

Jesus and The Sacraments of Service

Dr. Brant Pitre, Ph.D.

What Is a Sacrament?

1. Baltimore Catechism (1885)

Q. What is a Sacrament?

A. A Sacrament is an outward sign instituted by Christ to give grace.

2. This older definition tells us

a. Where sacraments come from: Christ

b. What sacraments do: give grace

c. But not so much what they are: “outward sign” (somewhat circular)

3. New Catechism of the Catholic Church (1992)

Sacraments are “powers that come forth” from the Body of Christ, which is ever-living and life-giving. They are actions of the Holy Spirit at work in his Body, the Church. They are the “masterworks of God” in the new and everlasting covenant. (CCC 1116)

Jesus and the Woman with the Hemorrhage

And a great crowd followed [Jesus] and thronged about him. And there was a woman who had a flow of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was not better but rather grew worse. She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. For she said, “*If I touch even his garments, I shall be made well.*” And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. And Jesus, *perceiving in himself that power had gone forth from him*, immediately turned about in the crowd, and said, “Who touched my garments?” And his disciples said to him, “You see the crowd pressing around you, and yet you say, ‘Who touched me?’” And he looked around to see who had done it. But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth. And he said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.” (Mark 5:24-34)

Jesus and the Mysteries of the Sacraments

1. All Sacraments are related to Christ; not only are they instituted by Christ...(CCC 1114)

2. All Sacraments are powers flowing from Christ:

Jesus’ words and life during his hidden life and public ministry were *already salvific*, for they *anticipated the power of his Paschal mystery*. They announced and prepared what he was going to give the Church when all was accomplished. *The mysteries of Christ’s life are the foundations of what he would henceforth dispense in the sacraments*, through the ministers of his Church, for “*what was visible in our Savior has passed over into his mysteries.*” (Catechism 1115)

Mysteries of Christ’s Life

Visible Actions of Christ

Dispensed by Christ Himself

Mysteries of the Sacraments

Invisible Actions of Christ

Dispensed by Christ through the Church

What Are the Sacraments of Service?

1. Different Groups of Sacraments:

- a. Sacraments of Initiation: Baptism, Confirmation, and Eucharist
- b. Sacraments of Healing: Confession and Anointing of the Sick
- c. Sacraments of Service: Holy Orders and Holy Matrimony

2. Sacraments of Service (self-gift)

Two other sacraments, Holy Orders and Matrimony, are *directed toward the salvation of others*; if they contribute as well to personal salvation, it is through service to others that they do so. They confer a particular mission in the Church and serve to build up the People of God. (Catechism 1534)

3. Sacraments of Consecration (being “set apart”)

Through [the sacraments of service] those already *consecrated* by Baptism and Confirmation for the common priesthood of all the faithful can receive particular consecrations. Those who receive the sacrament of Holy Orders are *consecrated* in Christ’s name “to feed the Church by the word and grace of God.” On their part, “Christian spouses are fortified and, as it were, *consecrated* for the duties and dignity of their state by a special sacrament.” (Catechism 1535)

4. Sacrifice and consecration are lost keys to these misunderstood sacraments!

The Power of the Priesthood

1. Note: Three Levels of Holy Orders

Levitical Priesthood

Aaron: High Priest
Sons of Aaron: Ministerial Priests
Levites: priestly assistants

New Covenant Priesthood

Bishops (*episkopos*)
Priests (*presbyteros*)
Deacons (*diakonos*)

2. What Powers are given to Priests?

- a. The Power to preach the Gospel (CCC 1564)
- b. The Power to celebrate divine worship as true priests (CCC 1564)
- c. The Power to act in the Person of Christ, forgiving sins (CCC 1563)

“It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. *The priest, in the role of Christ, pronounces these words, but their power and grace are God’s.* This is my body, he says. This word transforms the things offered. (St. John Chrysostom, quoted in Catechism 1375)

Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession. There are profound reasons for this. *Christ is as work in each of the sacraments. He personally addresses every sinner, “My son, your sins are forgiven.”* (Catechism 1484)

Did Jesus Institute the Sacrament of the Priesthood?

3. Jesus Gave the Disciples the Power to Offer His Body and Blood:

Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, “*Take, eat; this is my body.*” And he took a cup, and when he had given thanks (*eucharistias*) he gave it to them, saying, “Drink of it, all of you; for this is *my blood of the covenant, which is poured out for many for the forgiveness of sins.*” (Matthew 26:26-28).

And *the anointed priest* shall take some of the blood of the bull and bring it to the tent of meeting... and *the priest* shall put some of the blood on the horns of the altar of fragrant incense before the LORD which is in the tent of meeting, and *the rest of the blood* of the bull *he shall pour out at the base of the altar...* (Leviticus 4:5-7)

2. Jesus gave the disciples the Power to Forgive and Retain Sins:

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you...” Jesus said to them again, “Peace be with you. As the Father has sent me, even so I send you.” And when he had said this, *he breathed on them*, and said to them, “Receive the Holy Spirit. *If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.*” (John 20:19-23)

When a ruler sins... *the priest shall make atonement for him for his sin, and he shall be forgiven...* If any one of the common people sins... *the priest shall make atonement for him, and he shall be forgiven...* When a man is guilty in any of these, *he shall confess the sin* he has committed, and he shall bring his guilt offering to the LORD... and *the priest shall make atonement for him for his sin.* (Leviticus 4:22-35; 5:5-6)

The Power of Holy Matrimony

1. A Sacred Covenant—perpetual, exclusive-indissoluble—between Spouses (CCC 1638)

2. Special Graces of Matrimony:

[The] grace proper to the sacrament of Matrimony is intended *to perfect the couple’s love* and *to strengthen their indissoluble unity.* By this grace they “*help one another to attain holiness* in their married life and in welcoming and educating their children.” (Catechism 1641)

Christ is the source of this grace. “Just as of old God encountered his people with a covenant of love and fidelity, so our Savior, the spouse of the Church, now encounters Christian spouses through the sacrament of Matrimony.” *Christ dwells with them, gives them the strength to take up their crosses and so follow him, to rise again after they have fallen, to forgive one another, to bear one another’s burdens, to “be subject to one another out of reverence for Christ,” and to love one another with supernatural, tender, and fruitful love.* (Catechism 1642)

Did Jesus Institute the Sacrament of Marriage?

1. Jesus the Bridegroom and the Wedding Day:

Now John's disciples and the Pharisees were fasting; and people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" And Jesus said to them, "*Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. The days will come, when the bridegroom is taken away from them, and then they will fast on that day.*" (Mark 2:18-20)

2. Saint Paul on the *Magnum Sacramentum* of Marriage:

Be subject to one another out of reverence for Christ. *Wives, be subject to your husbands, as to the Lord.* For the husband is the head of the wife as Christ is the head of the Church, his body, and is himself its Savior. As the Church is subject to Christ, so let wives also be subject in everything to their husbands. *Husbands, love your wives, as Christ loved the Church and gave himself up for her,* that he might sanctify her, having cleansed her with the washing of water with the word, that he might present the Church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes it and cherishes it, as Christ does the Church, because we are members of his body. "*For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.*" *This is a great mystery (Latin magnum sacramentum), and I mean in reference to Christ and the Church...* (Ephesians 5:21-32)

The Awesome Mysteries of the Sacraments of Service:

1. Both mysteries of the Cross:
 - a. Holy Orders: Sacrament of Loving Sacrifice
 - b. Holy Matrimony: Sacrament of Sacrificial Love
2. Both Sacraments of Self-Gift
3. The Awesome mysteries of the Sacraments of Service:

Tertullian: How can I ever express the happiness of a marriage joined by the Church, strengthened by an offering, sealed by a blessing, announced by angels, and ratified by the Father? How wonderful the bond between two believers, now one in hope, one in desire, one in discipline, one in the same service! (Catechism 1642)

Saint John Vianney: "The priest continues the work of redemption on earth... If we really understood the priest on earth, we would die not of fright but of love... The Priesthood is the love of the heart of Jesus." (Catechism 1589)

***Why not Adam and Steve? Or Adam, Eve and Sally?:
A Catholic, Biblical Approach to the Current Marriage Crisis***
Dr. John Bergsma, Ph.D.

- I. Intro: Americans Face a Crisis About the Nature of Marriage
- II. Catholic Faith Agrees with Reason re: Marriage
 - a. In the public square, our positions are not based only on R_____ but also on R_____.
 - b. Reflection on the _____ and on _____ would lead an objective observer to privilege the marriage relationship.
- III. Scripture Reveals More to Marriage than Reason Alone Can _____
 - a. Gen 1: Marriage as God's _____ in Creation
 - i. Ancient _____ set up *tselemim* of themselves.
 - ii. The image is shared by _____
 - iii. Points to the _____ reality of God; God is a _____ of persons.
 - b. Gen 2: Marriage as Climax of Creation
 - i. Adam's words to Eve are a C_____ O_____
 - ii. _____ forms the climax of creation
 - iii. The first in I_____ is the last in E_____
 - iv. Something about _____ points to the purpose behind all _____.
 - c. Gen 4-17: The Implicit Critique of Polygamy
 - i. Gen 4:19: The inventor of bigamy is the _____ from _____.
 - ii. Gen 6:2: One of the causes of the flood is unrestricted _____.
 - iii. Gen 16: Abraham shows lack of faith by _____; it results in _____
 - iv. Gen 29:21-30: Jacob never wanted more than _____; it leads to _____
 - v. Other examples: _____
 - d. Gen 19: The Explicit Critique of _____
 - e. Exod 32: The Curious Relationship of _____ and _____
- IV. Conclusion: Our Concept of Marriage both R_____ and A_____ our Relationship with God

Jesus and the Celibate Priesthood

Dr. Brant Pitre, Ph.D.

The Problem of the Priesthood

1. Most Christians agree that Jesus is a Priestly Messiah
2. However, strong disagreement exists about if Jesus instituted a *ministerial* priesthood
 - a. The disciples are never explicitly called “priests” (Greek *hieros*)
 - b. Protestant Reformers rejected the idea of a ministerial priesthood
 - c. Protestants have almost universally rejected the idea of a *celibate* priesthood
 - d. Widespread belief that priestly celibacy is a later “medieval” invention
3. Major Questions:
 - a. Did Jesus Institute a New Priesthood?
 - b. Did Jesus envision a Celibate Priesthood?

1. Jesus and the Priestly Hierarchy of his Disciples

1. The Old Covenant Priesthood and Mount Sinai:

And [the LORD] said to *Moses*, “Come up to the LORD, *you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship afar off*. *Moses alone shall come near to the LORD; but the others shall not come near, and the people shall not come up with him.*

And he [Moses] rose early in the morning, and built *an altar* at the foot of the mountain, and *twelve pillars, according to the twelve tribes of Israel*. And he sent *young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD*. And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the book of the covenant, and read it in the hearing of all the people...

And Moses took the blood and threw it on the people, and said, “Behold, *the blood of the covenant* which the LORD has made with you in accordance with all these words.” *Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, and they saw the God of Israel; and there was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.* (Exodus 24:1-11)

2. Jesus and the Priestly Hierarchy of His Disciples:

Old Covenant Priesthood

Moses

The 1: the High Priest, Aaron

The 3: Aaron, Nadab, Abihu

The 12: Twelve Pillars/“Young Men”
of the Twelve Tribes

The 70: Elders of Israel/the Sanhedrin

Jesus and His Disciples

Jesus

The 1: Peter, chief of the Apostles

The 3: Peter, James, and John

The 12: Twelve Apostles
of the Twelve Tribes

The 70: Appointed and Sent Out

2. Jesus, the Priests in the Temple, and the Bread of the Presence

At that time Jesus went through the grainfields on the Sabbath; his disciples were hungry, and they began to pluck ears of grain and to eat. But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” He said to them, “*Have you not read what David did, when he was hungry, and those who were with him: how he entered the house of God and ate the Bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? Or have you not read in the law how on the Sabbath the priests in the temple profane the Sabbath, and are guiltless? I tell you, something greater than the Temple is here. And if you had known what this means, ‘I desire mercy, and not sacrifice,’ you would not have condemned the guiltless. For the Son of Man is lord of the Sabbath.*” (Matt 12:1-8)

Temporary ‘Celibacy’ for Old Testament Priests

[David said]: “Now, then, what have you at hand? Give me five loaves of bread, or whatever is here.” And the priest answered David, “*I have no common bread at hand, but there is holy bread; if only the young men have kept themselves from women.*” And David answered the priest, “Of a truth women have been kept from us as always when I go on an expedition; the vessels of the young men are holy, even when it is a common journey; how much more today will their vessels be holy? *So the priest gave him the holy bread; for there was no bread there but the Bread of the Presence...* (1 Samuel 21:3-6)

3. Jesus Cleanses the Temple

And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons; and he would not allow any one to carry anything through the temple. *And he taught, and said to them, ‘Is it not written, ‘My house shall be called a house of prayer for all the Gentiles’ [Isaiah 56:7]? But you have made it a ‘den of robbers’.*” And the chief priests and the scribes heard it and sought a way to destroy him; for they feared him, because all the multitude was astonished at his teaching. (Mark 11:15-18)

Isaiah’s Prophecy of a New Temple and a New Priesthood

Thus says the LORD: “Keep justice, and do righteousness, for soon my salvation will come, and my deliverance will be revealed... Let not *the foreigner* who has joined himself to the LORD say, “The LORD will surely separate me from his people”; and let not *the eunuch* say, “Behold, I am a dry tree.”

For thus says the LORD: “*To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant, I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name which shall not be cut off.*

And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants... these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. (Isaiah 56:1-8)

4. Jesus’ Teaching about ‘Eunuchs’ for the Sake of the Kingdom

The disciples said to [Jesus], “If such is the case of a man with his wife, it is better not to marry.” But he said to them, “Not all men can receive this precept, but only those to whom it is given. For there are *eunuchs* who have been so from birth, and there are *eunuchs* who have been made eunuchs by men, and *there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it.*” (Matt 19:12)

1. Three Groups of “Eunuchs”:

- a. Eunuchs from birth (congenitally childless)
- b. Eunuchs by men (forced childlessness)
- c. Eunuchs for the sake of the kingdom (voluntary supernatural childlessness)

2. Jesus is teaching about the call to celibacy:

From the very beginning of the Church there have been men and women who have renounced the great good of marriage to follow the Lamb wherever he goes, to be intent on the things of the Lord, to seek to please him, and to go out to meet the Bridegroom who is coming. Christ himself has invited certain persons to follow him in this way of life, of which he remains the model: “For... there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it.” (Catechism 1618)

But Weren’t the Twelve Apostles Married?

1. Where are the Wives of the Apostles in the New Testament? (Mrs. Andrew? Etc.)

2. Jesus and Peter’s Mother-in-Law

And immediately he left the synagogue, and entered the house of Simon and Andrew, with James and John. Now Simon’s mother-in-law lay sick with a fever, and immediately they told him of her. And he came and took her by the hand and lifted her up, and the fever left her; and she served them. (Mark 1:29-31)

3. St. Paul’s Right to Travel with a Wife?

This is my defense to those who would examine me. Do we not have a right to our food and drink? *Do we not have the right to be accompanied by a wife, as the other apostles and the brethren of the Lord and Cephas?* Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? (1 Corinthians 9:3-7; Revised Standard Version)

1. Literal Greek: “the right to be accompanied by a *sister woman*” (*adelphē gunē*)

2. In Greek, the word *gunē* means “woman”; there is no other word for “wife”

3. Paul is talking about a “sister woman”; i.e., a Christian woman—not his wife.

4. Paul would never have had to defend his right *to travel with his own wife!*

5. Paul is modeling his actions on Jesus himself:

Soon afterward [Jesus] went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the Twelve were with him, *and also some women* (Greek *gunē*) who had been healed of evil spirit and infirmities: Mary, called Magdalene... and Joanna, the wife of Chuza... and Susanna, and *many others, who provided for them out of their means.* (Luke 8:1-3)

St. Augustine on 1 Corinthians 9 and the Apostle’s Celibacy

When [Paul’s] identity has been established, he shows that the privileges granted to the other apostles are his also, namely, exemption from manual labor and livelihood in recompense for his preaching as the Lord appointed. This is stated most clearly according to the verses where *St.*

Paul argues explicitly that faithful women, possessing the goods of this world, went along with the apostles and ministered to them from their own supplies that the servants of God might lack none of those commodities which constitute the necessities of life.... Certain persons, not understanding this passage, have interpreted it as “wife.” The obscurity of the Greek word deceived them, since, in Greek, the same word is used for wife and woman. Yet the apostle has placed the words in such a way that people should not be deceived, since he says not merely “a woman” but “a sister woman,” and not “to take in marriage” but “to take about.” (St. Augustine, *The Work of Monks 2*, in Gerald Bray, *1-2 Corinthians*, 80-81)

The 144,000 Celibate Priests in Revelation

Then I looked, and behold, on Mount Zion stood the Lamb, and with him a hundred and forty-four thousand who had their name and his Father’s name written on their foreheads. And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder; the voice I heard was like the sound of harpists playing on their harps, and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the hundred and forty-four thousand who had been redeemed from the earth. It is these who have not defiled themselves with women, for they are virgins; it is these who follow the Lamb wherever he goes; these have been redeemed from mankind as first fruits for God and for the Lamb, and in their mouth no lie was found, for they are spotless. (Revelation 14:1-5)

The Catechism on Priestly Celibacy

All the ordained ministers of the Latin Church, with the exception of permanent deacons, are normally chosen from among men of faith who live a celibate life and who intend to remain *celibate* “for the sake of the kingdom of heaven” [citing Matt 19:12]. Called to consecrate themselves with undivided heart to the Lord and to the “affairs of the Lord” [citing 1 Cor 7:32] they give themselves entirely to God and to men. Celibacy is a sign of this new life to the service of which the Church’s minister is consecrated; accepted with a joyous heart celibacy radiantly proclaims the Reign of God. (Catechism 1579)

In the Eastern Churches a different discipline has been in force for many centuries: while bishops are chosen solely from among celibates, married men can be ordained as deacons and priests. This practice has long been considered legitimate; these priests exercise a fruitful ministry within their communities. Moreover, priestly celibacy is held in great honor in the Eastern Churches and many priests have freely chosen it for the sake of the Kingdom of God. In the East as in the West a man who has already received the Sacrament of Holy Orders can no longer marry. (Catechism 1580)

The Crucifixion: Priestly Act, Nuptial Act

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- I. Intro: What is the Relationship between M_____ and P_____?
- a. Tend to view them as _____.
- b. Could they possibly be reflections of the same _____?
- II. Insights from the Gospel of John on Marriage/Priesthood
- a. Nuptial Background of the Passion in John
- i. John 2:1-12: The New _____ and New _____.
- ii. John 3:25-30: Identified as the B_____
- iii. John 4: A B_____ Scene
- _____
- _____
- _____
- iv. John 12: N_____ only found in S_____
- Jesus connects it with his B_____
- b. Priestly Background of the Passion in John
- i. John 2:21: The background for a man whose _____ is the _____:

Wisdom of Solomon 18:24: For upon [the High Priest's] long robe the whole world was depicted, and the glories of the fathers were engraved on the four rows of stones, and your majesty on the diadem upon his head.

Philo, Life of Moses 2:143: Then [Moses] gave [the priests] their sacred vestments, giving to his brother [Aaron, the High Priest] the robe which reached down to his feet, and the mantle which covered his shoulders, as a sort of breast-plate, being an embroidered robe, adorned with all kinds of figures, and a representation of the universe.

Philo, Life of Moses 2:135: The High Priest "represents the world" and is a "microcosm" (brachys kosmos).

Josephus, *Jewish Antiquities 3:180*: for if anyone do but consider the fabric of the tabernacle, and take a view of the garments of the high priest, and of those vessels which we make use of in our sacred ministration, he will find ... they were every one made in way of imitation and representation of the universe.

ii. John 17: The High Priestly Prayer

1. *Parallel in Structure to the _____.*

Lev. 16:17: "There shall be no man in the tent of meeting when he enters to make atonement in the holy place until he comes out and has made atonement (1) for himself and (2) for his house and (3) for all the assembly of Israel."

2. *Involves the revelation of the _____.*

Mishnah, Sanhedrin 11:1: "Whoever speaks distinctly will have no share in the world to come." But see Mishnah Yoma 3:8, 4:2 and Sirach 50:20; Num 6:22-27

3. *Jesus' request: John 17:17-19 _____*

What kind of men do you sanctify/consecrate (*hagiazo*)? Ex 19:22; 28:41; 29:1,33,44; 30:30; 40:13; Lev 8:11-12; 21:8

c. Priesthood at the Cross

- i. John 19:23: “His tunic was without seem, woven from top to bottom.”
So what?

Josephus, *Antiquities* 3:159-161: “The high priest is indeed adorned with ... a vestment of a blue color. This also is a long robe, reaching to his feet ... Now this vesture *was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck ...*”

- ii. The Tunic not T_____. Cf. Lev 21:10

“The priest who is chief among his brethren .. shall not ... tear his clothes ...”

- iii. John 19:xx: The P_____ body; cf. Exod 30:22-33

“Take the finest spices: of liquid myrrh ... and you shall anoint Aaron and his sons ...”

- iv. John 19:xx: Wrapped in _____; Cf. Lev 16:4

“He shall put on the holy linen coat, and shall have the linen breeches on his body, be girded with the linen girdle, and wear the linen turban; these are the holy garments.”

- v. Laid in the V_____ T_____; Lev 21:13-14

“He shall take a wife in her virginity ... a virgin of his own people.”

d. Nuptiality at the Cross in John 19-20

1. C_____ (John 19:2)
2. N_____ (John 19:23)
3. S_____ B_____ (John 19:26-27)
4. T_____ (John 19:28)
5. The presence of soured W_____ (John 19:29)
6. It is C_____ (John 19:30)
7. The B_____ and W_____ (John 19:34),
imagery of both B_____ and M_____
C_____
8. Nicodemus bringing M_____ and A_____ (compare
Ps 45; Prov 7; Songs 4:14)
9. The G_____ and the V_____
T_____
10. The correlation between John 20 and Song of Songs _____.

III. Orders and Matrimony: Complementary Participations in Christ

- _____
- a. Marriage is _____ whereas Priesthood is _____.
 - b. Marriage as S_____ self-giving.
 - c. Priesthood as J_____ communion.

WHY HUSBANDS ARE PRIESTS: MARRIAGE AND SACRIFICIAL LOVE

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THE COMMON PRIESTHOOD

1. **CCC 1268:** The baptized have become "living stones" to be "built into a spiritual house, to be a holy priesthood" [1 Pet 2:5]. By Baptism they share in the priesthood of Christ, in his prophetic and royal mission. They are "a chosen race, a royal priesthood, a holy nation, God's own people, that [they] may declare the wonderful deeds of him who called [them] out of darkness into his marvelous light"[1 Pet 2:9]. *Baptism gives a share in the common priesthood of all believers.*
2. **Heb 8:3–4:** For every high priest is appointed *to offer gifts and sacrifices*; hence *it is necessary for this priest also to have something to offer.*
3. **Romans 12:1:** I appeal to you therefore, brethren, by the mercies of God, to *present [paristēmi] your bodies as a living sacrifice*, holy and acceptable to God, which is *your spiritual worship.*
—present: used in other contexts describing sacrificial worship (Deut 10:8; 17:12; 18:5, 7; 21:5; Ju. 20:29)

FATHER FIGURES

1. Women are *far* more likely to attend church serves (20–25%)¹
2. Likelihood of children to continue to attend church regularly²
 - 2.1. 72% when both father and mother go to church regularly
 - 2.2. 55% if only the father attends
 - 2.3. 33% if only the mother attends

BACK TO THE BEGINNING

1. *mashal*: riddle
2. **CCC 390:** The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man [Cf. *GS* 13 § 1]. Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents [Cf. Council of Trent: DS 1513; Pius XII: DS 3897; Paul VI: AAS 58 (1966), 654].
3. The world as temple
 - 3.1. **Psalm 78:69.** “He built his sanctuary like the high heavens,
like the earth, which he has founded for ever.”
 2. Parallels with the Tabernacle:

The Completion of the Tabernacle (Ex 39-40)	The Completion of Creation (Gen 1-2)
“And Moses saw all the work, and behold, they had done it” (39:43)	“And God saw everything that he had made, and behold, it was very good” (1:31)
“Thus all the work of the tabernacle of the tent of meeting was finished” (39:32)	“Thus the heavens and the earth were finished, and all the host of them” (2:1)
“So Moses finished the work” (40:33)	“...God finished his work which he had done...” (2:2)
“And Moses blessed them” (39:43)	“So God blessed the seventh day (2:3)”

¹ Cathy Lynn Grossman, “At Nation's Churches, Guys are Few in the Pews,” *USA Today*, July 23, 2008.

² Study cited in *The Lutheran Handbook on Marriage* (Minneapolis: Augsburg Press, 2008), 128.

- 3.2.1. God instructs Moses to build the Tabernacle in *seven* speeches (Exod 25:1-30:10; 30:11-16; 30:17-21; 30:22-33; 30:34-38; 31:1-11; 31:12-17)
- 3.2.2. the third day (separation of the waters)=the third speech (construction of pool [laver])
- 3.2.3. the seventh day (God rests)=seventh speech (reminder of God’s rest on the seventh day)
- 2. Eden as first sanctuary:
 - 2.1. **Jubilees 8:19:** “Noah knew that the garden of Eden was *the holy of holies* and the dwelling of the Lord.”
- 3. Adam as priest
 - 3.1. **Gen 2:15–17:** The LORD God took the man and put him in the garden of Eden to *till it* [*abad*] and *keep it* [*shamar*]. ¹⁶ And the LORD God commanded the man, saying, “You may freely eat of every tree of the garden; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”
 - 3.2. Terms only elsewhere used together to describe priestly duties(cf. Num 3:7-8).
 - 3.3. **Jub. 3:27:** “And on that day when Adam went out from the garden of Eden, he offered a sweet-smelling sacrifice—frankincense, galbanum, stacte, and spices—in the morning with the rising of the sun from the day he covered his shame.”
 - 3.4. What is the sacrifice?

BACK TO THE BEGINNING

- 1. The riddle:
 - 1.1. God made everything good (Gen 1)—so why is Adam told to guard the garden?
 - 1.2. Gen 2:16: “...for in the day that you eat of [the tree of knowledge] you shall die
 - 1.3. Gen 2:18: man is “alone”; isn’t he in God’s presence?
 - 1.4. Gen 3—the serpent talks with Eve. How did the serpent get into the garden?
 - 1.5. Why did Adam sin?!
- 2. **Heb 2:14-15:** Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, 15 and deliver all those who *through fear of death* were subject to lifelong bondage.
- 3. serpent: *nabash*
 - 3.1. **Num 21:6-9:** “fiery serpents” that bite and kill the Israelites in the wilderness
 - 3.2. **Is 27:1-3:** “Leviathan, the fleeing serpent”; “twisting serpent”; “dragon that is in the sea”
 - 3.3. **Job 41:1ff.:** Only God can defeat Leviathan
 - 3.4. **Rev 12:3, 9:** “great red dragon”; “ancient serpent who is called the Devil and Satan”; “deceiver” of the world
- 4. Understand first Adam by looking at New Adam
 - 4.1. **Rom 5:14:** Adam as a “type” of Christ
 - 4.2. **Heb 5:7:** In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear.
 - 4.3. Jesus’ death offered as his priestly sacrifice for his bride—the Church (cf. e.g., Heb 7:27)
- 5. Adam’s pride: preferred natural gifts God had given him over God and his beloved
 - 5.1. Chose natural life over supernatural life
 - 5.2. Chose supernatural death over natural death

CHRIST'S PRIESTLY OFFERING TO HIS BRIDE:

Eph 5:25–33: Husbands, love your wives, *as Christ loved the church and gave himself up for her,* ²⁶ that he might *sanctify* [*hagiazō*=consecrate] her, having cleansed her by the washing of water with the word, ²⁷ that he might *present* [*paristēmi*] the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. ²⁸ Even so *husbands should love their wives as their own bodies. He who loves his wife loves himself.* ²⁹ For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, ³⁰ because we are members of his body. ³¹ “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” ³² This is a great mystery, and I mean in reference to Christ and the church; ³³ however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

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“Wives, Do What?!”
Understanding Saint Paul’s Message
for the Christian Family

Dr. Brant Pitre, Ph.D.

The Problem with Paul

1. Once a year, on the Feast of the Holy Family (Sunday in Christmas Octave)
2. We hear the following words of Saint Paul (*if they read the ‘long form’!*):

Wives, be subordinate to your husbands, as is proper in the Lord. Husbands, love your wives, and avoid any bitterness toward them. Children, obey your parents in everything, for this is pleasing to the Lord. Fathers, do not provoke your children, so they may not become discouraged. (Colossians 3:18-21)

3. This is a shorter version of Saint Paul’s Longer teaching:

Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the Church, his body, and is himself its Savior. As the Church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the Church and gave himself up for her, that he might sanctify her, having cleansed her with the washing of water with the word, that he might present the Church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes it and cherishes it, as Christ does the Church, because we are members of his body. “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” This is a great mystery, and I mean in reference to Christ and the Church. (Ephesians 5:21-32)

4. What are most peoples’ response to Saint Paul’s teaching?
 - a. One extreme: Paul the misogynist (tyrant husbands and doormat wives)
 - b. Another extreme: mutual submission with no true headship for husbands
 - c. How do we as Catholics understand these words?

God is the author of Sacred Scripture... Therefore, all that the inspired authors or sacred writers affirms should be regarded as affirmed by the Holy Spirit. (Catechism 105, 107)

Saint Paul’s Teaching in Context: Renouncing Former Life in Paganism

Now this I affirm and testify in the Lord, that *you must no longer walk as the Gentiles walk*, in the futility of their minds; they are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart; they have become callous and have given themselves up to licentiousness, greedy to practice every kind of uncleanness. You did not so learn Christ! *...Put off the old man that belongs to your former manner of life and is corrupt through deceitful lusts*, and be renewed in the spirit of your minds,

and *put on the new man*, created *after the likeness of God* in true righteousness and holiness. (Ephesians 4:17-24)

The Context of Ephesians 5: Renouncing Pagan Immorality

Therefore be *imitators of God*, as beloved children. And walk in love, *as Christ loved us and gave himself up for us*, a fragrant offering and *sacrifice* to God. But *immorality* (Greek *porneia*) and *impurity or covetousness must not even be named among you*, as is fitting among saints. Let there be no filthiness, nor silly talk, nor levity, which are not fitting; but instead let there be thanksgiving. *Be sure of this, that no immoral man* (Greek *pornoi*) *or impure man, or one who is covetous (that is, an idolator), has any inheritance in the kingdom of Christ and of God.*

Let no one deceive you with empty words, for it is because of these things that the wrath of God comes upon the sons of disobedience. Therefore do not associate with them, for once you were in darkness, but now you are light in the Lord; walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things they do in secret...

Look carefully then how you walk, not as unwise men but as wise, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father. (Ephesians 5:1-20)

1. Imitate God
2. Walk as Christ walked, giving yourself “in sacrifice”
3. Avoid sexual immorality (*porneia*)
 - a. Has no place among “saints”
 - b. Destroys the soul: exclusion from the kingdom
4. The Days are Evil: first-century paganism in the Roman Empire
 - a. Gentiles known for their abortions (Jewish view of Gentile houses as graves)
 - b. Contraception out of control (Roman government paying citizens to procreate)
 - c. Homosexual sex and Pederasty condoned by the Gentile culture

The Opening Line: Mutual Submission within Marriage

1. St. Paul *begins* with the principle of *mutual submission* within Marriage:
“Be subject *to one another* out of reverence for Christ.” (Ephesians 5:21)
2. This is based on the biblical teaching of the *equal dignity* of man and woman:
So God created man *in his own image*, in the image of God he created him; *male and female he created them.* (Genesis 1:27)
3. Pope John Paul II on Mutual Submission in Ephesians:
This relationship [between spouses] is nevertheless not one-sided submission. According to the teaching of Ephesians, marriage excludes this element of the contract, which weighed on this institution and at times does not cease to weigh on it. Husband and wife are, in fact, “subject to one another,” mutually subordinated to one another. The source of this reciprocal

submission lies in Christian pietas and its expression is love. (*Man and Woman He Created Them*, 473)

Saint Paul's Message for Christian Wives

Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the Church, his body, and is himself its Savior. As the Church is subject to Christ, so let wives also be subject in everything to their husbands. (Ephesians 4:22-23)

1. Wives be "submissive" (*sub-missio*, "under" the "mission" of the husband)
2. Husband is the "head" of the wife, as Christ is "head" of the Church
3. Husband works for salvation of the wife, as Christ is the "savior" of the Church
4. Let wives be submissive "in everything," as Church is to Christ

Pope Pius XI on the Order of Love in the Christian Family

26 Domestic society being confirmed, therefore, by this bond of love, there should flourish in it that "*order of love*," as St. Augustine calls it. This order includes both the primacy of the husband with regard to the wife and children, the ready subjection of the wife and her willing obedience, which the Apostle commends in these words: "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, and Christ is the head of the Church."

27 *This subjection, however, does not deny or take away the liberty which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request if not in harmony with right reason or with the dignity due to wife; nor, in fine, does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of mature judgment, or of their ignorance of human affairs. But it forbids that exaggerated liberty which cares not for the good of the family; it forbids that in this body which is the family, the heart be separated from the head to the great detriment of the whole body and the proximate danger of ruin. For if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love.*

28 Again, this subjection of wife to husband in its degree and manner may vary according to the different conditions of persons, place and time. In fact, if the husband neglect his duty, it falls to the wife to take his place in directing the family. But the structure of the family and its fundamental law, established and confirmed by God, must always and everywhere be maintained intact.

29 With great wisdom Our predecessor Leo XIII, of happy memory, in the Encyclical on Christian marriage which We have already mentioned, speaking of this order to be maintained between man and wife, teaches: "*The man is the ruler of the family, and the head of the woman; but because she is flesh of his flesh and bone of his bone, let her be subject and obedient to the man, not as a servant but as a companion, so that nothing be lacking of honor or of dignity in the obedience which she pays.* Let divine charity be the constant guide of their mutual relations, both in him who rules and in her who obeys, *since each bears the image, the one of Christ, the other of the Church.*" (Pope Pius XI, Encyclical Letter on Christian Marriage, *Casti Connubi* 1930, 26-29)

Saint Paul's Message for Christian Husbands

Husbands, love your wives, as Christ loved the Church and gave himself up for her, that he might sanctify her, having cleansed her with the washing of water with the word, that he might present the Church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes it and cherishes it, as Christ does the Church, because we are members of his body. (Ephesians 5:25-30)

1. Husbands: “love your wives as Christ loved the Church and gave himself up for her”

2. Purpose of Husband's Love: to “sanctify” his Wife (sacrament of service/sacrifice)

3. The Wife is the “Body” of Her Husband, like Church is the “Body” of Christ

Then the man [Adam] said: “*This at last is bone of my bones and flesh of my flesh; she shall be called Woman (ishah), because she was taken out of Man (ish).* Therefore a man leaves his father and mother and clings to his wife, and they become one flesh. (Genesis 2:23-24)

St. John Chrysostom on the Husband's Christ-like Love for His Wife

Have you noted the measure of obedience? Pay attention to love's high standard. If you take the premise that your wife should submit to you, as the church submits to Christ, then you should also take the same kind of careful, sacrificial thought for her that Christ takes for the church. Even if you must offer your own life for her, you must not refuse. Even if you must undergo countless struggles on her behalf and have all kinds of things to endure and suffer, you must not refuse. Even if you suffer all this, you have still not done as much as Christ has for the church. For you are already married when you act this way, whereas Christ is acting for one who has rejected and hated him. So just as he, when she was rejecting, hating, spurning and nagging him, brought her to trust him by his great solicitude, not by threatening, lording it over her or intimidating her or anything like that, so you must also act toward your wife. Even if you see her looking down on you, nagging and despising her, you will be able to win her over with your great love and affection for her. (St. John Chrysostom, *Homily on Ephesians* 20:5:25; in Mark Edwards, *Galatians, Ephesians, Philippians*, Ancient Christian Commentary on Scripture, 195).

The Mystery of Marriage: Christ's Love for the Church

“For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” *This is a great mystery (Latin magnum sacramentum), and I mean in reference to Christ and the Church...* (Ephesians 5:29-33)

Husbands' #1 Complaint

‘She doesn't respect me’

Saint Paul's Solution

Wives, be submissive to your husbands

Wives' #1 Complaint

‘He never chooses me’

Saint Paul's Solution

Husbands, love your wives

God's Purpose: Peace

God's purpose in ordering marriage is peace. One takes the husband's role, one takes the wife's role, one in guiding, one in supporting. If both had the very same roles, there would be no peace.

The house is not rightly governed when all have precisely the same roles. There must be a differentiation of roles under a single head. (St. John Chrysostom, *Homily on Ephesians* 20:5:33, in Edwards, *Galatians, Ephesians, Philippians*, 200).

THE BIBLE AND THE PAPACY: WHY THE POPE IS THE ‘HOLY FATHER’

Prof. Michael Barber / John Paul the Great Catholic University © 2008
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OLD TESTAMENT: PRIESTHOOD AND FATHERHOOD

1. Noah
 - 1.1. Ark as tripartite (Gen 8:17)—like temple (outer court, inner court, holy of holies)
 - 1.2. Offers *sacrifice*
—**Gen 8:20:** Then Noah *built an altar* to the LORD, and took of every clean animal and of every clean bird, and *offered burnt offerings on the altar.*
 - 1.3. Imparts *blessings*
—**Gen 9:26–27:** “*Blessed* by the LORD my God be Shem; and let Canaan be his slave. ²⁷ God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his slave.”
2. The Patriarchs:
—Abraham offers *sacrifice* (Gen 12:7–8; 13:18; 15:12–20; 22:13) & serves as *mediator* (Gen 20:17)
3. Firstborn sons of Israel until golden calf; replaced by Levites
—**Num 3:45:** “Take the Levites *instead of all the first-born* among the people of Israel. . .”
4. Micah and the priest
—**Judges 17:7–13:** Now there was a young man of Bethlehem in Judah, of the family of Judah, who was a Levite; and he sojourned there. ⁸ And the man departed from the town of Bethlehem in Judah, to live where he could find a place; and as he journeyed, he came to the hill country of Ephraim to the house of Micah. ⁹ And Micah said to him, “From where do you come?” And he said to him, “I am a Levite of Bethlehem in Judah, and I am going to sojourn where I may find a place.” ¹⁰ And Micah said to him, “Stay with me, and *be to me a father and a priest*, and I will give you ten pieces of silver a year, and a suit of apparel, and your living.”

THE APOSTLES AS PRIESTS

1. **Mark 3:14:** “And [Jesus] *appointed* [*poieomai*] twelve, to be with him, and to be sent out to preach ¹⁵ and have authority to cast out demons”
—*poieomai* used to describe appointment of priests (cf. 1 Kings 12:31; 13:33)

THE GOSPEL OF LUKE	THE BOOK OF ACTS
1. 1:1-4 A preface dedicates the book to “Theophilus.”	1.1:1-5 A preface dedicates the book to Theophilus.
2. 3:21 Jesus is praying at his baptism.	2. 1:14, 24 The disciples are praying as they await their baptism of the Holy Spirit.
3. 3:22 The Spirit descends after Jesus’ prayer and in a physical form.	3.2:1-13 The Spirit fills the disciples after their prayers with accompanying physical manifestations.
4. 4:16-30 Jesus’ ministry opens with a sermon which gives the theme for what follows, fulfillment of prophecy and rejection of Jesus.	4. 2:14-40 The church’s ministry opens with a sermon which gives the theme for what follows, fulfillment of prophecy and rejection of Jesus.
5. 4:31-8:56 The theme of fulfillment mentioned in 4:16-30 is illustrated by examples of preaching and healing. Conflicts illustrate the note of rejection.	5. 2:41 - 2:17 The theme of fulfillment is illustrated by examples of prophesying and wonders. Persecutions illustrate the note of unbelief.
6. 5:17-26 A lame man is healed by the authority of Jesus.	6. 3:1-10 A lame man is healed by the name of Jesus (cf. 9:32-35).

7. 5:29-6:11 Conflicts with the religious leaders.	7. 4:1-8:3 Conflicts with the religious leaders.
8. 7:1-10 A centurion, well-spoken of by the Jews, sends men to Jesus to ask him to come to his house.	8. Ch. 10 A centurion, well-spoken of by the whole Jewish nation, sends men to Peter to ask him to come to his house.
9. 7:11-17 A story involving a widow and a resurrection. Jesus says, "Arise" ... and the dead man "sat up"	9. 9:36-43 A story involving widows and a resurrection. Peter says, "Rise" and the woman "sat up" .
13. <i>Seven refs. to journeys to Jerusalem.</i> 9:51 He set his face to go to Jerusalem.	13. <i>Seven refs. to journeys to Jerusalem.</i> 19:21 Paul resolved to go to Jerusalem.
14. 13:22 He was journeying toward Jerusalem.	14. 20:22 I am going to Jerusalem.
26. 22:26; 23:1; 23:81 The four trials of Jesus (Sanhedria; Pilate; Herod; Pilate).	26. Ch. 23; 24; 25; 26 The four trials of Paul (Sanhedrin; Felix; Festus; Agrippa).

2. Lots of Apostles

- 2.1. **Acts 1:15-17, 20-26:** 15 In those days Peter stood up among the brethren (the company of persons was in all about a hundred and twenty), and said, ¹⁶ "Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus. ¹⁷ For he was numbered among us, and was allotted his share in this ministry. . . . ²⁰ For it is written in the book of Psalms, 'Let his habitation become desolate, and let there be no one to live in it'; and 'His office let another take.' ²¹ So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, ²² beginning from the baptism of John until the day when he was taken up from us--one of these men must become with us a witness to his resurrection." ²³ And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. ²⁴ And they prayed and said, "Lord, who knowest the hearts of all men, show which one of these two thou hast chosen ²⁵ to take the place in this ministry and apostleship from which Judas turned aside, to go to his own place." ²⁶ And *they cast lots* for them, and the lot fell on Matthias; and he was enrolled with the eleven apostles.
- 2.2. **1 Chron 24:3-5:** 3 David organized [the sons of Aaron] according to the appointed duties in their service. 4 Since more chief men were found among the sons of Eleazar than among the sons of Ithamar, they organized them under sixteen heads of fathers' houses of the sons of Eleazar, and eight of the sons of Ithamar. 5 *They organized them by lot*, all alike. . . .
- 4.3. **Luke 1:8-9:** 8 Now while [Zechariah] was serving as priest before God when his division was on duty, ⁹ *according to the custom of the priesthood*, it fell to him by lot to enter the temple of the Lord and burn incense.

MATTHEW 16

Matt 16:16–20: Simon Peter replied, "You are *the Christ, the Son of the living God*." ¹⁷ And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but *my Father* who is in heaven. ¹⁸ And I tell you, you are *Peter* [*petros*], and *on this rock* [*petra*] *I will build my church*, and the powers of death shall not prevail against it. ¹⁹ I will give you *the keys of the kingdom of heaven*, and *whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.*"

JESUS, THE SON OF DAVID AND THE KINGDOM

1. God promises a *Kingdom* to David
- 1.1. **2 Sam 7:11-16:** ¹² When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. ¹³ *He shall build a house* for my name, and *I will establish the throne of his kingdom for ever.* ¹⁴ *I will be his*

father, and he shall be my son. ¹⁶ And your house and *your kingdom shall be made sure for ever* before me; *your throne shall be established for ever.* . . .

- 1.2. **1 Chronicles 28:5:** “[The Lord] has chosen Solomon my son to sit upon the throne of the *Kingdom of the Lord* over Israel.”
2. “Christ”:
 - 2.1. **2 Sam 22:1:** These are the last words of David: The oracle of David, the son of Jesse . . . the man who was raised on high, *the anointed* [Heb: *mashiyach*; Grk: *christos*] of the God of Jacob . . .
 - 2.2. **1 Kings 1:38-40:** So Zadok the priest [and the others] . . . went down and caused Solomon to ride on King David's mule, and brought him to Gihon. ³⁹ There Zadok the priest took the horn of oil from the tent, and anointed Solomon. Then they blew the trumpet; and all the people said, "Long live King Solomon!" ⁴⁰ And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise.
3. “Son of God”
 - 3.1. **Ps 2:7-8:** I will tell of the decree of the LORD: He said to me, "*You are my son*, today I have begotten you. ⁸ Ask of me, and I will make the nations your heritage, and *the ends of the earth* your possession. ⁹ You shall break them *with a rod of iron* . . .
4. Administration of Twelve
 - 4.1. **1 Kings 4:20:** Solomon had *twelve* officers over all Israel . . .
5. Building the Temple on a “rock”
 - 5.1. Ancient tradition that Solomon built the temple on a sacred rock (b. Yoma 54a; Lev. R. 20.4; Bet ha-Midr. 5.63; Nu. R. 12.4; B. Suk. 49a; 53ab; B. Mak. 11a; P. Sanh. 29a)
 - 5.2. “Before Zerubbabel you shall become a plain; and he shall bring forward *the top stone* amid shouts of ‘Grace, grace to it!’” ⁸ Moreover the word of the LORD came to me, saying, ⁹ “The hands of Zerubbabel have *laid the foundation of this house*; his hands shall also complete it. Then you will know that the LORD of hosts has sent me to you.”
 - 5.3. Temple Mount in Jerusalem today: “Dome of the Rock”
 - 5.4. **Matt 7:24:** “Every one then who hears these words of mine and does them will be like *a wise man* who *built his house upon the rock* . . .”

ISAIAH 22 AND THE PRIESTLY ELIAKIM

Isa 22:20-22: In that day I will call my servant Eli'akim the son of Hilki'ah, ²¹ and I will clothe him with *your robe* [*kâthoneth*], and will bind *your girdle* [*'abnet*] on him, and will commit your authority to his hand; and he shall be a *father* to the inhabitants of Jerusalem and to the house of Judah. ²² And I will place on his shoulder *the key* of the house of David; he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him like a peg in a sure place, and he will become a throne of honor to his father's house. ²⁴ And they will hang on him the whole weight of his father's house, the offspring and issue, every small vessel, from the cups to all the flagons.

1. Priestly garments: the *robe* and the *girdle*
 - 1.1. **Lev 8:6-7:** Moses brought Aaron and his sons, and washed them with water. ⁷ And he put on him the coat, and girded him with the *girdle* [*'abnet*], and clothed him with the *robe* [*kâthoneth*]. . .” (cf. Exod 28:4; 39-40; 29:5-9; 39:27-29; Lev 8:7; 16:4) (cf. Rev 1:13)
 - 1.2. Targum: wears a “turban” (v. 18) and “cincture” (v. 21); receives “the key of *the sanctuary*” (v. 22).
 - 1.3. Rabbis: Shebna, who is replaced with Eliakim, as the “high priest” (cf. *Lev. Rab.* 5.5).
2. Greek OT: Eliakim is “crowned” (Isa 22:21)
 - 2.1. **Sir 45:12:** Aaron had “a gold *crown* upon his turban, inscribed like a signet with ‘Holiness’”
 - 2.2. **Zech 6:11:** Take from them silver and gold, and make *a crown*, and set it upon the head of Joshua, the son of Jehozadak, *the high priest*. . .”
 - 2.3. **1 Macc 10:20:** we have appointed you today to be the high priest of your nation; you are to be called the king's friend” (and he sent him a purple robe and a golden crown)
3. “Keys”
 - 3.1. **1 Chron 9:27:** priests sleep in temple and have “charge” (*mishmereth*) over the “key”

- 3.2. Josephus: "...for although there be four courses of the priests, and everyone of them have above five thousand men in them, yet do they officiate on certain days only; and when those days are over, other priests succeed in the performance of their sacrifices, and assemble together at midday, and receive *the keys of the temple*, and the vessels by tale, without anything relating to food or drink being carried into the temple" (cf. *Against Apion* 2.108).
- 3.2. *m. Mid.* 1:8: "the eldest of the father's house used to sleep with *the keys of the Temple Court* in their hand."
- 3.4. "And there was a place there, one cubit square, whereon lay a slab of marble in which was fixed a ring and a chain on which hung the keys. When the time was come to lock up [the Temple Court] he lifted up the slab by the ring and took the keys from the chain. The priest locked [the gates] from inside while a Levite slept outside. When he had finished locking [the gates] he put back the keys on the chain and the slab in its place, put his mattress over it, and went to sleep" (*m. Mid.* 1.9).
- 3.5. Rabbinic Tradition: "This verse [Zech 11:1] refers to the High Priests who were in the Temple, who took their keys in their hands and threw them up to the sky, saying to the Holy One, blessed be He, "Master of the Universe, here are your keys which you have handed over to us, for we have not been trustworthy stewards to do the King's work and to eat of the King's table" (*A'bot R. Nat. A.* 4:5).
- 3.6. **Rev 3:7:** "And to the angel of the church in Philadelphia write: `The words of the holy one, the true one, who has *the key of David, who opens and no one shall shut, who shuts and no one opens.*"
- 3.5. *Keys as symbol of succession*

PETER AND THE KEYS

1. Church (*ekklesia*) = Temple (=built on a rock); Peter as priestly
2. Peter as the rock—upon Eliakim is the "weight of his father's house"/a peg in a "sure place"
3. **Luke 12:41–44:** Peter said, "Lord, are you telling this parable for us or for all?" ⁴² And the Lord said, "Who then is the *faithful and wise steward*, whom his master will set *over his household*, to give them their portion of *food at the proper time*? ⁴³ Blessed is that servant whom his master when he comes will find so doing. ⁴⁴ Truly, I say to you, *he will set him over all his possessions.*"
4. Peter and Caiaphas

Matt 16:13, 15	Matt 26:63-64
[Jesus] asked his disciples, "Who do men say that <i>the Son of man</i> is?"... Simon Peter replied, " <i>You are the Christ, the Son of the living God.</i> "	And the high priest said to him, "I adjure you by <i>the living God</i> , tell us if you are <i>the Christ, the Son of God.</i> " ⁶⁴ Jesus said to him, "... <i>you will see the Son of man</i> seated at the right hand of Power..."

BRIEF ANSWERS TO WEAK ARGUMENTS

1. Gal 2:11–14: Paul condemns Peter's *actions* not his teaching
2. Acts 15: Peter settles the debate
 - 2.1. **Acts 15:6ff:** The apostles and the elders were gathered together to consider this matter. ⁷ And after there had been much debate, Peter rose and said to them, "Brethren. . . ¹² And all the assembly kept silence."
3. No succession?
 - 3.1. Acts 1
 - 3.2. **Clement, A.D. 96, Letter to the Corinthians, 44:** Our Apostles too were given to understand by our Lord Jesus Christ that the office of the bishop would give rise to intrigues. For this reason, equipped as they were with perfect foreknowledge, they appointed the men mentioned before, and afterwards laid down a rule once for all to this effect: when these men die, other approved men shall succeed to their sacred ministry. Thus, we deem it an injustice to eject from the sacred

ministry the persons who were appointed by them, or later, with the consent of the whole Church, by other men in high repute”

4. A father to God’s people (cf. Isa 22:21)

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