

Prophetic Figures of the Incarnate Word: Adam's Tetra-Structural Nature & the Model of the Temple

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*Jam erat in Verbo quo Verbum caro factum est...*¹

(St. Augustine)

The following reflections will provide a very succinct introduction to some usually forgotten or confusingly apprehended foundational principles of biblical (revealed) anthropology. By the standards of divine revelation, what is human nature? It is in the Catholic religion, most eminently through its Sacrifice-based liturgical life, that we most decisively see what these principles are meant to help actualize in restored human nature. Thusly St. Paul the Apostle literally exhorts us to *rational* latria (adoration) in the presentation of our bodies “as a living sacrifice, holy, acceptable unto God”, adding (see Romans 12:1): “This is of you [to be] a logical [≡ rational] worship [λογικὴν λατρείαν / *logikèn latreían*]”². This rational/logical worship can only be one consistent with the Logos made flesh Himself, that is, sacrificial adoration offered in true union with His holy and perfect Sacrifice.

By the strictly secular standards of modern philosophy and self-referential science, the concept of *human nature*—which both modern philosophy and self-referential science have emptied from its traditional substance by denying it any real metaphysical foundation—is thought of and defined as coextensive to the biologically loaded notion of *human species*. By this naturalistic prism, Man is only but one biologically determined species among others.

The revealed information given us through the testimony of Sacred Scripture offers a dramatically different picture, the complexity and coherence of which seems to escape, not only committed proponents of the dogmatically framed tale of naturalism, but also too many among those claiming to hold to a biblically-based anthropological worldview.

The central revelation expressed in Sacred Scripture relative to Man is that he is made “in the image and likeness of God” (Gen 1:26). The revealed account goes on to zoom in on what the nature of Man so created actually consists of. The precise complexity and language of the original Hebraic text tends to easily be overlooked, especially owing to a very wide array of deficient translations. Problematic expertise and much unexamined attachment to intellectual postures inapt to the exacting task of actually elucidating the *sense* of ancient texts of the highest order of inspiration, explains in a large part the overall confusion and spiritual sightlessness in biblical scholarship today. The obvious crisis of faith and correlated Protestantization of Catholic biblical principles and scholarship over roughly the past 100 years has been abundantly documented and gives unquestionable insights as to this general state of affairs.

Back to Genesis, chapter one, the sacred text accounts for two aspects of human nature that are neither determined nor reducible to the properties specifically pertaining to the sexual differentiation of Adam as “male” and “female”. Since I cannot take the time here to really expound and dive in the full exegesis such a text calls for, I will limit myself to indicating what these aspects are and what they essentially reveal about Man (Adam).

Adam’s nature is invisibly brought on the scene of creation from within the intimate interlocution that is the divine and ineffable mode of Trinitarian communication (Gen 1:26): “Let us make Adam in Our Image, after Our Likeness...”

It is important to notice that in verse 28, Adam has himself become God’s interlocutor: “[...] and God said *to them* [וַיֹּאמֶר לָהֶם אֱלֹהִים]...” This stunning piece of revelation represents the introduction of a massively significant new element in creation, namely the unimaginable privilege of being freely addressed by God with the reciprocal intelligent ability to freely respond and thereby speak to Him³. Prior to the Sixth Day and the creation of Adam, God speaks to no one but Himself: “And God said... [וַיֹּאמֶר אֱלֹהִים]” (Gen 1: 3, 6, 9, 11, 14, 20, 22, 24, and 26). The rest of the created order does not stand in a relationship of interlocution with its Creator—except for the angels themselves who are also rational and free; however, Gen 1:26 does not apply to them⁴, and thus the specific interlocution that God introduces Adam into in verse 28 reveals something that turns out to be equally unique to Adam.

Thus far Adam has not only been divinely spoken into existence, but also divinely and directly spoken to. The first operation consists in a transcendent Act of Creation initiated and described in Gen 1:26 in terms of Trinitarian inter-locution. The following verse (v. 27) accounts for the effectuation of what the Blessed Trinity has specifically spoken and willed to be, namely the creation of Adam in His own “image and likeness”: “So God created Adam in His image, in the image of God He created him...” The remaining content of verse 27 provides specifics as to the quiddity of Adam’s unique nature. All known translations opt for the flattening meaning of what the original Hebraic idioms used here in reference to Adam are divinely intended to convey: “[...] *male and female* He created them [וַיִּבְרָא אֱתָם זָכָר וּנְקֵבָה בְּרֵא אֱתָם].” So hastily translated (“male and female”), the two original pieces of conceptual items, זָכָר (*ZaCHaR*) and נְקֵבָה (*NəQəVāh*), are in fact misapprehended and thereby misconceived.

The extraneous common translation follows an extraneous reading of the sacred text. Flattening the sense of the verse to an implied sexual differentiation that will later be reiterated in specifically sexual terms (Gen 2:22-23) betrays misunderstanding as to the particular nature of the differentiation that firstly obtains in Man. Indeed at this metaphysically primordial stage, the revealed narrative concentrates on Adam as transcendentally brought into being by an Act of direct Creation spoken from the highest fontal fruition of God’s own Trinitarian free diffusion of Himself. It has not yet provided the elements for a meaningful introduction of the sexual differentiation as it is to obtain in Man in a way fitting his primarily religious nature.

Without invalidating their immediate meaning as “male” and “female”, further root analysis helps us cast more light on the explicit and inferable polysemy of both idioms:

- 1) זכר / Z-CH-R → זָכַר / ZaCHaR = “remembrance”, “memory” (זִכְרוֹן / ZiCHaRon = “memorial”); זָכַר = be summoned to worship or to court; זָכוּר / ZaCHuR = being mindful of. Narrowing the semantic field to the preponderant connotation brings the notion of “memory” to the fore.

- 2) נקב / N-Q-V = “distinguish”, “perforate” [NB: the נ may also function as a prefix to indicate the passive voice, קב + נ = נקב = “distinguished”, “perforated”], from the older bi-consonantal root קב / QaV = a measure of capacity; נקבה / N-Q-V-h → נִקְבָּה / NaQēVāh = “passage”, “tunnel”, “opening”, “sudden concavity”. Narrowing the semantic field to the preponderant connotation seems to aim towards bringing the notion of “capacity” to the fore.

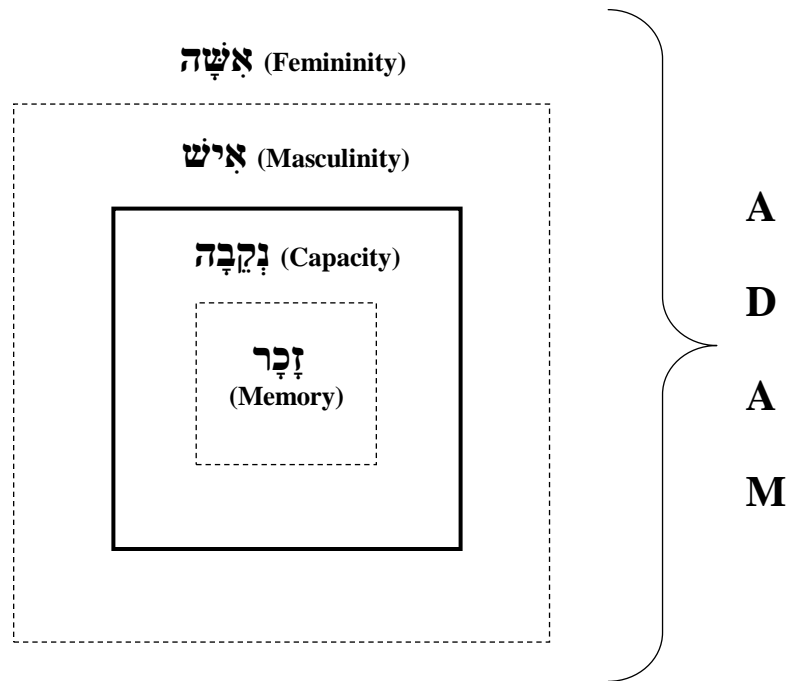
Being made in the image and likeness of the Blessed Trinity (Gen 1:26-27), Adam's nature is primarily fashioned as an innermost (invisible) synthesis of archetypical “memory” (זָכָר) and “capacity” (נִקְבָּה).

Gen 2:7 zooms in further and directs its focus on another divine operation, namely the formation of Adam out of the dust of the “ground”—lit. *ādāmāh*, אֲדָמָה, which is formed as the feminine of *Adam* (אָדָם), which is a figure of his own moldable nature. The act of *forming* (יָצַר / *Y-TS-R*) is not one of *creating* (בָּרָא / *Bārā*, as is emphasized by a double occurrence in Gen 1:27). Therefore the widely held belief that Genesis 1 and 2 contain “two accounts of creation” proves visibly erroneous from paying some elemental attention to the actual text. It was initially promoted on the specious basis of the so-called Documentary Hypothesis—of Protestant origin. The community of modern biblical scholarship has not stopped rehearsing it as a matter of near academic dogma since the late 19th century, appealing to some version or another of the tenets and multi-flavors of the variously modified Documentary Hypothesis.

The *causa finalis* of the divine operation depicted as formation of Adam “out of the dust of the Adamah” in Gen 2:7 is further revealed through Gen 2:21-23. There God's mysterious action relative to Adam is depicted in terms of a mystical sleep falling upon the latter (v. 21). The revealed narrative zooms in even further on the divine structuration of Adam's nature to manifest the *invisible* differentiation obtaining between זָכָר (memory) and נִקְבָּה (capacity) by way of the *visible* differentiation obtaining in terms of masculinity (אִישׁ / *ish*) and femininity (אִשָּׁה / *isha*), the latter being taken and built from the former (22-23).

Adam is accordingly made and revealed as a fourfold synergy or tetra-structural model of mutually implied categories. For the sexual differentiation of his nature into *male* (אִישׁ) and *female* (אִשָּׁה), highlighted in Gen 22-23, discloses its innermost differentiation into *memory* (זָכָר) and *capacity* (נִקְבָּה), highlighted in Gen 1:27. Both differentiations are synergistically intrinsic to human nature, one (the visible) revealing the other (the invisible) through the perceptible nature of its universal properties. Thus according to a careful reading of Genesis 1 and 2, we may outline divinely made and revealed human nature as follows:

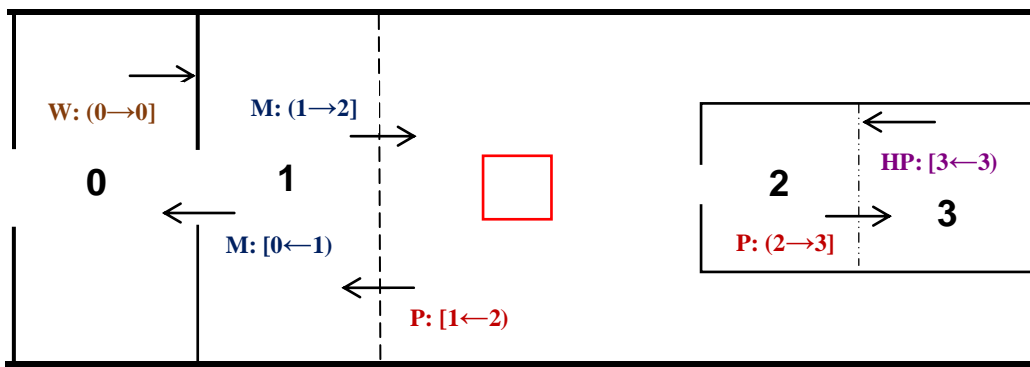
Diagram A



Let us now consider the pattern (תְּבִנִית)⁴ of the Temple⁵ revealed to Moses on Mount Sinai (Exodus 25:8 to 30:10). The Temple (הֵיכָל / *hēḵāl*), or House (בַּיִת / *BaYiT*), architecturally and liturgically manifests God’s dwelling among men, which is what Adam’s original (preternatural) nature was made and meant to be. In the historical form of a sacred building, it analogically

embodies the trans-historical tetra-structural model that is intrinsic to the revealed quiddity of human nature according to Genesis 1 and 2. In other words the model of the Temple logically functions on the basis of the same dynamics of union of four categories without confusion. Specifically, the Temple exhibits a differentiated pattern of mutual implication of four filtering areas, as our following diagram dynamically illustrates:

Diagram B



W: (0→0) = Women

M: (1→2)
M: (0←1) } = Men

P: (2→3)
P: (1←2) } = Priests

HP: [3←3] = High Priest

0 = Outer Court or Court of Women (**חֲצֵר הַנְּשִׁיִּים**)

1 = Court of Men (**חֲצֵר הָאֲנָשִׁים**)

2 = Holy Place (**הַקֹּדֶשׁ**)

3 = Holy of Holies (**קֹדֶשׁ הַקֹּדֶשִׁים**) } Sanctuary
(מִקְדָּשׁ)

□ : Altar of sacrifices ritualizing the fundamental demarcation line the whole liturgical system of the Temple is predicated on (as is human nature itself), namely the fundamental distinction obtaining between the transient and the eternal, the visible and the invisible, profaneness (the order of self-reference) and sacredness (the order of transcendence).

The function **W: (0→0]** indicates that women enter the forecourt (**0**) but cannot cross its boundary (the forbidding limit is indicated by use of a bracket, **]**). The function **M: (1→2]** indicates that men are able to penetrate through the second court (**1**) and may also penetrate into the outer sanctuary (**2**), in the event they belong to the tribe of Levi and are ordained to fulfill priestly duties. Men who do not belong to **P** do not have the ritual ability to cross through **1** into **2**, but are included in **0** as much as in **1** itself, as indicated by the function **M: [0←1)**.

The function **P: (2→3]** indicates that priests are ritually able to enter the Holy place and comprise the restricted group of potential candidates to the election of the one high priest, who alone is to penetrate into the Holy of Holies. Everyone among the order of priests but the latter is restricted by the limit governing the relationship of **2** to **3**. Insofar as their priestly function implies and builds on masculinity, their ritual restriction in terms of the delineation of **2** and **3** includes their inclusive relationship to **1**, as indicated by the function **P: [1←2)**.

The function **HP: [3←3)** indicates that the single high priest alone enters the innermost place (**3**) and does so once a year—to signify that the structure itself entails that he must finally enter it “once and for all” (Hebrews 9:12). If the model were finally achieved beyond its ritual function and ability to prophetically point to the reality it is meant to pedagogically manifest, that would necessarily imply that the ultimate High Priest is Himself an eternal figure and is as such never to come out from **3**—i.e. from the eternal reality signified by **3**. In other words the fulfillment of what the logic immanent to the tetra-structural pattern of the Temple and its liturgy pedagogically shows is directly dependent on the actual manifestation of the One High Priest who can alone fulfill the requirements of **HP: [3←3)**⁶. Indeed, practically speaking, the successive human high priests of ancient Israel were naturally unable to do more than liturgically

ritualizing **HP: [3←3]**. No one could have physically stayed forever in the physical space of the earthly Temple's innermost place. But the sign was in place, the whole ritual and religion of Mosaic and Davidic Israel awaiting the Advent of the eternal High Priest of "the good things to come" (Hebrews 9:12), that is, of the true God Incarnate having undergone the ultimate Sacrifice implied by the whole purpose and liturgy of the Temple. This is the doctrine St. Paul magnificently summarizes in many places of his Epistle to the Hebrews, especially in the following three sections (4:14, 7:26-27, and 8:1-5 respectively):

"Therefore, because there is to us a great High Priest who has passed through the Heavens, Jesus the Son of God, let us hold firmly to our confession."

"It is fitting indeed for us to have such a High Priest, holy, innocent, undefiled, separated from sinners [or, in Aramaic, "from sins"] and exalted higher than the Heavens. There is no need for Him as the [other] high priests to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all, having offered up Himself. For the law appoints men in their weakness to be high priests, but the word of the oath that is above the law, has appointed a Son who has been made perfect forever."

"The point moreover of the things here spoken is this: we do have a High Priest who sits at the right hand of the throne of the Majesty in the Heavens. He is the minister of the Holy place, of the true Tabernacle set up by God, not man. Every high priest is appointed to offer gifts and sacrifices; thus it was necessary for this One also to have something to offer. If He were on earth He would not even be a priest, for there are already priests who offer the gifts according to the law. They serve at a sanctuary that is a copy and shadow of what is in the Heavens. This is why Moses was warned when he was about to build the tabernacle: "See to it that

you make everything according to the pattern [τύπον / tupon] shown to you on the mountain.”

The impossibility of fulfilling the demands of **HP**, impossibility logically denoted by **[3←3]**, clearly indicates that the High Priest can only be divine, while He must also be truly human in order to assume and realize in Himself the model of filtering inclusion from **0** to **3**: truly God and truly man!

Thus both the Temple itself and the original revelation of the tetra-structural model of Adam’s preternaturally integral nature are prophetic figures of the Incarnation of the Eternal Son. As St. Augustine keenly expresses it in that epigraphic quotation of his found in page 1: *Jam erat in Verbo quo Verbum caro factum est...*

But, let us here further refine our symbolism in order to enhance our grasp of the specific logic giving shape to the fourfold dynamics implicit to the whole model.

We could represent the original Temple’s structure as basically as follows:

$$\{0\} \{1\} \{2\} \{3\} \dots\dots\dots (1)$$

To express the dynamical coordination of exchanges governing (1), as done on page 7 in the form of Diagram B, let us translate (1) into (2), as follows:

$$\{xx\} \{xy^2\} \{yz\} \{zz\} \dots\dots\dots (2)$$

Now, notice that the relationship $\{xy'\}$ $\{yz\}$ represents the fundamental limit the whole Temple's structure hinges on (indicated by the altar of sacrifices in Diagram B).

Thus another way of expressing how **W: (0→0)**, **M: (1→2)**, **M: [0←1]**, **P: (2→3)**, **P: [1←2]**, and **HP: [3←3]** functionally relate in (1) in terms of filtering dynamics, is to account for the six relationships integral to (2), three of which are direct (or opened) exchanges, and the other three of which are indirect (or forbidden) exchanges:

- Direct (or opened) exchanges:

$$\{xx \leftrightarrow xy'\}; \{xy' \leftrightarrow yz\}; \{yz \leftrightarrow zz\} \dots\dots\dots (3)$$

- Indirect (or forbidden) exchanges:

$$\{xx \nleftrightarrow yz\}; \{zz \nleftrightarrow xx\}; \{xy' \nleftrightarrow zz\} \dots\dots\dots (4)$$

Notice that (3) and (4) dynamically explicate what (2) implies; and (2), (3), and (4) are implicit to (1) in the same way **W: (0→0)**, **M: (1→2)**, **M: [0←1]**, **P: (2→3)**, **P: [1←2]**, and **HP: [3←3]** are governing functions of (1).

Now, what does “memory” mean relative to sexual masculinity, and “capacity” relative to sexual femininity (cf. page 6, Diagram A)?

In Diagram A, representing Adam (human nature) in careful accordance with the revealed biblical account in its Hebraic form, “memory” (זָכַר) means or implies “memory of”. The preposition “of” indicates a reference to something else, which the memory integral to Man’s nature is the inmost trace of. Thus “memory” as an intrinsic and masculine-like category of

human nature is to the latter as what genetic DNA is to the human body. It is, as it were, the psycho-spiritual “DNA” or innermost informational patrimony constitutional of human nature, the informational foundation of who Adam (אָדָם) is as made in the image and likeness of God (Gen 1:26). Adam is primarily made זָכָר (*ZaCHaR*), that is, “memory of” YHWH, his Triune divine Source (Gen 1:27). That is the exact meaning of the name *Zechariah* (זְכַרְיָה/ *ZeCHaR-YaH*): literally, “memory of Yah” (Yah/יְהָ being a contraction of YHWH/יְהוָה). For Yah, YHWH, is the God (אֱלֹהִים/*El*) Who has spoken all the information making up, not only human nature, but everything that exists, both “the Heavens and the Earth”, “and all things therein” (Gen 1:1-2 and Acts 17:24). It is therefore appropriate that the grounding information constituting what human nature is be in Adam analogically correlated to masculinity in terms of “memory”, or innermost informational inheritance pointing to the transcendent Source of all information.

Now “capacity” means or implies “capacity for”, which precisely typifies the distinctly spousal—or, to speak even more accurately, sponsal (from Lat. *sponsa*, *sponsalis*)—form and direct relativity of human nature to its transcendently masculine-like divine Source. Human nature is thus also feminine in that it is *receptive* in a relation of feminine sponsality towards divine revelation. This is most mystically expressed in the sublime language of the Song of Songs. Consider chapter 1, verse 2, which I shall quote here by both literally translating from the Hebrew text and following the keen figurative rendering from Rashi (a medieval Jewish scholar whose hermeneutical approach relative to the doctrine of the four senses of Scripture influenced a number of Scholastic figures, notably Hugh of St. Victor):

“May He kiss me with the kisses of His mouth, for Your love is better than wine.”

Here it is the Bride who thus speaks, in expectation of her beloved Bridegroom. Human nature (the Bride) is “mouth to mouth” with the Word (the Bridegroom), as is well implied in the Latin word *adoratio*: *ad*, meaning “towards”; *ora*, meaning “lips” (or the pluralization of “mouth” → “mouths”); and *oratio*, meaning “locution”, “tongue”, “prayer”. So was Moses himself on Mount Sinai in receiving the words from the Eternal Word directly speaking to him.

Now, turning to Rashi’s version of the same verse, we read:

“Communicate [reveal] Your innermost Wisdom to me again in loving closeness, for Your love is dearer to me than all earthly delights.”

My addition to Rashi’s interpretation regards the original Hebrew word for “wine” (יַיִן/*yayin*), which is a traditional figure of inspiration, specifically of inspired wisdom or knowledge (i.e. revealed information as to the highest causes, see p. 19 and note # 20). Thus retranslating verse 2, from the literal translation given above, yields:

“May He kiss me with the kisses of His mouth, for Your love is better than inspired wisdom/knowledge.”

The feminine character of receptive human nature is, as the Church Fathers ended up phrasing in the manner of an adage (following St. Augustine), what defines Man as *capax Dei*, “capable of God”, capable of receiving Him in feminine-like potency towards knowledge of Him and the ultimate gift of divine life itself. The original expression *capax Dei* is derived from St. Augustine’s treatise *De Trinitate (On the Trinity)*, Book XIV, 8, 11, wherein he writes:

“Mens eo ipso imago Dei est quo eius capax est.”⁷

Thus working carefully as we did above on the basis of the Hebrew word נְקִיבָה (NəQēVāh), the translation of the latter by “capacity” is indeed what we deem to be the most accurate option—this altogether in the light of knowledge of the original languages, remaining true to the logic of the revealed text, and listening to Catholic (especially Patristic) Tradition.

Now being *capax Dei*, “capable of [receiving] God”, does not entail that human nature thereby determines or “forces” the ultimate gift of divine life, which is by definition of it being *divine*, always beyond the grasp of human nature as such. This is Adam’s constitutive paradox, which implies that he cannot but only receive the gift of divine life (in which consists his divinization) as a gift! If he attempted to grasp at it to suffice himself (meaning to self-deceitfully attain self-sufficiency), which is exactly what he did in committing Original Sin, it would spiritually lead to his self-destruction—though he is originally created immortal (Wisdom 2:23) and by nature *capax Dei* (as indicated in the Hebraic language of revelation by נְקִיבָה).

Being both “memory of” YHWH (masculine-like) and “capacity for” divine revelation (feminine-like sponsal opening to knowledge of God), human nature is essentially religious, wired for (in terms of *memory of*) and opened to (in terms of *capacity for*) divine life itself. The symbolic function of sexual masculinity and femininity is to express precisely that in the economy of what is naturally visible. But, in order that the whole tetra-structural model be made manifest in a fulfilled form of rational/logic worship (Rom 12:1), it is necessary to explicitly express the four categories intrinsic to human nature in a way respective of Man’s knowing structure, which involves both his intellect and his senses. It is therefore under the pedagogical

mode of the liturgy, first in the Temple according to the former sacrificial code prescribed by Moses, and ultimately in the Holy Sacrifice of the Mass, that both the priesthood and the high priesthood must be made visible in relation to sexual masculinity (non-ordained men) and sexual femininity (women). As soon as one grasps the coherence of this model, one understands the extreme gravity of homosexuality, even beyond the objective moral debasement of such a sin, and why therefore St. Paul calls it “worthy of death” (Rom 1:32). Indeed, this abominable practice introduces a confusion that is necessarily deleterious, not only to the souls of people engaging in homosexual activities, but also to the social dimension of the tetra-structural differentiation of the model of human nature pertaining to the order of the natural law itself. As soon as sexual differentiation is recognized in humanity as an irreducible given pertaining to nature through the biological life of human bodiliness, the structural fourfold order of the Temple of revealed human nature as a whole is implied, whether one is aware of it or not. Therefrom, reducing either masculinity (אִישׁ/*ish*) or femininity (אִשָּׁה/*isha*) to themselves through male or female homosexuality is, in essence, to destroy the order of the Temple of human nature itself, in oneself, as well as in the order of social representation⁸. It is for this reason that the same St. Paul also says elsewhere (1 Cor 3:17):

“If anyone destroys⁹ the Temple of God, God will destroy him, for the Temple of God is holy, and that is what you are.”

Consequently, it cannot be argued, as one may be tempted to, that Catholic men worshipping at Mass stand in the “Court of Women”. That would wrongly imply that the priest offering the Sacrifice does so in the “Court of Men”. The symbolic function of the sexual differentiation of baptized Catholic men and women is sacredly preserved in the divine liturgy of the Mass, even if

they spatially sit together. The space differentiation mattered in the former Temple, because the sacrificial order was not perfected for lack of the theandric and unique High Priest in person. But He Who came and has now gone through the heavenly Sanctuary¹⁰, fulfills human nature utterly and thereby gives us the ability to do likewise by sacrificially uniting ourselves to Him in receiving from the priest standing in His Person (*in persona Christi*) His very precious Body and Blood. Notice that, in the perfected order of the Sacrifice of the New Testament, which assumes the order of tetra-structurally perfected human nature in Christ the true Man¹¹, the ultimate High Priest is Himself made visible by way of the sacramental act of being sacrificed and Eucharistically “monstrated” (from *monstrare* in Latin), i.e. shown by the hands of the priest elevating Him in perfect offering to Heaven. Hence the ostensorium used for Eucharistic adoration is truly a way of publically manifesting the true High Priest Who physically stands in the midst of His people from the Holy of Holies of Heaven, wherefrom He reigns as divine Head of both human nature and of the Church. It is necessary that He be made manifest, though without removal of the species under which it is truly Him substantially. For, as we mentioned above (p. 14), it is necessary to explicitly express the four categories intrinsic to human nature in a way respective of Man’s knowing structure, which involves both his intellect and his senses. The true High Priest does not contravene to this necessity He has Himself established by the power of His divinity in becoming Incarnate. Therefore, even after fulfilling the Mystery of His holy Ascension (Acts 1:9), the sacrificial liturgy of the Mass makes truly and publically visible the High Priest present in person in a way that is consistent with and adapted to both Man’s mode of knowing and his current ability to partake of divine life itself.

In fine, sacramentally partaking of and receiving **HP: [3←3]** in the fulfilled form of the true resurrected High Priest, we incorporate within ourselves the very model of actualized, restored,

and perfected human nature—we literally in-corporate (*in + corporare*), meaning we take it and form it into ourselves. Therefore the Temple in its former function and historical existence is no longer needed. It follows that it will never be rebuilt, in spite of all the Talmudist attempts to do so. As for the building pattern of traditional Catholic churches, it is absolutely necessary as a sacred space of proper worship (according to reason) in order that the fulfilled sacrificial liturgy may be performed, once again respective of how Man knows. But the liturgy we partake of at Mass here below is essentially heavenly, bringing Heaven (the invisible) and Earth (the visible) together, allowing us ultimately to reach through faith (which is *quaerens intellectum*) beyond the veil of this transient creation. Thus, the function and spatial configuration of the Temple building in the Old Testament and that of traditional Catholic churches are not identical. To different liturgies, different sacrificial buildings!

It is fitting here to signal in passing that this crucial correlation of the Temple and human nature relative to the Incarnation of the Eternal Logos is especially brought to the fore of our meditation by way of the fourth and fifth Joyful Mysteries of the Holy Rosary. In the fourth Joyful Mystery, the Lamb of God in person¹² is presented in the holy place of the perpetual sacrifice, the liturgical type of the Blessed Trinity's dwelling place¹³. Recall that the Continual Sacrifice or Perpetual Offering, in Hebrew תמיד (*tamid*), was the primary and daily sacrificial ritual taking place in the Temple on the exact basis of the exact regulations given to Moses on Mount Sinai (see Exodus 29:38-42). It consisted of a communal and obligatory daily sacrifice in the form of a whole burnt-offering (עֹלָה / *olāh*) of two perfect one year old male lambs, one in the morning and the other in the afternoon (or early evening, meaning before the beginning of a new day). Hence the idea of sacrificial perpetuity (Numbers 28:3-4):

“And you shall say to them: This is the fire-offering that you are to offer to YHWH: male lamb in their first year, unblemished, two a day, as a continual burnt offering [עֹלָה תָּמִיד / olāh tamid]. The one lamb you shall make in the morning and the second lamb you shall make between the evenings¹⁴ [בֵּין הָעֶרְבַּיִם].”

Jesus, God Incarnate, is brought to the Temple as true Lamb forty days after His birth in order that both the requirements of His Mother’s ritual purification and the commandment pertaining to the redemption of the first born male be fulfilled in accordance with the Law of Moses (Luke 2:22-23). The Gospel makes clear that His parents could not actually afford to bring a regular lamb and instead brought, as the Torah stipulates can be done (Lev 12:8), “a pair of turtledoves, or two young doves” (Luke 2:24). They could not afford a regular lamb... but they had Him, the true Lamb in person! Thus the ritual and Joyful Mystery of the Presentation signals no less than the actual consecration of this true Lamb as Lamb of the fulfilling Perpetual Offering to come, the **עֹלָה תָּמִיד** of the New Testament sealed in His Precious Blood.

In the fifth Joyful Mystery, He reiterates the visit, this time to sit Himself among the teachers and bestow on them, at their own astonishment from His questions to them and discourses (Luke 2:47), no less than His divine wisdom¹⁵. Now the wisdom spoken of here in the Gospel is positively not what modern people immediately associate with older age and the lessons in common sense life teaches most of us. Otherwise, why would everyone, let alone first-ranked teachers¹⁶, listen to a 12 years old boy¹⁷ in the first place? And why would the revealed narrative mention the astonishment (no less) that fell upon the intellectual masters of Israel, and upon His own parents? Thus must we conclude that we do not know what such wisdom (or understanding) finally consists of and truly encompasses. However, having convinced ourselves that it is not

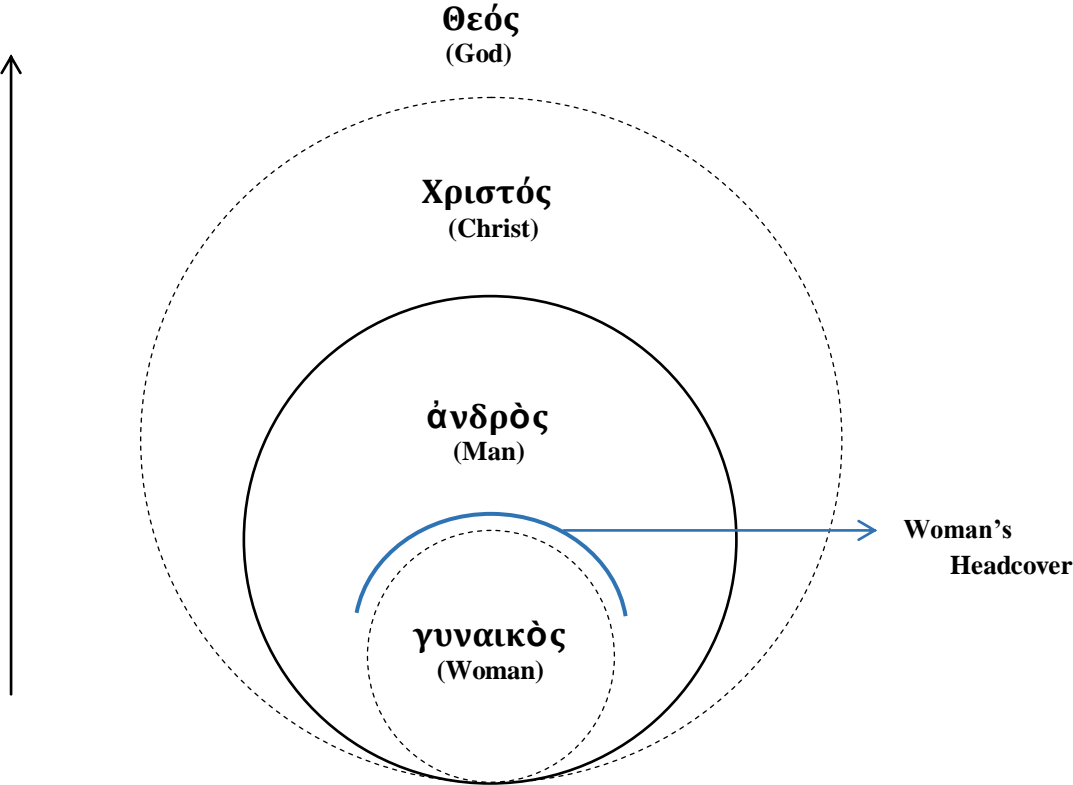
what we a priori assume it to be on the basis on our own experience of what “wisdom” has culturally come to mean for us, we can come to some accurate grasp of what it truly means in its proper and original context (*Sitz im Leben*). Indeed, in the thoroughly traditional and highly didactic “setting in life” the Gospel narratives all bear direct witness to, “wisdom” (Aram.) and “understanding” (Gk.) together come to mean *knowledge* of the highest kind. Thus defined, wisdom hardly is what modern thinking understands it to be. So far as the nature and function of the virtue of *sapientia*, St. Thomas Aquinas is one eminent authority to have substantially ascertained¹⁸ that wisdom is of the intellect¹⁹ and amounts to the quintessential use of reason as consideration (understanding and knowledge) of “the highest causes”²⁰.

What wisdom then (as *understanding of the highest causes*) was the Lamb of God in person imparting to the Jewish intellectual leaders of the day His parents found Him sitting in the midst of at the age of 12, “in the Temple” (Luke 2:46)? While we can only surmise, I will venture to say that it must have related to and been conveyed as astonishing grasp and knowledge of what the Temple ultimately stood for, and how fulfilled its true purpose is when the true Lamb of the true Perpetual Sacrifice has finally appeared to be slaughtered.

Finally, we cannot overlook the importance of St. Paul’s anthropological teaching directly based on his inside understanding of Genesis 1 and 2 by the interpretive key of the Mosaic Tabernacle. The Apostle postulates and expands upon the same revealed tetra-structural model, not only in his crucial Epistle to the Hebrews, but also in his first Epistle to the Corinthians. Consider chapter 11 (verses 3 to 12) in the light of what has been explained above. Rabban Gamaliel’s former disciple spells it out to confused Catholic Corinthians, articulating his catechesis upon the same logical inclusion of four disjunctively concomitant terms:

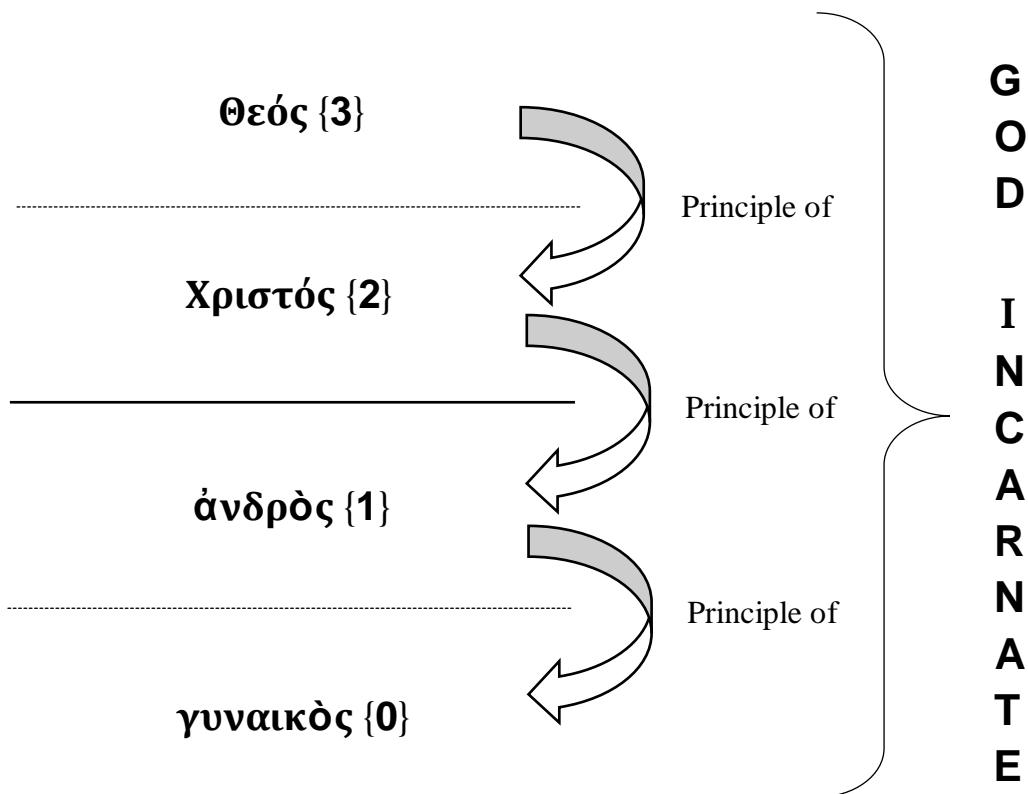
“But I want you to know that, of every man, the Head is Christ, and the head of woman is man, and the Head of Christ is God. Any man praying or prophesizing with his head covered disgraces His Head. Moreover, any woman praying or prophesizing with her head revealed disgraces her head, for it is one and the same thing as if she had had her head shaved. Or, if a woman does not have her head veiled, she may as well have her hair cut off. But if it is shameful for a woman to have her hair cut off or her head shaved, let her wear a veil. A man, on the other hand, ought not to cover his head, because he is the image and glory of God, but woman is the glory of man. For man did not come from woman, but woman from man. Neither was man created for woman, but woman for man [...] For just as woman came from man, so man is born of woman; but all things are from God.”

Diagram C



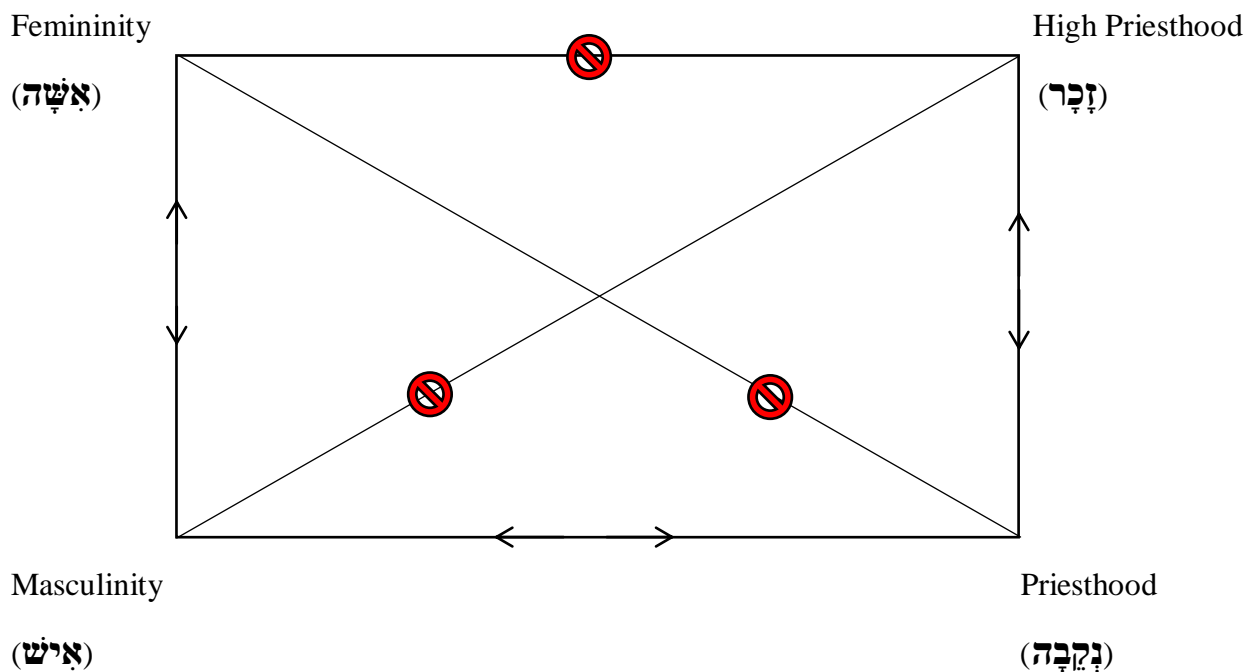
- God (**Θεός**, meaning the Godhead) is the Principle (= the “Head” / **κεφαλή**) of Christ (**Χριστός**), i.e. in His human nature, Christ being a single *divine* Person uniting in Himself two integral natures, the divine and the human;
- Christ (**Χριστός**) is the Principle (= the “Head” / **κεφαλή**) of man (**άνδρως**);
- Man (**άνδρως**) is the principle (= the “head” / **κεφαλή**) of woman (**γυναικός**).

Diagram C'



Let us recapitulate all we have seen by diagramming it yet again differently. The six concomitant relations dynamically intrinsic to the tetra-structural model shown below in Diagram D (as in Diagrams A, B, C, and C') logically account for the metaphysical reasons pertaining to the structure of human nature itself against the logical, metaphysical, and moral aberration of homosexuality as such (not just of homosexual “marriage”).

Diagram D



- Direct (or opened) exchanges: \longleftrightarrow
- Indirect (or forbidden) exchanges:

This model is utterly consistent with both the revealed account of the creation of Adam (Genesis 1 and 2) and what the former Temple was designed to pedagogically show, namely the pattern revealed to Moses on Mount Sinai (Ex 25:8). But the model of the Temple is now fulfilled, since

Human nature is now fully realized in a particular man, Who is God Incarnate in person. The earthly Temple was only but a replica of a universal model internal to human nature itself. By truly assuming human nature, the Eternal Son has actualized this model to perfection, by fulfilling in Himself the requirements imposed to the *entire* differentiated structure by the functional constraints of **HP: [3←3]**, becoming the One and Unique High Priest (Heb 4:14) without Whom the Temple was bound to remain but an ideal model.

Now the limits constitutive to human nature are fully functional by way of the actualization of the function **HP: [3←3]** in Christ, the divine Head of the Mystical Body. This, the first Temple could only show in an unfulfilled fashion. To the measure that the limits giving tetra-structural shape to individualized human nature are now restored and perfected, it is ontologically true that the baptized human body itself is “a temple of the Holy Ghost” (1 Cor 3:16; 6:19). Each individual member of Christ’s Mystical Body is now granted the ability of sacrificially and substantially be united to the One High Priest in order to actualize in oneself the four categories of human nature in a perfecting way. Through sacramental Communion to the very life of the One High Priest, Who is Himself the Lamb of the ultimate Sacrifice, we are to actualize and realize in ourselves the reality of Diagram A (and B, C, C’, and D), in a way the unachieved Temple of the former economy could only be the mere prophecy of. For this reason, it has become meaningfully true to speak of a Mystical Body as God’s own habitation (Eph 2:19-22; 1 Pet 2:5). This does not invalidate the need for an actual Catholic building to properly offer the *re-presentation* of the perfect Sacrifice of the divine Lamb and true High Priest of the eternal Covenant. But again, it is His act of atonement that brought about the reconciliation of God and man He Himself is the Incarnation of, thereby allowing the function **HP: [3←3]** to finally be

fulfilled in human nature itself as He individually truly assumed it. The Temple is therefore truly realized in Him, which is the reason He can finally say (John 2:19):

“Destroy this Temple, and in three days I will raise it up.”

By His perfect atoning propitiation²¹, actualizing **HP: [3←3]**, Our Lord entered the heavenly Sanctuary—that which is not “made with hands” (Heb 9:24) and of which the earthly one was but only the type. The Aaronic high priest could never actualize **HP: [3←3]**, having to enter in the Holy of Holies “year by year with blood that is not his own” (Heb 9:25), implying that the whole tetra-structural model (with its six intrinsic relationships) was itself left unactualized, in so far as he had eventually to leave the inmost and holiest place by the end of his atoning service on behalf of both the people and himself (Lev 16).

Thus a strict identification of the former Temple’s liturgical layout with that of a Catholic church runs the risk of actually implying a confusion between the priesthood and masculinity. While both categories are indeed related (**↔**), they certainly are not the same. The “Court of Men” is not included in the sanctuary. The “Court of Men” and the “Court of Women” spatially coexist outside the limit separating the sanctuary from the rest of the church. In the order of the Mystical Body, the restored meaning and reality of the sexual differentiation in baptized men and women suffices to overcome the confusion ruling in the world (especially that of homosexuality), which is bereft of high priesthood (while it includes, beside a denatured understanding of masculinity and femininity, a variety of forms of fallen expressions of the priesthood). However, non-ordained men are able to enter the sanctuary of Catholic churches to assist the priest in the sacrificial order of offering the Mass—which is indeed consistent with **M: [1→2]**, the ability of masculinity to traverse the fundamental limit in order to assume duties beyond the order of

nature (so did a number of non-ordained Levites assisting Aaronic priests in the former Temple, much like Catholic deacons assisting Catholic priests today in Catholic worship). This is the reason everyone in the sanctuary, the priest, the deacon (if there is one), and the altar servants, all wear special vestments, to indicate that their service, though contingent upon their masculinity, is not the same as the former.

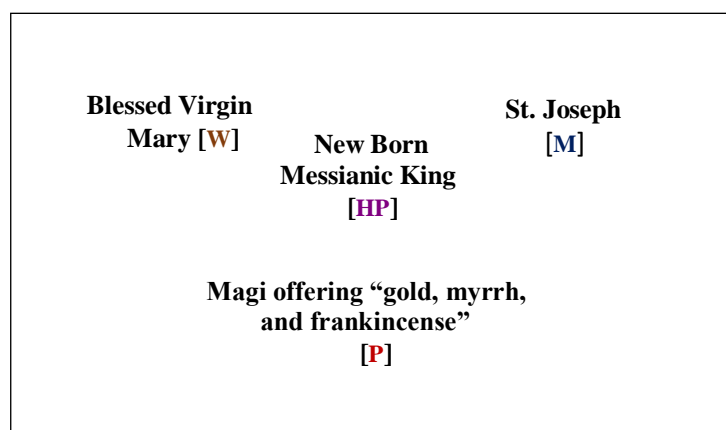
However, it remains absolutely unacceptable to let women enter the sanctuary, let alone to the Tabernacle to “handle” the Eucharistic Body of the Eternal High Priest! There we have one of the most evident expressions of revealed religion destroying itself, as seen in the horrendous modern debacle that is the “new order” (in truth, a consummate disorder). It should thus be evident, by the tetra-structural nature inherent to who Adam is (inherent, therefore, to all of us) and the universal model of the Temple, both in its pedagogical former form and its realization in the Mystical Body of Christ: 1) that women can never be priests (the impossibility being ontologically sealed in the created structure giving its inner order to human nature itself); 2) that there can be but only One High Priest (Who must be both truly divine and truly human); and 3) that homosexuality truly is the “abomination of desolation” with respect to the true Temple of human nature created “in the image and likeness of God” (Y-H-W-H).

Last but not least, let us contemplate afresh the complete Christmas scene—which our confused culture tends to take for granted and quasi-blasphemously sentimentalize by way of postcards and end-of-the-year family photographs.

The birth of the New Born King, the Messiah of Israel, features the Epiphany of the one true High Priest whose identity is both fully divine and fully human. To the exact degree that this King is together God in Himself and born as man to be made sacrifice of atonement (Rom 3:25),

He alone assumes, to fulfill it, the function of high priesthood (**HP**)! But there can be no high priesthood without the priesthood (neither can there be an actual priesthood without ultimately referring to the identification of victim, altar, and sacrificer in the ultimate High Priest). Led from the East by His star, the Gospel does not fail to tell us that the Magi “have come to worship Him” (Matt 2:2). As such, they fittingly come as priestly figures, offering priestly gifts ordered to the proper worship of the true divine Victim and King, namely “gold, myrrh, and frankincense” (Matt 2:11). They therefore stand before Him signifying and assuming the function **P**. But, as the model equally implies, there can be no high priesthood, and likewise no priesthood, without the correlative anthropological functions of femininity and masculinity, both of which are here orderly assumed and fulfilled in the respective figures of the Messianic High Priest’s parents, the Blessed Virgin Mary (**W**) and St. Joseph (**M**). Thus the scene offers us the quiet yet powerful display of the ultimate tetra-structural expression of what true humanity (man according to the eternal exemplar of the New Adam) really consists of:

Diagram E



Notes

¹“Already there was in the Word that the Word became flesh”.

² The Aramaic adjective originally used by St. Paul is difficult to render exactly in English. The word is מלילתא (MēLālTā), which basically means “logical”. The worship we are to offer the true God, Who has revealed Himself through His Logos (which, in Aramaic, is מלתא / MīLTā), must be Word-based, and accordingly rational. True worship and adoration cannot dispense from the logic of the Word (something some “worshippers”, Christians or otherwise, critically need to realize).

³ Especially by way of prayerful intimacy, in adoration, thanksgiving, and petition (for us, who come after the Fall, communication with God also includes addressing Him out of contrition).

⁴ Exodus 25:8

⁵ In Exodus 25:9, the word is “Tabernacle” (מִשְׁכָּן / miSHKaN), which is built on the tri-consonantal root שִׁכַן (SH-K-N), giving the verbal form שָׁכַן (SHaKaN): “dwelling”, “settling”, “inhabiting”. Thus YHWH, speaking to Moses in verse 8 (see preceding note), says to him: “They shall make a Sanctuary for Me, so that I may dwell [שָׁכַנְתִּי / SHaKaNti] among them.” And St. John, in the Prologue of his thoroughly Aramaic Gospel, famously states (1:14): “And the Word [מלילתא] became flesh and dwelt [אגנא / AGāNā → which exactly renders the Hebrew שָׁכַן] among us.”

⁶ Requirements that belong to the actual nature of the eternal high priesthood.

⁷“The mind is the image of God in that it is capable of Him.”

⁸ Not to mention in the sacred order of liturgical representation in the event homosexual practitioners were to attempt to partake in the sacred liturgy without the proper sacramental Confession of their sins.

⁹ St. Jerome, interestingly, uses the word *violaverit* (“violates”).

¹⁰ Hebrews 9:11; 24

¹¹ “[...] Ecce Homo” (John 19:5).

¹² “Lamb of God” meaning: God in person having taken on human nature, to Himself be sacrificed.

¹³ The prototype of which is human nature itself.

¹⁴ Hebraic idiom used to distinguished between two different evenings: 1) the evening that belongs to the finishing day; and 2) the one that coincides, at night, with the beginning of the following day (according to the biblical understanding of what a day actually is and when it begins, cf. Gen 1:5).

¹⁵ In Aramaic, **התמח** (*HoKHMatah*); the Greek text uses the word **συνέσει** (*sunēsei*), meaning: “understanding”.

¹⁶ Gk. **διδασκάλων** (*didaskalon*)

¹⁷ Whose divine identity they do not know.

¹⁸ *ST*, I-IIae, q. 57, a. 2; II-IIae, q. 45, a. 2 and 3

¹⁹ For it consists of “understanding” (cf. *ST*, I-IIae, q. 45, a. 2 co.), in Latin *intellectus*.

²⁰ *Altissimas causas*

²¹ The theandric Messiah truly fulfills the function of high priesthood by fulfilling the Day of Atonement (Yom Kippur), having been “set forth as the atonement through faith in His blood...” (Rom 3:25)