham, Moses, and David) to sacrifice to him in order to be in covenant with him. All of these men were heroic but only attained an imperfect bond in salvation history. Typology reveals to us how O.T. figures prepared and laid the foundation for the coming of Christ. God has woven a pattern that can only be understood by knowing the key elements of his unfolding plan in the Old Testament.

VII. Acts and the Council of Jerusalem

-Sadducees				Paul
San Hedrin-Pharisees	-----Old Law-----	Acts 15-----	New Law-----	12 Apostles
-Scribes	circumcision	Council of Jerusalem	Baptism	Peter/James

2) Acts 15 and the significance of understanding 2 Sam.7-15. Focus on flow chart.

a) Acts 15.1-18

- 1) 1-5: Pharisees want to see the Gentiles circumcised.
- 2) 6-11: We now have the gift of the Holy Spirit and Baptism. We no longer need the Old Law.
- 3) 12-18: Catholic Church begins with James' decree on universal expression of the Church being the new Davidic Kingdom (fulfilling 2 Sam.11-17). Gentile nations, all nations, being apart of this international plan to unite God's people through baptism.

b) Judaism begins. Still believe in the old law. Still recognize their Rabbis as leaders and authority figures.

- 1) Judaism is the parent of the Catholic Church. However, the faith of Judaism fall short in that it does not recognize what Christ came to establish.

3) Church is the climax of the OT! Note flow chart! Judaism and primitive Christianity are completed in the Catholic Church. Old Testament Israel is the church of God and the New Testament Church is the Israel of God.

- a) 1 Peter.1.4...God established the sacramental church so that we may participate in His divine nature. In so far as the church is a sacrament for the world so it will be that the renewal of the world will come through the renewal of the Church.

VIII. Themes of the Eucharistic discourse. Primarily drawn from the Ignatius commentary.

A. The Bread of life (Jn.6.1-72). This sign is highlighted by the Passover (6.4). Three times this feast is mentioned in John (2.13; 11; 55). It was celebrated annually in Jerusalem to commemorate Israel's deliverance from Egyptian slavery (Ex.12). Central to the feast is a liturgical meal, called the Seder, in which the story of the exodus is retold, psalms are sung, and a lamb is eaten with unleavened bread and other condiments. The evangelist mentions this upcoming feast in this "bread of life" discourse to hint that Jesus will give a new and greater meaning to the Passover.

1. Jn.6.1-14... *"The Multiplication of the Loaves."* Note here that the two food miracles in John's Gospel involve bread and wine. Together this anticipates the Eucharistic liturgy.

2. Jn. 6.4... *"The Passover."* Christ is the true "Lamb of God" whose redeeming work will accomplish a new deliverance from the slavery of sin (8.31-36) in a sacramental and liturgical meal.

a. **Afikoman** tradition. The Jewish tradition see this loaf, which is first hidden and then brought forth, as a symbol of the longed-for coming of the Messiah. There was an anticipation of the Messiah as fulfilling a new king of thanksgiving.

1. We must ask as children of God, What does this mean (Ex.13.14)?

b. Christ transforms this feast into Eucharistic meal of the new covenant at the Last Supper (Mt.16; CCC 1340).

3. Jn. 6.9, 12... *"barley loaves...twelve baskets."* Similar to Elisha, but greater (2 Kings 4.42-44).

a. Twelve baskets similar to the twelve tribes/apostles and the disbursement of the food.

4. Jn. 6.11, 23... *"given thanks."* Renders the Gk. **Eucharisteo** (ros), from which the English word Eucharist is derived.

a. The miracle of the loaves thus foreshadows the institution of this sacrament as the Last Supper.

b. The OT vision of Thanksgiving was always accompanied with praise and blessing. For the faithful Jew it was a way of life. In this line of thinking, the early Christian saw each day as a resurrection and an opportunity for praise and thanksgiving.

1. Ps.50.23; Heb.13.15...God has blessed the world and he expects us to give back in a "sacrifice of praise" (Liturgical and anthropological)...also see Mal.1.11

5. Jn. 6.35... *"I am the bread of life."* Note here that Christ associates the title "I am" with the bread of life. John is clearly associating God's own identity with that of the Eucharist.

6. Jn. 6.41... *"The Jews then murmured."* Recalls how the Israelites were complaining against Moses in the wilderness (Nm.11.1; Ex.16.2).

7. Jn. 6.52... *"his flesh to eat."* The crowd here is thinking of cannibalism.

a. For cannibalism to be present, you have to kill to eat, and Christ willingly offers his own life that we may eat of the living bread.

8. Jn.6.53... The Greek word used for eat used throughout the Eucharist discourse is **esthio/fago**, in verse 53 it suddenly changes to **Trogo**, which means to "crunch or gnaw on animals...ie, lamb. This word was usually used for the animals humans would consume. In addition, the tense of the verb **trogan (pl)** implies the continual consumption of the Corpus Christi.

a. I note here that Christ was born in a manger in the city of Bethlehem.

The Latin word for manger is **mandere**, meaning to “*chew or gnaw*“, the Hebrew root to Bethlehem means “*house of Bread.*”

9. Jn.6.60... “*Who can listen to this*”...if this was just some symbol the disciples would have not responded the way they did (66) in this passage.

New Creation: Baptism/Eucharist—Spirit (person)—Grace (gift)—Divine adoption (relationship)—Law (rules)—Obedience (listen)—Freedom--suffering = Holiness

IX. Background and Overarching Message of Paul. Paul, formerly Saul (conversion on the road to Damascus), was a persecutor of the Christian faith, a faith that he would ultimately turn over to God. God uses Paul because of his widespread reputation as the prize pupil of the great San Hedrin president Rabbi Gamaliel (Acts 5). Rabbi Gamaliel was known as the “glory of the Torah.” It was said that when he died the purity of the Torah went with him. So now, let us consider Paul’s core message.

A. 2 Cor.5:17: “*Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come.*” Paul’s principle theme is that we are made into a new creation in Christ, so that we might participate in his divine likeness (2 Peter 1:4) through a divine adoption (Rom.8:14-27).

1. Baptism transfers us from the bondage of slavery and sin to blessings and divine adoption, from the old covenant to the new covenant. Thus, man being made new establishes a new order in history where there are entirely new beginnings. The transformation of our souls is to reach into every corner of the world.

a. Col.2:11-12...Christ accomplishes in Baptism only what circumcision could signify in ancient Israel—spiritual rebirth!

2. Col.3:10: “*And have put on the new man, who is being renewed in the knowledge after the image of the creator.*”

a. A challenge to live out our baptismal commitments. Paul compares this with the daily routine of changing clothes.

3. Rom.8.1-39...The Christian life is lived in the Spirit and is destined for the glory of God.

1. Rom.8.1-13...the Christian life is empowered by the spirit. Through the power of the Spirit, the divine principle of new life, the uprightness that the law demanded is finally obtained. Spirit enables one to surmount the flesh and obtain the perfection of the law--righteousness through God in relationship. Christ becomes flesh to divinize the flesh.

a. All Christian vitality is understood solely through the spirit. This is called the spirit of sonship. The debt we owe to Christ is to make use of the spirit received!!!

2. Rom.8.14-30...Through the Spirit the Christian becomes a child of God, destined for glory.

a. Rom.8:14-17 is a summary of what Christ came to establish and what we have in the new law. The Spirit animates the Christian and in so doing gives impetus to Christianity becoming a kingdom of children in which all Christians in the sacramental life becomes heirs to the throne room of grace and God in heaven.

1. Suffering, again, becomes the true barometer and stature of the Christian walk. By the grace of God, if we accept suffering in our Christian journey it ultimately becomes the occasion of leaving footprints of the

righteousness of God.

2. We are called to reproduce ourselves each and everyday in the image and likeness of God. In this manner, the process of salvation is unleashed upon mankind through mankind.

4. The virtue of obedience in faith and the gift of freedom are paramount in understanding the call to live in divine sonship. We see this in Paul's letter to the Romans.

a. Rom.1.1-5... "*Grace...and obedience of faith.*" Faith and obedience are so strong for Paul that he opens his address to Rome with "the obedience of faith" and closes with "the obedience of faith" (cf.16.26)—they are his bookends.

b. The better translation for "obedience of faith" is "obedience that springs from faith". We are called to pray unceasingly (Rom.1:9); 1Thess.5:17) and listen to God (Obedience in the L. means "to listen")...since we do ask for his wisdom.

1. Paul develops a theme where we are called to understand God's appearance as the sign of obedience to fulfill the will of the Father. It is in this mode of living that we can see becoming a new creation in Christ demands our attention to live in his divine sonship by outwardly expressing that interior transformation...remember James, "*faith without works is dead*"—James 2:17

2. Eph.4:22... "And put on the new man, created after the likeness of God in true righteousness and holiness."

a. We are to strip the ways of vice and put on the new garment of virtue. The virtue that sets us apart--holiness

b. We are called to participate in the New Israel (cf.Jer.31.31) and the new church with the organic vision that Christ has given Paul: Baptism and Eucharist. This is the household of God, the fullness of Truth (cf. 1Tim.3.15).

c. Rom.6.1-23... Freedom from self through union with Jesus Christ. Through Baptism, there is a reshaping of humanity as man is identified with Christ's death and resurrection. Freedom is rooted in the law of the father. All families of order are bound to the principle of obedience to law. When love is at the heart of law, you not only have a family of order, but a family that is set apart!

1. Rom.6.1-11...when we die to sin we have nothing more to give, but only are able to receive Christ. Paul is concerned with introducing a human being, through Baptism, into the union with Christ's dying and suffering. This is not just an informal act, but much deeper, it is the act of uniting oneself to Christ.

a. This incorporation into the body of Christ, via the Holy Spirit, leads us into the deeper question: what kind of role do we have in the body of Christ? We need to see the kind of role that we play in how we are to offer up who we are before God and how we are called to offer up our suffering.

2. See *Word of the Week* on Freedom

3. Rom.2:1-11...If we are to achieve this ministry of participating in salvation we must enter the school of patience.

a. The word patience, in its Latin origin, is a word that means, "to endure suffering." We are called to be patient in our well doing /work.

5. Rom.12:1-13 The Christian life must be worship in the Spirit paid to God. The unity of the Christian community demands that individuals strive to overcome evil with good. The common pursuit of the good is expected of those who are members of the body of Christ and whose lives are to be a sacrifice offered to God.

a Rom.12.1-2...Christians who strive to do what is right gives a cultic sense to their lives. Cult, in its most appropriate sense speaks to worship, and as Christians, our lives are to be ordered to the one True cult of the Liturgy.

1. Guided by the logos, the word of God, sacrifice has new meaning and it is through this sacrifice that our sacrifice receives meaning in this world as it is given away in anticipation to the next. In turn, our own lives now have sacramental significance.

2. Rom.12.3-13...The cult paid to God should manifest itself concretely in a life in society based on humility and charity.

a. The different gifts of grace that Christians receive from the Spirit, as a result of faith, are destined for the community's benefit. Each member of the body of Christ is called to see how they are a gift to society and the community at large.

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Lay Formation Institute: Year 1
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Stages of Salvation History.

- A. Gn.1-11 (Book of Beginnings) -- **History of the early world**, Adam and Eve, Noah...up to 2000 B.C.
1. Myth is “a story about God,” an aid to explain a reality as we see it today. Temporal language used to describe an event, which relates to eternity and time, a story about activity that lies behind all stories.
 - a. Modern history does not convey history like antiquity.
 - b. Myth as symbol can be used to teach truth--not mythology, as we understand it in contemporary terms. Writing style of the time.
 1. Pentateuch is more relevant than linear.
- B. Gn.12.50--**Patriarchal age**, Abraham, Isaac, Jacob, Joseph and the formation of the twelve tribes of Israel...2000-1700 B.C.
- C. Exodus--**Israel in Egypt**, Golden Calf, Leviticus, worshiping false Gods, Exodus...1700-1300 B.C./ covenant, Deuteronomy covenant (land, sanctuary, kingship)...1300-1200 B.C.
1. Leviticus: Book of the service of the sanctuary.
 2. Numbers: Book of numbering the hosts of Israel.
 3. Deuteronomy: Book of the repetition of the law (second law).
- D. Joshua--**Conquest of Canaan**...Israelites ratify the covenant of Deuteronomy...1300 B.C. B.C.
- E. Judges--**Judges**...12 leaders who are provisional leaders of the 12 tribes...1200-1050 B.C...this period would include the reading of Ruth.
- F. 1 and 2 Samuel--**United Kingdom** (monarchy), establishment of the Davidic dynasty in Jerusalem. The building of the first temple; first scene of the spoken prophets: Nathan,...1020-920 B.C...this period would also include the reading of 1 Chronicles and the Psalms. After you read 2 Samuel, read Proverbs, The Song of Solomon and the Wisdom of Solomon.
- G. 1 Kings--**Divided Kingdom**, tribes break into Northern fork (Israel) and Southern fork (Judah and Benjamin), Jeroboam and Rehoboam (Solomon), Christ from the line of Judah (Is.11.1), written prophets: Amos, Hosea, Isaiah, Micah, Joel, Jonah; spoken prophets: Elijah, Elisha, and Gad. ...920-721.B.C.
- H. 2 Kings--**Exile**, Assyrians take the North and the Babylonians finish the job and take the south. Babylonian captivity is three fold (605, 597, 586), written prophets: Nahum, Daniel, Baruch, Ezekiel, Zephaniah, Jeremiah, Habakkuk...721-539 B.C....this period would include the reading of 2 Chronicles.
- I. Ezra--**the Return**, Cyrus of Persia allows the return of the Jews and the rebuilding of the temple completed in 486...539 -167.B.C...this period would include the reading of Nehemiah.
- J. Maccabees--**Maccabean revolt**...Judas defeats Antiochus IV to get back the temple and its practices. Antiochus rule of forced Hellenization--common culture...167 B.C...
- K. Luke--**Birth of Christ**--keeps the narrative story going, Christ is the new covenant.
- L. Acts--**Early Church**, Council of Jerusalem in 50 A.D (Acts 15) dispute of Gentiles and Jews and the question of circumcision in the practice of the new religion. Church becoming universal. The faith of Israel was directed toward universality.
1. Church is the climax of salvation history--What Christ came to institute.
 - a. Church expanding: Acts 1.1-8.5 (Jerusalem area), Acts 8.5-13.1 (Judea- Samaria--outer region), Acts 13.1-28 (ends of the earth).

*** Fourteen (73 books in all) chronological books... **Know these books in order**
 Books that keep the narrative story going: Genesis, Exodus, numbers, Joshua,
 Judges, 1 and 2 Samuel, 1 and 2 Kings, Ezra, Nehemiah, Maccabees, Luke, Acts

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Diagrams

Golden Threads of Salvation History: Expansion of God's Family

		<i>3-fold covenant</i>				
Adam-Gen 2.23	<i>Noah-Gen. 9.13</i>	<i>Abraham Gn. 15</i>	<u>Moses-Ex.20</u>	<i>David-2 Sam.7.10</i>	<u>Christ-Mk</u>	
marital	<i>household</i>	<i>tribal Gn. 17</i>	<u>national</u>	<i>kingdom (rules nations)</i>	<u>Universal</u>	
Marriage	<i>Rainbow</i>	<i>Circumcision Gn. 22</i>	<u>Passover</u>	<i>Throne</i>	<u>Baptism/Eucharist</u>	

Council of Jerusalem: Acts 15

-Sadducees						Paul
San Hedrin-Pharisees	----- Old Law -----	Acts 15-----	New Law -----	Apostles	Barnabas	
-Scribes	circumcision	Council of Jerusalem	Baptism		Peter/James	