

Living in the Kingdom

Lesson 12: In His Presence

God meets his people in the Tabernacle of Israel
and in the Liturgy of the Church



CCC 1075

1. Yeshua the Messiah has redeemed us from sin and made it possible for us to attain heaven. But how shall we get there? The story of Israel helps us to understand the story of man. Understanding Israel's journey from Egypt to the Promised Land shows us how we are to reach heaven.
2. *We can understand the mystery of Christ by proceeding from the visible to the invisible, from the sign to the thing signified, from the "sacraments" to the "mysteries."* There are four "steps" from Old Testament type to heavenly reality:
 - a. *The Exodus and the Tabernacle worship;*
 - b. *Fulfillment in the Messiah;*
 - c. *Continued fulfillment in the life of the Church;*
 - d. *Ultimate fulfillment in heaven.*

A. The Exodus and the Tabernacle worship;

1. The children of Israel are **enslaved** in Egypt for 400 years. God sends **Moses** to deliver them. Their deliverance begins with the **Passover**, where they are protected from death by the **blood** of the lamb. God leads them out of Egypt by a **pillar of fire / cloud**. They pass **through the waters** of the Red Sea, and God gives them the **Torah** on Mt. Sinai. God meets his people in the **Tabernacle**, where they offer sacrifices through the mediation of priests. Because of their unbelief, they must wander in the desert for **40 years**. God provides for them with bread from heaven, the **manna**, and finally brings them to destination, to the **promised land** of Canaan.

B. Jesus Fulfills the Story of the Exodus

1. Jesus is a prophet and a **New Moses** who comes **out of Egypt** in his infancy, passes **through the waters** of the Jordan at baptism. He is tempted for **40 days** in the desert and gives a **new Torah** to Israel. He feeds his people with **miraculous bread**, and through his Paschal Mystery he is the **Lamb of God** who takes away the sins of the world. By his resurrection he wins the victory over sin and death and opens the way to heaven, the new "**Promised Land**" of humanity. After his resurrection he forms a New People, the Church.

C. The Exodus and the Life of Christ are fulfilled in the Church

1. The Christians life is a **New Exodus** where Jesus leads us from the slavery of sin to our heavenly Promised Land. But how shall we get to heaven?
2. A personal relationship with God is essential but not enough: We must be made fit for life in heaven by becoming holy. A real transformation is needed, not just faith. We are called to share in God's life: We must be reborn into supernatural life, and allow that life to grow in us.
3. How do we receive supernatural life? God the Father makes the plan for us to participate in His Trinitarian life. Through His Paschal Mystery,

Ex 1:13,
Ex 3:4-10
Ex 12
Ex 13:21
Ex 14:29-30,
Ex 19:5-6

Ex 29:43

Deut 8:2-3

Deut 32:49

Jn 6:14
Mt 2:14-15,
Mk 1:9, 12-13
Mt 5-7
Mt 14:14-21
1 Cor 5:7

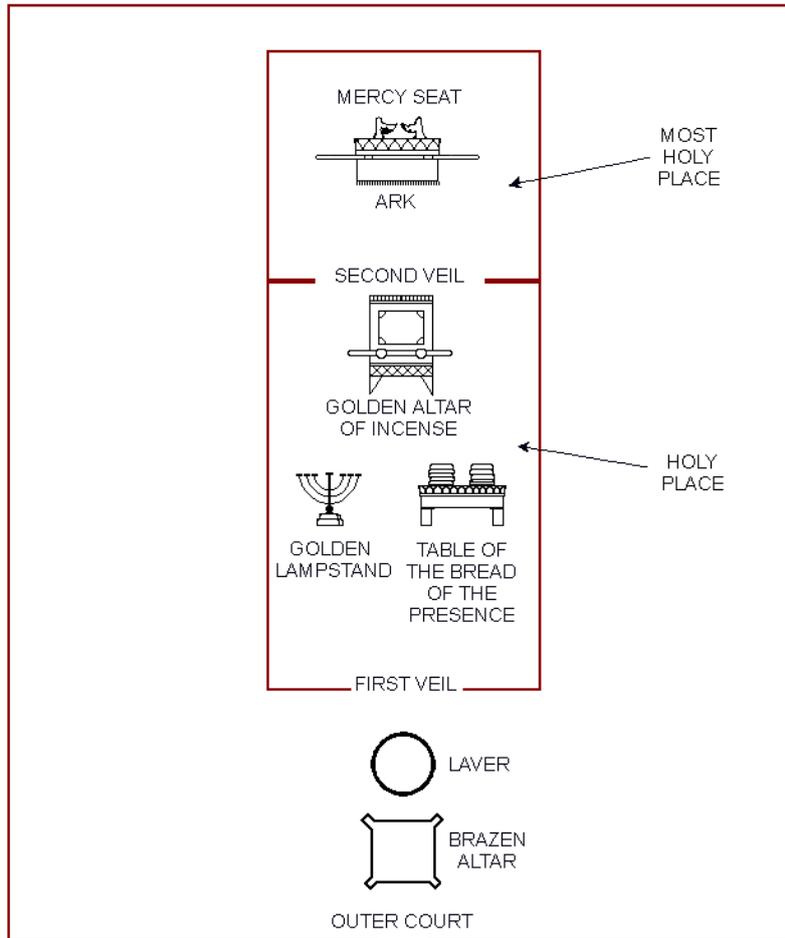
Acts 2:3-4

Ps 23, Jn 10:11

Rev 21:27
2 Pet 1:4

<p><i>Jn 3:5, Tit 3:5 Rom 6:3-4 CCC 1213</i></p> <p><i>CCC 1303, 1316</i></p> <p><i>CCC 1601, 1604 CCC 1655-56 CCC 1664</i></p> <p><i>Jn 4:21, 23</i></p> <p><i>CCC 1539 Ex 40:13-15</i></p> <p><i>CCC 1548 CCC 1591, 93</i></p> <p><i>Ex 15:26 Num 21:4-9 Mt 9:35 Js 5:14 CCC 1499</i></p> <p><i>Lev 4:13-20 Mk 2:5 Heb 9:12-14 Jn 20:22-23 CCC 1441-42</i></p>	<p>Yeshua makes this plan effective. The Holy Spirit effects the plan, and the Church applies it to our lives through the liturgy and sacraments. The liturgical life of the Church is the New Exodus.</p> <ol style="list-style-type: none"> 4. The New Exodus begins with the sacrificial death of the Passover Lamb, Yeshua the Messiah. We must cross the Red Sea and "leave Egypt" – the slavery of sin – behind us. Jesus leads us towards our heavenly Promised Land by the "pillar of fire" of the Holy Spirit dwelling within us and guiding us. 5. On the New Exodus, we must be formed as a people, united by a common rule for living, as Israel was at Sinai. We need a new "Tabernacle" where we can offer sacrifices, receive forgiveness for our sins, meet with God, and worship Him. We need to be fed with supernatural food that will sustain us on our journey to heaven. 6. When we leave the slavery of sin, we go through the waters of baptism and are reborn of water and the Spirit. In Baptism the Christian dies to sin and rises with Christ to new life. Baptism imparts sanctifying grace – God's life – to the Christian, and seals him with an indelible mark. There is no turning back: we must continue on the journey to salvation or die in the wilderness. 7. Israel received the Law at Sinai, and Jesus received the Holy Spirit after his Baptism. Confirmation perfects our baptismal grace and gives us the Holy Spirit to incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us to be true and bold witnesses to our faith in words and deeds. 8. God's covenant with Israel was seen as an exclusive and faithful married love. Christian matrimony is a sign of the union between Christ and the Church, where a man and a woman establish between themselves a life-long partnership for their good and for the procreation and education of offspring. As with the perfect love of God, unity, indissolubility, faithfulness, and openness to fertility are essential to marriage. The Church is the family of God and the family is the "Domestic Church." 9. Israel worshiped in the tabernacle. Jesus announced the coming of a "new Tabernacle" where God's people will worship Him everywhere "in spirit and in truth." 10. God made Israel a kingdom of priests and a holy nation. But He also set apart the tribe of Levi and the Aaronic priests for liturgical service. At the Last Supper, Jesus made his apostles priests of the New Covenant. Their successors, the bishops, perpetuate this new priesthood in the sacrament of Holy Orders. 11. Priests of the New Covenant serve in the name and in the person of Christ the Head in the midst of the community – the New Tabernacle. Christ is the source of all priesthood: the priest of the old law was a figure of Christ, and the priest of the new law acts in the person of Christ. There are three degrees of Holy Orders: bishops, priests and deacons. 12. "I am the Lord who heals you." The dying Israelites in the desert, bitten by snakes, were healed when they looked at the bronze serpent. Jesus went about all the cities and villages healing every sickness and every disease. Today, by the anointing of the sick the Church commends those who are ill to the Lord, that he may raise them up and save them. 13. The first thing visible in the court of the Tabernacle was the large brazen altar where the animal sacrifices were offered in atonement for the sins of Israel. Jesus forgave sins, and then entered the eternal Holy of Holies with his own blood to obtain eternal redemption for mankind. Christ has
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<p>CCC 1486</p> <p>Heb 4:16</p> <p>Ex 30:17-21</p> <p>Heb 9:3-5 Rev 11:19-12:2</p> <p>CCC 1382 Jn 6:51, Lk 22:19</p> <p>CCC 1104, 1364 CCC 1367 CCC 1090</p> <p>CCC = Catechism of the Catholic Church</p>	<p>entrusted the power of absolution to the apostles and their successors, and today the forgiveness of sins committed after Baptism is received through them in the sacrament of penance or reconciliation.</p> <p>14. When Jesus died, the veil of the temple was torn and the Holy of Holies became open to all. Now, at Mass, or through the Eucharist, we relive the experience of the Israelites in the Tabernacle and can “enter the sanctuary” even to the Holy of Holies.</p> <p>15. The Mass is a true atoning sacrifice. The High Priest is Jesus, represented by the priest, and the sacrifice is Jesus in union with us. We begin at the <i>altar</i>, seeking forgiveness for our sins. In the penitential rite, we purify our hearts before coming into God’s presence; the priest washes his hands before the Eucharistic prayer (<i>laver</i> in the tabernacle.).</p> <p>16. In the sanctuary, the Holy Place contained the golden candlestick, the golden altar of incense, and the table of shewbread. At Mass, the candles represent Jesus, the light of the world. The incense is a sign of the prayers of the faithful. The bread is Jesus Himself, the Bread of Life.</p> <p>17. In the Holy of Holies was the Ark of the Covenant containing the tablets of the covenant, the manna, and Aaron’s rod, symbolizing the priesthood. The Ark of the New Covenant, the Blessed Virgin Mary, carried in her womb Jesus, the eternal Word of God, the Bread of Life, and the great High Priest.</p> <p>18. The Eucharist is spiritual food that nourishes us on our journey towards heaven. When we receive communion we receive Christ himself.</p> <p>D. Ultimate Fulfillment in Heaven</p> <ol style="list-style-type: none"> 1. The Tabernacle served as a memorial of the events of Sinai. It “actualized” Sinai for the next generations of Israelites. Yet it was also a sign and anticipation of the Temple that would be built later in Jerusalem. 2. The Mass is a memorial of the Paschal Mystery and a participation in it, where Christ’s sacrifice becomes present. Yet the Mass is also a participation in the eternal worship of the heavenly Jerusalem. In the earthly liturgy we share in a foretaste of the heavenly liturgy, united with all the angels and saints. 3. The book of Revelation describes the heavenly liturgy using many elements from the Tabernacle, also present at Mass: <ol style="list-style-type: none"> a. Sunday (Sabbath) worship (1:10); High Priest (1:13), priests (4:4); Consecrated celibacy (14:4); Altar (8:3-4), lampstands (1:12); Penitence (ch.2-3); Incense (5:8), sacred book (5:1); Manna (2:17), chalices (ch. 16); Sign of the cross (7:3); Gloria & hymns of praise (15:3-4); Alleluia (19:1), Holy, Holy, Holy (4:8); Lamb of God (5:6); Virgin Mary (12:1-6); Intercession of angels and saints (5:8, 6:9); Marriage supper of the Lamb (19:9) . 4. The eternal sacrifice: the Passover Lamb was commemorated each year at the Jewish Passover, which was fulfilled by Jesus’ Paschal Mystery, recalled and made present at each celebration of the Eucharist, which is itself a foretaste of the eternal worship in heaven.
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The Tabernacle and Its Furniture