



Ep #491_The “How” of the Old Testament

0:00:00.6 Speaker 1: Sonja created the Love the Word Bible Study method just for you, based on Mary's personal practice and formulated for your personality and temperament. Get your Love the Word meditations every Monday morning by signing up at biblestudyevangelista.com. Now, here's Sonja. If you like having Bible study in your pocket and you have an iPhone or iPad, why not leave a review, search Bible Study Evangelista in iTunes and tell everyone how you're loving and lifting all you've been given. Here's Sonja.

[music]

0:00:42.4 Sonja: I am just warning you that this is going to be like drinking from a fire hose. So everything that I am going to teach and talk about today is in this book on the back table, it's called Fulfilled. This is the study that brought me into the Catholic Church. This is the study that brought innumerable people into the Catholic Church because I taught it in RCIA from the year that I came in. Every single year for the last 16 years, I've taught it. And in the South, as I mentioned I earlier, if you can't prove it from the scriptures, then it's not true. So part of what is so beautiful about this apologetic is really what it is ultimately. It's a faith sharing model that you can use, particularly with non-Catholics to explain why we Catholics do some of the most controversial things that we do, or they were to me. So for instance, an institutional priesthood.

0:01:46.5 Sonja: As a fundamentalist, as a Baptist, I had never even seen a live priest, ever, until I walked for the first time into a Catholic Church and said to the priest there, "I think I'm supposed to be Catholic." That was the first time I had ever met one. In the area where I live, even in the city, which is the most concentration of Catholics, it's only 1%. 1% Catholic. So you're surrounded by fundamentalist, non-Catholics, Baptists, all kinds of Protestants. But this is such a good template for how to understand why the church does what she does and how she does it. And that's where we are in the Ignite book. So we've looked at who, the who being God and His people, the what being His love for His people and our love for Him. We looked at the where, the holy land, where God is, Jesus is from, and where His people are from.

0:02:52.6 Sonja: The when, the liturgical year of the Old Testament and the liturgical year of the New Testament. And now we're going to look at the how of the Old Testament, and Deacon's going to pick up in the next talk with the how of the New Testament. And the how of the New Testament is built on the how of the old. And that was shocking to me as a fundamentalist Baptist. So the priesthood was just one thing. "What about purgatory? Where's that in the Bible? That's not in the Bible?" I didn't think. "Mary?" She's in the Bible, but not the way Catholics teach about Mary. But what I discovered is in the Old Testament tabernacle, it is the skeleton of worship in the church and this blew me away because God is so consistent. I thought, and I was taught that the Jewish people messed it up so badly that God had to scratch the whole thing and start over and do something

completely different.

0:03:58.6 Sonja: And so now we have 15 minutes of singing and 45 minutes of preaching, and that's worship, but that's not what we find in the Old Testament at all. And Deacon actually just went through the when of the sanctifying time and talked about some of the ways that we worship liturgically. But liturgy just means ceremony or the rights and the ceremonies. Liturgy, the presence. It actually means presence. But it's the way in which we worship. And liturgy is God's idea. The church didn't invent it, God did. He's the one who prescribed it. So if you have your Bible, what we're doing is we're gonna begin in Exodus chapter 25. Exodus 25, through the rest of the whole book, chapter 40, gives us the structure of the worship... The structure of the worship structure. The structure of the worship facility in the Old Testament. Now, as God rescued them from Egypt, from their sin place, He deposited them in the desert.

0:05:15.1 Sonja: And one of the promises was, if you just read in the readings the last couple of days, one of the promises was that, "As a sign, Moses, you will come back here and worship." So eventually they made it back to Mount Sinai, and God gave Moses the law, but included in that law was this plan for the Tabernacle. Now, there is a picture of the Tabernacle here in this book, but here's a good... And I know you probably can't see it very well, I'll pass it around. But this gives you an idea of sort of the structure of that tabernacle and all the stuff that I'm gonna talk about. Each of these elements means something and is a foreshadowing of something in the church. So God is very consistent. If you have turned in your Bible to Exodus chapter 26, you see... Oh actually not 26. 25, the chapter heading there in mine, depending on your translation, but mine says, the offerings for the sanctuary.

0:06:27.9 Sonja: So when God rescued His people from Egypt, He made it so that Egypt was so happy that they left that He sent all of God's people out with textiles and gold and jewels and silver. And when He led them through the Red Sea and the Pharaoh's army followed them into the Red Sea, and the sea fell on them and drowned them all, their armor and their weapons and their chariots, all that stuff the people collected. So they had bronze and gold and silver and textiles and all this stuff. They came out of Egypt with all these things. And God said, "Take an offering from the people, 'cause I'm gonna give you a plan for a worship facility. And I even gave you the stuff to build it with." So they took an offering, Moses took an offering from the people and he took up so much that he had to finally tell the people, "Okay, that's enough, thank you for being so generous." And that's what they built all this stuff in the tabernacle with.

0:07:33.8 Sonja: Now in Exodus, it begins on the interior and moves to the exterior. But I'm gonna begin from the exterior and move to the interior because this is how God's relationship with us proceeds. We start in the outside and we move deeper and deeper into intimacy with God. So what we see in the Old Testament tabernacle is two things. So when I say the word tabernacle, I imagine you probably think of the golden tabernacle in our churches. And that is a tabernacle. The word tabernacle just means to dwell, to live, to abide. So it's a dwelling place. So God gave Moses the plans for this tabernacle, this dwelling place, a worship facility that God Himself would dwell in the midst of His people. That's the point. It's the point from the Old Testament. It's the point all the way to the New Testament because in the book of Revelation, when John sees the temple opened, it's a tabernacle. It's a dwelling place of God.

0:08:33.9 Sonja: And it ends up descending to the earth. Why? Because God wants to dwell with His people. He wants to dwell with you. And He gives a pattern for proper worship in the Old

Testament. And I'll be honest, as a Baptist, we were missing most of this stuff, but I'm gonna show you how beautiful this is. So if you're following along in Exodus 25, it starts with the interior, the arc of the testimony. But we're actually gonna start with the outside. The very first element in the Old Testament Tabernacle, chapter 27 of Exodus begins with the altar of burnt offering. The tabernacle was basically two rectangles, one nested inside the other. So we could say that this room would be the sanctuary, and outside the vicinity of this area would be the courtyard. And then outside the property of the church would be where all the people lived. Now, there were 12 tribes of Israel, three tribes lived on each side of the Tabernacle.

0:09:49.6 Sonja: So God literally lived in the middle of His people in this Tabernacle and I'll show you how in a moment. But the very first thing you encountered outside in the courtyard was this burnt offering, the altar of burnt offering. The altar of burnt offering, I'd like for you to think of it like a very, very large barbecue grill. So it had a grate and it was lifted up. It was actually so big, it was big enough, about half the size of the section with the chairs here, huge. And it was elevated, it was lifted up so high actually, they had to build a ramp for the priests to get up there. It was big enough for an entire ox to be hauled up on the altar and burned up. It was made out of bronze. Everything in the courtyard is made out of bronze, because bronze is symbolic of judgment. And the altar of burnt offering was the place where the offerings were made.

0:10:58.0 Sonja: The judgment fell on the animal of offering, the judgment for sin. There is so much involved in the offerings, most of that you can find in Leviticus, the offerings for the Tabernacle. But for our intents and purposes, we're just going to talk about the burnt offering for the altar of the burnt offering. Every morning and every evening, there was a lamb sacrificed with grain and oil, which make what? Grain and oil mixed together make bread. A lamb, grain, and oil and wine. Every morning, every evening.

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0:13:07.3 Sonja: The instructions were that the lamb had to be burned up completely. And there were some general rules for that lamb, it had to be a male of the first year, unblemished. Unblemished meaning it couldn't have mange, a broken leg, blind in one eye, anything like that, it had to be whole and healthy. Those were some of the requirements for the burnt offering. But every

day there were burnt offerings made on that altar and there were lots of different offerings. But notice that the daily offerings, the two, the morning and afternoon offering, there was a bloody sacrifice of the lamb and an unbloody sacrifice, the bread and the wine, and then the animal. Okay? Now, some of the other offerings, the sin offerings that the people made, they would bring to the tabernacle, to the priest there and the priest... Now, this would be your pet. This would be an animal from your own flock.

0:14:05.4 Sonja: You had a sin that you needed atoned for, you would go to the Tabernacle, bring the animal to the priest. The priest would lay his hand on the forehead of the animal, confess your sin over it. You took the knife, you slit its throat, and he would collect the blood of the animal and pour it out around the altar to make atonement for your sin. Why? Because the life of a thing, the book of Leviticus says is in the blood, the life is in the blood, and sin requires life for life. So rather than the sin fall on his people; here's that love idea, it sounds so punitive, and it is, but in order to show his love for his people, he put in place this worship facility and all of the rules around it so that the judgment didn't fall on the people. But you sacrificed your own animal. And so here's my question. If you had to bring one of your own animals to the church every time you needed to confess a sin, I think you'd think a little more deeply about the sin, wouldn't you? Yes.

0:15:13.1 Sonja: And that's part of what these sacrifices communicated. Now, this is outside, we haven't even come inside the tabernacle yet. But notice that the very first thing required for a relationship with God is an atoning sacrifice, there must be a sacrifice. Why? Because we have sinned against an eternal God, and a single sin against an eternal God requires an eternal sacrifice, which none of us can make because we're all creatures. So there has to be a sacrifice. The church fathers say that our altar is the cross, the altar, and then the altar altar. So the Lamb of God who takes away the sins of the world is sacrificed on the altar once for all, as both a lamb, a bloody sacrifice, but also unbloody, bread and wine. Jesus is the lamb who takes away the sins of the world. He is the atoning sacrifice that is absolutely required for any relationship with God.

0:16:16.2 Sonja: There must be a sacrifice. That's the very first thing you learn in the Tabernacle, there has to be an atoning sacrifice for sin. The next thing you see in the tabernacle is the laver. It's called the bronze laver, again, it's made out of bronze, which is symbolic of judgment. It looked like a birdbath with a saucer. And it's the place where they put water in it, or actually God supplied the water from the rock, which is another story. But the water in the bowl and the foot, the priest would wash his hands and feet after he made the sacrifices. And so that laver was actually made from the mirrors of the women, it says, the women, of course, it would've been a little bit... Not like our own mirrors where we can really clearly see our reflection. It would've been like if you turn a spoon backwards and you see your reflection, and it's hard to see, but they would shine 'em up really, really shiny.

0:17:15.4 Sonja: And then they made this laver, which was enormous, huge. It's little on the picture, and it's little in the picture in the book here, but it was huge because the priests would wash their hands and feet in that laver. So here's the next principle. After the atoning sacrifice, there must be a cleansing. And of course, we know that that laver then foreshadows the sacrament of baptism in which each of us is cleansed from sin. That's the outer courtyard, that's the part around the sanctuary. So before you even enter, there must be an atoning sacrifice, and there must be a cleansing. Then you're invited into the sanctuary, where everything outside the sanctuary is about judgment and atonement. Once you enter the sanctuary, it's about light and nourishment and intimacy. So the walls of the sanctuary rectangle were made out of wood, acacia wood, which

you're probably very familiar with in this area, overlaid with gold.

0:18:18.7 Sonja: So the walls on the interior were overlaid with gold, and over top of that were skins, animal skins, that helped keep out the sand and the wind, so it was dark. There were no windows, it was just a dark room, and the walls were gold. And there was one source of light in that sanctuary, and it was a menorah. How many of you have ever seen a menorah? Give me an idea of about how big the menorahs you've seen are. They're about this big. So have you seen a menorah like a Jewish, like a Hanukkah menorah? Okay. So it's a seven-armed lampstand. As the picture comes around, you'll be able to see it. But it's a seven-armed lampstand. It's called a lampstand because the arms of the lampstand were flat like this, and they put little lamps on the arms, like a genie lamp, a teapot, a little bit like a teapot or a genie lamp. And in the lamps there was oil.

0:19:19.3 Sonja: The priest, part of the priest's job was to keep the lamps full of oil. And there were seven arms on this lampstand. Sometimes it's translated candelabra or candlestick. Not good, because the lamps had oil in them. Because oil is a powerful symbol in the scriptures for the Holy Spirit. All right? So it's a lampstand, but it's not the itty bitty ones that you might have ever seen before, a menorah. It was the size of a grown man, huge. And why that's interesting is because it was beaten from one piece of gold. One piece. I wanna know how they got that piece of gold out of Egypt big enough to beat into a lampstand with seven arms. And it was the most beautifully decorated element in the whole worship facility. It was decorated with almond, flowers and leaves, which was symbolic of the priesthood. There was a story in the Exodus where the people rose up against the priesthood under Aaron.

0:20:22.4 Sonja: And they said, "Hey, we're all priests. It's the lay priesthood, we don't need an institutional priesthood." But that was God's idea. The institutional priesthood alongside the lay priesthood was God's idea. Now, the institutional priesthood made the sacrifices on behalf of the whole people. But the lay people have their own sacrifices, their sufferings, all the stuff that they give to God themselves, but they don't do a sacrifice in the liturgy on behalf of the whole people. It's the same as now. So there was a dispute and God said, "All right, we'll settle that. There's 12 tribes have all of the leaders of the 12 tribes bring their staff, their tribal staff into the Holy of Holies, and I will show you whom I've chosen to be the high priest." And Aaron's rod is the one that budded. It was just a stick, like a staff, a walking stick.

0:21:11.9 Sonja: Each of the tribal leaders took their walking sticks and put them in the Holy of Holies and Aaron's budded with both leaves and flowers and ripe almonds. It was a dead stick one day, and the next day it was living with fruit. Now, I'll come back to that idea. But the lampstand was decorated with these almonds. The root of the word almond means to watch. So the lampstand then, which is the only light source in the Tabernacle, the light comes through the priesthood. The light of the word of God. It was the priests, particularly in Sirach, chapter 45, we get this beautiful picture of the Old Testament priesthood under Aaron. And part of their job was to impart the word of God to the people and interpret it and explain it. So it was the priest's job to be the light to the people.

0:22:06.4 Sonja: That lampstand in the tabernacle, you can see then why Jesus would say on the feast of tabernacles, when they lit the enormous lampstand in the temple in his day and time, which was the permanent tabernacle, the lampstand on the feast of tabernacles, Jesus said, "I am the light of the world." And if you'll notice in the Book of Revelation in chapter 2, when John sees the interior of this heavenly tabernacle or the heavenly temple, he sees Jesus standing in the midst of

seven golden lampstands. The light of the world in the midst of his priesthood, which is symbolic there by the number 7 of the whole of church history. So we can be confident that even if we're under crappy priests, Jesus is in the center. Jesus has got it. He's not surprised. He's not shocked. He's in the center of his priesthood. So the Old Testament lampstand then was a foreshadowing of our priesthood, but particularly our magisterium.

0:23:17.0 Sonja: The next thing you encounter on the interior, if you're coming in from the East, because the tabernacle faced east, the lampstand would be on the left, and on the right was this table. I meant to say... I did say, the lampstand is made out of gold. The table of bread is also made out of gold. Everything on the inside of this tabernacle, the sanctuary, is made from gold, whereas in the outside it was bronze.

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[music]

0:25:26.1 Sonja: Right? A symbol of judgment. On the inside, it's gold, symbolic of divinity. This table of bread... If you're following, we're headed through, let's see, we've done the lampstand, we're gonna skip the priesthood and then we're gonna head toward the table of presence bread. So the table of presence bread had 12 loaves on it and it would have been like your Lebanese flatbread. So not like a bagel, but more like the flatbread. But 12 of them, one for every tribe. And on this table, in my scriptures as a Baptist, it was translated the table of showbread, which is a terrible translation, showbread? Because it means the bread of the presence, not the presence that we as Catholics enjoy truly, the body, blood, soul and divinity of God, rather, this bread was in the presence of God in the Tabernacle. And God was present to it because it was in the Tabernacle, but it wasn't the body, blood, soul and divinity yet, but it was presence bread.

0:26:33.1 Sonja: And in fact, the actual Hebrew means bread of the face, bread of the face of God, the presence bread. So clearly that's a foreshadowing of our Eucharist, right? And what's interesting about that Eucharist is that the priests, they were the ones who consumed that bread of the presence each week, and it was the people who kept the bread replenished. So every week the priests would eat the bread and then the people would send 12 more loaves. And so it was just the priests that ate the bread, but now it's inverted. The people eat the bread. So the lampstand, the table of presence

bread and immediately into the front here, this is actually a perfect rendition, right before this part, which would be the veil, the veil that separated the interior of the sanctuary from the outer part of the sanctuary. So imagine that there's something behind, this right here. This is the veil and there's something behind this.

0:27:38.7 Sonja: And right in front of it was a smaller version of the bronze laver outside in the courtyard. So just like this, it was shaped the same, only it was made out of gold rather than bronze and it was a much smaller version. This was the incense altar. And the incense, God commanded that the incense be a particular recipe with particular ingredients, which if you read this, it is going to blow your mind what each of those ingredients stand for and how they foreshadow other things. Everything in the tabernacle did. Everything. This is one of my favorite things about God. So I'm super analytical and I like to pick everything down to its smallest part. I wanna know what everything means. And what I've discovered is in God, everything means something. So you can just dig until your heart's content 'cause there's always something else to be found.

0:28:33.4 Sonja: So even the recipe of the incense on the altar and the anointing oil, the recipe for that, all of the ingredients, mint stuff, blow your mind stuff. But the incense was to burn continually in front of the veil. And we learn in the New Testament, well, actually in the Psalms, too, but in the New Testament particularly, and in the Book of Revelation specifically, it says that the incense is the prayers of the saints. So the incense in the Old Testament tabernacle foreshadowed the prayers of God's people, which are supposed to rise up before the veil of the tabernacle and over it. That veil only went about three quarters of the way up. It was like a shower curtain where there's a space between the roof and the top of the curtain. And the reason for that was so that the incense would come up off the altar of incense and over the veil into what was behind it. But it was to burn perpetually.

0:29:39.6 Sonja: In fact, everything in the tabernacle was to remain perpetual. So the incense then was to burn perpetually. It had a particular recipe, and it was commanded that the people not use that recipe for incense for any other use upon pain of death. So we get this idea. Well, first of all, it's very punitive. It sounds a little bit scary. "Holy cow, we're going to die? We get stoned?" But here's why. Remember that these are polytheistic people and they're learning how to worship properly. That's the first thing. But secondly, everything in that tabernacle was strange. Our worship is supposed to be different. This was a huge piece that was missing in our non-Catholic worship, which was basically a bunch of concert music and then 45 minutes of preaching. It was just like a concert out at a concert hall. It was an entertainment. And you get a praise band and they're all singing and it's all entertainment.

0:30:38.8 Sonja: And I'm not picking, I'm really not. I'm just saying there's nothing, there's no Holy Other about that. It's not reverent. It's not different. The music should be different. The smell should be different, it should look different. The stuff we do should be different. It should be different because God is unlike anything you will ever encounter on Earth. It's supposed to be weird. So when your kids say, "I don't get it. I don't..." It's supposed to be strange because God is the Holy Other, nothing like Him. That incense should bring back the sense of worship of your mass, the prayers that ascend perpetually in God's presence. So the incense, it wafts up and over this veil, this veil, the veil of the tabernacle. First of all, it talks about it as a curtain. And so we get the sort of idea of our curtains on our windows, which are usually pretty thin.

0:31:39.9 Sonja: But this curtain was like a foot thick, woven by the women and embroidered with

three very important colors with lots of symbolism, just with that embroidered with cherubim. So there are cherubim on this veil, which leads to the interior of the Holy of Holies. The priest was not allowed to go into that Holy of Holies ever, except on one day of the year, on the Day of Atonement, he could go behind the veil, but he had to take an atoning sacrifice of blood. So only one day of the year, on the Day of Atonement, which was the day of atonement for the whole people, the priest made atonement for the whole people with a specific kind of sacrifice, he carried the blood behind the curtain and he sprinkled it on the Ark of the Covenant, which I'm getting to. The Ark of the Covenant is what's behind that veil. But the veil was covered in cherubim in particular colors.

0:32:44.7 Sonja: So you can see the idea of worship and reverence and Holy Other and quiet, incense, a little bit of strangeness, worship. So you start from the outside with the atoning sacrifice. Then there must be a cleansing, then there must be a light. We need light through the teaching of God's word. We need nourishment through the bread of that presence. We need prayer that ascends 24/7, and only in the Catholic Church is that the case. The daily office and the mass. There's a mass... I read recently that there is an elevation of the Eucharist every four seconds. Somewhere in the world, every four seconds there's a Eucharist elevated. That is amazing. That is a constant, constant prayer of God's people that covers the earth. And I am convinced that that is why the earth does not fly off its axis with how evil our days and times have become.

0:33:47.0 Sonja: Because our priests are keeping the charge and the rituals and the liturgy of the church and our nuns and our deacons and our religious are keeping the charge of the daily office. They're bathing the earth in the prayers of God. Then we're invited, once all of those conditions are met, we're invited into the interior, the Holy of Holies. In the Hebrew scriptures, they did not have superlative words the way we do. We say good, better, best. They didn't have that kind of language. Instead they said something 3 times, holy, holy, holy, Lord, God of hosts. Or they said X of X, King of Kings, Lord of Lords, Song of Songs, Holy of Holies. That Holy of Holies was the most holy place on earth behind that curtain. And nobody could go back there because it was that holy except for the priest on the Day of Atonement, and only when he carried in the blood.

0:34:53.4 Sonja: It was so holy and so terrifying that on the hem of his robes, his vestments were woven in little pomegranates and little bells, and they would tie a rope to the high priest's ankle so that when he went in behind this curtain on the day of atonement, they could hear that he was moving. Because if he stopped moving, he might have died and if he died, they could pull him out with the rope. Solemn, solemn worship. Very serious on behalf of the whole people. So the Holy of Holies then was screened by this veil, covered in cherubim. This is the forerunner, the foreshadowing of Jesus's flesh, his body that veils the holy of Holies, of his soul.

[music]

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[music]

0:36:24.4 Sonja: Surrounded by cherubim, surrounded with worship and the protection of angels,

his flesh. This is why when he was crucified, the veil in the temple was rent in two, 'cause his flesh was torn open and his blood was poured out. The veil in the tabernacle foreshadows Jesus' flesh. Then we enter the Holy of Holies, where the Ark of the Covenant is. The word ark means coffin. Isn't that weird? A little box. It was not very big, but it too was covered in cherubim. Let's say this is the... This is supposed to be the incense altar, but let's pretend for a minute that it's the ark. So the cherubim, their wings, covered the seat or the base or the top of the ark, the top of the box, like this. And the top of the box was called the mercy seat or the propitiation, which means atonement, a reconciliation sacrifice. So the priest took the blood of the atoning sacrifice and sprinkled it on the top of the ark, the propitiation, the mercy seat.

0:37:34.8 Sonja: Because the judgment would fall on the mercy seat and not on the people. Remember that there's incense flowing over the veil. So the Ark of the Covenant, first of all, is Christ himself. But more than that, it foreshadows Our Lady, because inside the box of the Ark of the Covenant... Do y'all remember the movie Raiders of the Lost Ark? Remember they couldn't find it because it disappeared in the Old Testament. Jeremiah hid it in a cave because the temple was being ransacked. So he hid it in a cave and he covered it up with branches and it was lost. And we don't see it again until the New Testament in the Book of Revelation, in the end of chapter 11 and the beginning of chapter 12, that's where we see it. And I'll come back to that in a moment. But inside that box was a pot of manna, the rod of Aaron that budded with the almonds. Remember me telling you about that? And a copy of the Ten Commandments.

0:38:34.3 Sonja: So the pot of manna, Jesus said, "I am the bread of life." Jesus is our high priest symbolized in that rod of Aaron. And Jesus is the word of God, symbolized in those Ten Commandments, the word of God. So in one sense, the Ark of the Covenant is symbolic of Christ, but because Mary carried Jesus in her womb, who is the fulfillment and embodiment of those three things, the church fathers call her the Ark of the New Covenant. And in the Book of Revelation at the end of chapter 11 and the beginning of chapter 12, it says that St. John, when the heavens were opened, he saw the Ark of the Covenant in heaven and it was a woman. And on her head is a crown of 12 stars and at her feet is the moon, the Queen of Heaven. She is the Ark of the New Covenant. She carried the bread of life, the word of God, and our high priest in her womb. And so the church fathers understand her to be the Ark of the New Covenant.

0:39:39.5 Sonja: Now, what's the point of all that stuff? Remember that this is the prototype, the template, and in fact the Bible actually says that the Old Testament tabernacle is a template or a prototype of the one in heaven. So we've got the Old Testament tabernacle, we've got the New Testament heavenly temple with all of the same elements. So God is prescribing what is required for proper worship. And it's not about the rules, it's about the closest possible relationship with God. He doesn't want us on the outside in the courtyard, or even on the inside. He wants us back here. You see my feet? He wants us in the Holy of Holies with Him. Because on the ark of that Covenant, the presence of God rested visibly. The people could see Him in a pillar of cloud by day and fire at night. If you're in your Bible, turn to Exodus chapter 40.

0:40:45.7 Sonja: Imagine if you will, or visualize if you will, the light from a lighthouse or from an airport. You know how those lights, they go like forever? They're really, really powerful. Or perhaps, this is one of the examples I use in America, have you ever seen the 9/11 memorial with the lights, the two pillars of light that went straight up in the air? That's sort of what this would have been like. If this is the Ark of the Covenant, God's presence rested in a pillar of cloud and fire that shot through the roof of the tabernacle and the people could see it no matter where they were. Pillar

of fire at night and cloud by day. And here's what the Bible says about that, verse 34, Exodus 40, "Then the cloud covered the tabernacle of meeting and the glory of the Lord filled the tabernacle and Moses was not able to enter the tabernacle of meeting because the cloud rested above it, and the glory of the Lord filled the tabernacle."

0:41:42.6 Sonja: "Whenever the cloud was taken up from above the tabernacle, the children of Israel would go onward in all their journeys. But if the cloud was not taken up, then they did not journey until that day that it was taken up. For the cloud of the Lord was above the tabernacle by day, and fire was over it by night in the sight of all the house of Israel throughout all their journeys." God desired that he live with His people, and in that Tabernacle He did. And what we see from the skeleton of this Old Testament tabernacle, it is the basis, the skeleton, the template of our worship now. And here's how, and I've already covered part of it, but I'm gonna review it. There has to be an atoning sacrifice. Jesus is the Lamb of God who takes away the sins of the world. There has to be a cleansing. We have the sacrament of baptism. There has to be a light source and there is through the priesthood and the magisterium.

0:42:47.5 Sonja: Remember me telling you that the root of the word almond means to watch? St. Paul commands that we obey our leaders, our church leaders, because they watch over our souls. The almonds. There must be a nourishing bread. We have that Eucharist. There must be perpetual prayer, we have that in the church. There must be a veil, you have a physical body. There must be an ark, we have Mary and we have the presence of God in the Holy of Holies, of our souls. I'm getting a little ping from the Holy Spirit here. Remember me telling you that the presence of God rested on the top of the tabernacle? That's exactly the same word that's used in the Book of Luke where... Or actually two places in the Septuagint. In the Old Testament where the Spirit of God hovered over the face of the earth, the chaos before creation. It's that word, the same word is where it rested.

0:43:49.4 Sonja: The Spirit of God rested on the Tabernacle in the Old Testament. And then we have the same word used of Mary. The Holy Spirit will overshadow you, but even more beautiful, your soul is the Holy of Holies, where the presence of God rests. If you have your Bible, turn to Psalm 139, which is probably very familiar to you. This is spectacular. Hold your finger at Exodus 40, because it says there that Moses hung the screen, the tabernacle screen, the veil. Hold on, I'm gonna turn back to it. Chapter 40, verse 21, "He brought the ark into the tabernacle, hung up the veil of the covering and partitioned off the ark of the testimony, as the Lord had commanded Moses." That word, partitioned, can also be translated, screened. It's used in the Old Testament exclusively in two ways. Always in the context of the tabernacle, but in the vestments of the priests and in the veil.

0:44:49.7 Sonja: The screening of the Holy of Holies, the presence of God behind this screen, this veil, except in one place, and it's in Psalm 139, verse 13, "You formed my inward parts. You covered me in my mother's womb." That word, covered, is the same word for that veil, the screen, that veil is your body. And the Holy of Holies where God lives is your soul. Your body screens the presence of God in the tabernacle of your body, which Paul said, "Do you not know that you are a living tabernacle of God? Your soul is the Holy of Holies, where God's Spirit rests. By virtue of your baptism and your confirmation, He lives in you." And every one of these elements of the Old Testament tabernacle that God commanded remain perpetual, remain perpetual in the Catholic Church. And it's the only church on the face of the earth that retains every single one.

0:45:56.2 Sonja: We have an altar, both the cross, but also an actual altar, where in Ezekiel chapter 45, we see that in the messianic temple that the priesthood is going to keep the charge, which means the rites and the ceremonies. It's a table and an actual sacrificial altar. We have that burnt offering. We have that Lamb of God who takes away the sin of the world. We have the baptism, the laver, the cleansing. We have the magisterium, the priesthood, the institutional priesthood that watches over us and gives us the word of God. We have the table of presence bread that feeds us and nourishes us. We have daily, constant, perpetual prayer in the church. We have physical bodies that veil the presence of God in the Holy of Holies of our souls. And we have that relationship with Mary, the New Ark of the New Covenant. Only in the Catholic Church is every one of these elements preserved perpetually, perpetually like they were commanded. And here's what I want you to take away.

0:47:00.4 Sonja: Not only is this a perfect way to evangelize your non-Catholic brothers and sisters, or even those who are Catholic who don't understand their own faith, but even more than that, you do not need to feel ashamed of any part of Catholic worship because it was invented by God. And that Old Testament Tabernacle is the proof that what we do remains perpetual at his command. Your faith and practice was God's idea, not the Catholic Church's. So you do not need to be ashamed at all of anything that we have any of our faith in practice. Amen. In the name of the Father and the Son and the Holy Spirit.

[music]

0:47:50.4 Speaker 3: Thank you for listening to the Sacred Healing 12:30 podcast. Find out more at biblestudyevangelista.com. Because love heals.