

FULFILLED

Uncovering the Biblical Foundations of Catholicism

PART TWO

Drawn into the Divine Mystery

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West Chester, Pennsylvania

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Nihil obstat: Reverend Stephen Gideon
Censor deputatus

Imprimatur: + The Very Reverend J. Mark Spalding
Bishop of Nashville
May 30, 2018

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Ascension
Post Office Box 1990
West Chester, PA 19380
1-800-376-0520
ascensionpress.com

Cover image: Jason Bach
Design: Rosemary Strohm

Printed in the United States of America

ISBN 978-1-945179-30-3

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LEADER'S NOTES

FOR STUDY LEADERS

Welcome, study leaders and small-group facilitators. I congratulate you on your willingness and obedience to God in offering this Bible study. I have prayed fervently for you!

Fulfilled is a faith-sharing crash course, a scriptural exploration of how the Old Testament Tabernacle relates to and foreshadows the Catholic Church and the individual soul.

These Leader's Notes are designed to help you facilitate a group study of *Fulfilled* in your own parish, home, or community.

Program Overview

Fulfilled: Uncovering the Biblical Foundations of Catholicism is a two-part fourteen-week Scripture study designed for individual and group work. The study set includes:

- Two workbooks (*Part One: Called into His Presence* and *Part Two: Drawn into the Divine Mystery*), each with seven sessions
- The *Fulfilled: Uncovering the Biblical Foundations of Catholicism* book, an Amazon Best Seller which fully explores and explains the information covered in each workbook study session
- Fourteen 30-minute video presentations, one for each session in the program

Following the layout of the Old Testament Tabernacle, the program is divided into a study addressing the Outer Tabernacle (*Part One: Called into His Presence*) and a study addressing the Inner Sanctuary of the Tabernacle (*Part Two: Drawn into the Divine Mystery*). These two parts can be done in any order, but both studies require the use of the *Fulfilled* videos and book, which are necessary to run the program.

Individual Study

As a study leader of *Fulfilled: Drawn into the Divine Mystery*, you should familiarize yourself with this workbook before distributing copies to the study participants. In addition to the workbook, each participant will need his or her own copy of the *Fulfilled* book.

Each session in this workbook includes an introductory prayer, a Key Scripture verse for possible memorization, Scripture passages and questions for study, and space for personal meditation and response to God. Beginning with Session Two, participants complete the reading and questions at home prior to the group meeting. Participants should not worry if they are unable to answer every question in a session. The *Fulfilled* book will fill in the blanks, and they can bring whatever questions they still have to the small-group discussion.

Group Sessions

Participants meet once a week for 60 to 90 minutes to view a 30-minute video and to discuss their individual responses to the Scripture readings and questions in the workbook and book during the previous week.

In the video for Session One, I introduce myself and the goals and themes of the study, and I review the material covered in the Part One study as a recap for those who have done it and to help those doing Part Two first. Again, a participant can do Part Two without having already done Part One, understanding that they can do Part One the next time it is offered, and vice versa. For each of the remaining six sessions, participants watch a video of teaching that corresponds to the previous week's home preparation work. This video should be viewed before the group discussion (unless it has been assigned for at-home viewing, which is at the discretion of the leader).

After viewing the video, the study group splits into smaller groups (if necessary) to discuss the session content. Group discussions help reinforce and apply what has been learned. The small-group discussions provide accountability and a community in which participants share insights gleaned during individual study.

Leader Responsibilities

The beauty of this study format is that the only requirement to lead *Fulfilled* is a willingness to facilitate, an excitement to explore the tenets of the study, and a desire to help others share their faith and draw closer to God through Scripture. The most important elements to the success of your study will be your own commitment to Christ through the Church and doing the study work itself. After that, you will need to provide administrative leadership for the group by:

- Scheduling, promoting, and coordinating the study
- Ordering and distributing resources
- Greeting, encouraging, and communicating with participants
- Guiding (and sometimes charitably limiting) group discussion
- Facilitating prayer intentions, group prayers, and fellowship
- Arranging for simple refreshments or other forms of hospitality
- Encouraging completion of the course work

Suggested Study Schedule

No matter how you decide to schedule it, to get the most out of the study, you will want to follow this order: (1) complete the workbook session and book reading at home, (2) gather together as a group, (3) watch the session's video presentation (unless assigned for at-home viewing), and (4) discuss the session's questions in small groups.

Other Suggestions

You might want to arrange the chairs facing one another in a circle. Guide prayer intentions and sharing so that everyone who wants to participate is able to do so, but try not to push participants to respond or share more than they want to. In some groups, one participant may dominate the discussion. This person is usually a natural leader. You will want to limit this person's comments as charitably as possible, so that the entire group can be heard. Be enthusiastic, but always start and finish on time, helping the last person speaking to reach a point of conclusion if necessary. Follow up with participants individually if you discern a particular need.

Finally, remember that you are the leader. Your job is not to teach but to facilitate the sharing and discussion. Set boundaries, but be sensitive to the Holy Spirit leading his people. He has called you to this task, and he is personally involved with both you and your study group. Blessings, friend!

Not for Duplication

STUDY FORMAT

Each session of this study includes:

STEP 1: HOME PREPARATION

- **At-Home Study** – Beginning with Session Two, you will be asked to read the workbook material before meeting, which will engage you in your faith by asking you to turn to your Catholic Bible to explore and find answers to pointed questions regarding the topics. Write your answers directly into the spaces provided in the workbook so you will be prepared to discuss them with your group. Also read the chapters in the *Fulfilled* book corresponding to each workbook session. The book offers further discussion and explanation of the covered content.
- **Review** – “Repetition is the mother of learning,” as they say, so we spend a little time revisiting each session in a concise way.

STEP 2: VIDEO PRESENTATION

- **Video Presentation** – Dive deeper into each session’s topic with engaging videos that present insights to further your biblical understanding of the Catholic Faith and its relationship to your life.

STEP 3: SMALL-GROUP DISCUSSION

- **An Invitation** – This section applies Scripture and the session’s insights to your life and helps facilitate small-group discussion. This is when you can discuss your answers during Home Preparation.
- **A God Prompt** – Here, I offer a LOVE the Word™ exercise, lectio divina without the Latin, to practice getting in touch with God directly and personally. These prompts can help facilitate further group discussion, while others invite you to reflect personally on a topic’s connection to your life.



Introduction

*Our Father, who art in heaven, hallowed be thy name;
thy kingdom come, thy will be done,
on earth as it is in heaven. Amen.*



As a non-Catholic, I was known as a “soul-winning,” faith-sharing fiend among the pastors in our association of churches. My denomination hosted a toy store missionary outreach every Christmas, in which community members in financial straits could shop for their families for free.

Hundreds of volunteers assembled at the First Denominational Church in our town. Classrooms on a long hall of one wing of the education building teemed with toys, clothes, and household items. At the opposite hall, a row of smaller classrooms formed the bar of the “T,” in which religious counseling was offered for the guests who consented. Since there was no exit from the building except at that end, we counselors stationed ourselves there as “angels” who helped guests to their cars with their gifts.

I was both the rare female and only faith counselor under the age of thirty. Every annual group of pastors serving as counselors commended my effectiveness and missionary zeal.

God was certainly going to use me mightily in his kingdom, they would say, nodding to one another and to me, as I barely waited to spring the trap of my idealism on the guests coming down the hall. I especially relished “picking off” the Catholics, and the other counselors often reserved them for me.

“Are you saved?” I would ask with a bright smile to mitigate the confrontation. “Have you asked Jesus into your heart? Will you go to heaven when you die? How do you know? Don’t you want to know where you will spend eternity? I can tell you how to know for sure. Here, let me show you in the Bible.”

And because I could show them chapter and verse as I led them through a concise faith-sharing model, I led many a blind Catholic away from the Church.

TO EQUIP THE SAINTS FOR THE WORK OF MINISTRY (EPHESIANS 4:12)

Now, my head and heart and faith are fulfilled in the Catholic Church. Thinking back on the blank stares of the Catholics I used to question—and their inability to concisely answer my zealous presumption—is what motivates my entire ministry today. I see with painful regularity how quickly God’s “people are destroyed

for lack of knowledge” (Hosea 4:6), even as they yearn to share the beautiful practices that animate their lives with those they know and love.

I know you long to be able to explain this glorious, ever-ancient, ever-new Catholic Faith in a way that will not only intrigue, but also inspire others to investigate and embrace the Church more fully. That’s why you are here.

Because I was once an adversary, by God’s relentless mercy I know how to answer this longing. I languish *with* you.

When an understanding of the Catholic Faith clicked for me through the divine biblical model I am sharing with you in *Fulfilled*, I spent the long, dark hours of an entire night on my face before the Lord, sobbing with remorse over my denominational ignorance and error, begging him to give me the opportunity to win back the Catholics I stole away and to make me an instrument of unity in the Church.

DISCOVERING THE BIBLICAL FOUNDATIONS OF CATHOLICISM

Those of you who have participated in Part One of *Fulfilled* have been introduced to this faith-sharing model. For everyone else, know that in the previous six sessions in Part One, we began exploring the Old Testament Tabernacle as the biblical foundation for the Catholic Faith. A recap of Part One follows.

We looked at the outer sanctuary of the Tabernacle, comparing how Jesus gave the Old Testament—the formal, physical Tabernacle; liturgical schedule; institutional priesthood; blood sacrifice on the bronze altar; perpetual altar fire; and ritual washings—new life.

Just as Jesus’ death, resurrection, and ascension into heaven were not the end, but the beginning of the Church; just as Jesus’ physical body was “fulfilled” and yet remains; the Old Testament was fulfilled and yet remains in his mystical body, the Church.

The blueprint of the Old Testament remains the template of the New Testament. Like Jesus’ almost unrecognizable resurrected body (see John 20:14), the old practices and prescriptions, in him, are dead and resurrected, changed and filled with supernatural saving grace.

Through the Church, Jesus would not just tabernacle among men, as in the Old Testament and the tabernacle of his own body,



*St Ambrose barring Theodosius
from Milan Cathedral
by Anthony van Dyck (c. 1619–1620)*

but tabernacle *in* men, through his body the Church, itself a living tabernacle (see 1 Peter 2:5).

Remember that the Old Testament Tabernacle was prescribed by God himself in order to instruct his people in proper worship. The Tabernacle foreshadowed worship in the Church *and* in heaven. The Tabernacle was meant to be the structural basis of all Christian worship and practice. Both Old Testament and New Testament worship are modeled after the worship occurring in heaven right now, as seen in the prophetic books, and reflected in the individual soul.

Catholic rituals and practices may sometimes seem old fashioned, outdated, or even unbiblical, but they are all rooted in the Old Testament Tabernacle. Isn't it comforting to know there are specific reasons for all we do in Catholic worship?

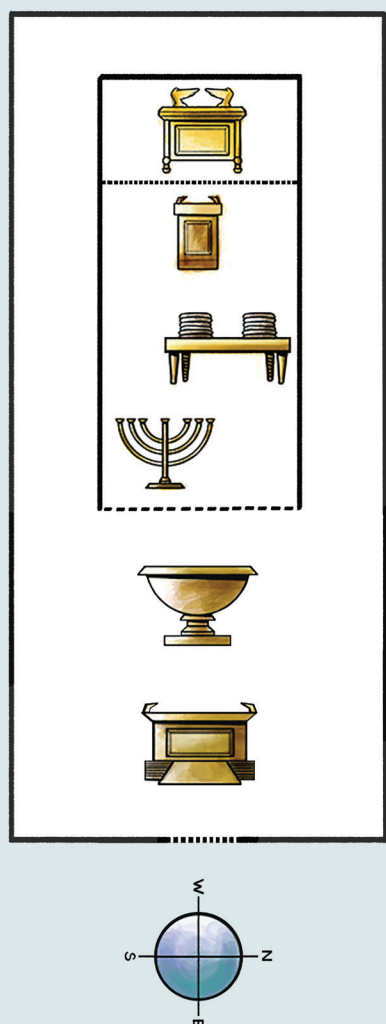
THE TABERNACLE

A portable tent-like structure and a surrounding external courtyard, the strictly prescribed Tabernacle setup informed the Israelites that they could only come to God in the way he offered. There was no other way. As we have seen, God used the Old Testament Tabernacle to tell us that we, too, can only come to him most fully through the way he has provided for us—the historical Church in Jesus Christ.

The shape of the layout is the Cross of Christ. The Church imitates this cruciform shape and proportions in its individual churches. Jesus said he did not come to cancel the Old Testament, but to give us the grace to keep it more perfectly than in just our outward behavior, so that we ourselves also fulfill the Law, in him (see Matthew 5:17-19, 9:16-17).

Jesus came to build something gloriously new on the foundation of the old structure. As the new Tabernacle, he imbues the New Covenant with a new spirit. He teaches us its proper orientation and meaning and gives it all saving power. The Old Covenant is not canceled, as in tossed out as “wrong” or “bad,” he says, even in its minutiae. In fact, Jesus offers his gravest warning to anyone who would simply relax, much less eradicate, even one detail.

Jesus gathers in, upholds, and expands the entire Old Testament, in every detail, into and beyond himself. In his Person, even until the end of heaven and earth, he brings it forward and fills it with a breath and grace that makes the new structure alive, and therefore capable of salvation.



Let's review all the important elements of the outer sanctuary and how they apply to us in the Church.

PART ONE: THE OUTER SANCTUARY

First and foremost, the Church is the final, eternal tabernacle of God as Christ's mystical body (see Revelation 21:3). In the Old Testament, there were times when God withdrew his Spirit from the Tabernacle or from the Temple because of the people's sins. But after Jesus' perfect sacrifice, that can never happen again. Because the Church is the "house" or tabernacle in the New Testament, as St. Paul says, it is therefore the foundation of truth (see 1 Timothy 3:15).

Because the Church is made of individual Christians, you, too, are a living tabernacle of God. For God to feel completely at home and dwell most fully in us, every worship element of the Old Testament Tabernacle should be reflected in our own lives. The fullness of the Faith has been preserved in the Catholic Church so that each prescribed element is present in the faithful Catholic's life today.

LITURGICAL YEAR

Observing the liturgical worship schedule of the Church is a happy privilege. Through our liturgical year, we "keep time" with God and all the saints and angels of history, present, and future. As in the Old Testament, our special days include rest, offerings, and a sacred assembly.

Holy days and feast days are special because they remind us of important salvation events in our history with God. Jesus fulfilled the Old Testament feasts, so our holy days revolve around him and his life and ministry—Sunday, Christmas, and Easter—and those saints who served him most extravagantly. St. Paul tells us plainly to "celebrate the festival [feast]" (1 Corinthians 5:7-8). Every Catholic holy and feast day is centered on the New Covenant himself, in the Eucharist.

PRIESTHOOD

As the Old Testament and Ezekiel's prophetic messianic temple prescribe, there is both a ministerial and lay priesthood in the Catholic Church. "And like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5).

*The Old
Testament
liturgical
year
foreshadows
the
Catholic
liturgical
year.*

The levitical priesthood
is **fulfilled** in the
Catholic priesthood.



The bronze altar is
fulfilled in the Catholic
sacrificial altar.



The Tabernacle altar fire
is **fulfilled** in purgatory.



Our Catholic priesthood serves God's people through the new sacramental economy founded on Christ in the Eucharist. Every Christian is also called to a form of priesthood. We lay "priests" can offer all of our sacrifices in union with Christ for the good of souls. Because Jesus appoints his priests and rules through our Catholic priesthood, to obey the legitimate authority of our priests is to obey Christ (see Romans 13:1-2).

THE BRONZE ALTAR

The bronze altar in the Tabernacle was the location for all the bloody, burnt offerings. Jesus is both the High Priest and Victim. He is the ultimate Sacrifice; the perfect Lamb of God who takes away the sin of the world. The Cross is his altar and ours, too. The sacrificial system is transformed in Jesus, and in us as his mystical body, who follows him in all things.

Following in the sacrificial footsteps of Christ, we can offer up our own sufferings as a sacrifice to God for our good and the good of souls. Remember, Eucharist means thanksgiving. We give thanks for the ultimate Sacrifice by taking up the chalice of salvation and calling on the name of the Lord (see Psalm 116:12-13).

ALTAR FIRE

Throughout Scripture, God revealed his all-consuming love for his people through fire, "for our God *is* a consuming fire" (Hebrews 12:29, emphasis added). What a thrilling thought.

"Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, jealousy is cruel as the grave. Its flashes are flashes of fire, a most vehement flame" (Song of Solomon 8:6).

The "fiery trials" and sufferings we experience in our lives are ultimately the presence of God accepting our many daily offerings throughout the primary offering of our whole life: heart, soul, mind, and strength. This fiery presence purifies us with the strength of his love, and so he is the cleansing fire associated with purgatory. God, himself, is the fire that purifies and saves us (see 1 Corinthians 3:12-15).

BRONZE LAVER

All of Christendom agrees that the Old Testament laver foreshadowed ritual baptism. Baptism configures the soul for grace and initiates us into the life of Christ. "Jesus answered, 'Truly, truly, I say to you, unless

one is born of water and the spirit, he cannot enter the kingdom of God” (John 3:5). Confession keeps the soul clean: “If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness” (1 John 1:9).

PART TWO: THE INNER SANCTUARY

In Part Two of *Fulfilled*, we will explore the remaining facilities of the inner sanctuary of the Old Testament Tabernacle: the lampstand, the Table of Presence Bread, the incense altar, the veil, and the Ark of the Covenant. Through this divine model, we will come to appreciate two thousand years of biblical Church teaching on the Scriptures and Magisterium; Eucharist; prayer; and Mary. Finally, we will practice applying the Old Testament Tabernacle as *the* faith-sharing model of biblical Catholicism.

There are special features at the end of each session to help you connect your faith and the practice of it with the Old Testament and New Testament. These include:

- A **Review**: Since “repetition is the mother of learning,” we briefly revisit the main points of each session.
- An **Invitation**, which applies the Scripture passages and the themes presented in the session to your life. *Note: This book quotes from the Revised Standard Version – Catholic Edition (RSV–CE) of the Bible.*
- A **God Prompt – LOVE the Word™** exercise that will help you practice getting in touch with God directly and personally.

Part Two of *Fulfilled* will finish arming you with a new apologetics resource and teach you how to answer false—or at least incomplete—interpretations of Scripture with the fullness of Catholic history and teaching. It is my hope that you will no longer be intimidated by a lack of information and will be equipped with a clear, convenient way to communicate the truths of the Faith in light of Scripture.

YOU ARE NOW READY FOR THE **SESSION ONE VIDEO**.



The Tabernacle
lower is
Fulfilled
in confession
and baptism.



VIDEO PRESENTATION

Session One: Introduction

Review of Part One: The Outer Sanctuary

- Genres and typology are important in the Bible.
- God wants to be close to us.
- Old Testament liturgical calendar; Church's liturgical calendar
- Old Testament priest; Jesus as High Priest; Catholic priest
- Bronze altar prefigures Catholic altar
- Fire prefigures purgatory
- Laver prefigures baptismal font

Introduction to Part Two: The Inner Sanctuary

- Lampstand prefigures Magisterium
- Table of Presence Bread prefigures Eucharist
- Incense altar prefigures Catholic prayer
- Veil conceals God
- Ark of the Covenant prefigures Mary as new tabernacle

SMALL-GROUP DISCUSSION

Because there is no home preparation to review in this introductory session, spend time getting to know the members in your group. Allow ten to fifteen minutes to go around the room and let each member spend two to three minutes introducing themselves.

Spend the remaining time in your small group answering these questions:

1. Why are you here?
2. If you participated in Part One, what was the most significant thing you learned about the Catholic Faith in that study? What was the most significant thing you learned about yourself?
3. What do you hope to get out of this study?