

Handout Exodus Lesson 18 (Please read Hebrews 9:6-12)

Christ and the Church Prefigured in the Tabernacle

The Tabernacle was divided into 2 parts, yet it was a unified whole as the entire Sanctuary was in 3 parts but was a unified whole (Ex 26:11; 36:18).	Jesus is fully man and fully God but He is One with the Trinity and He is One with His Church (Jn 17:21-23).
The symbol of “oneness” is stamped on the Tabernacle: there was only ever one Tabernacle, one Temple in Jerusalem, and one high priest who served as God’s representative to the people and the people’s representative to God (Dt 12:11-12).	There is only one Church—the Body of Christ, there is only one mediator between God and man, Jesus Christ the High Priest of the eternal Sanctuary, and He has only one vicar, the Pope of the Roman Catholic Church who acts as His representative to the people of God.
The Tabernacle and the entire Sanctuary of the Old Covenant Church was physically built by the contributions of the descendants of the 12 sons of Israel.	The New Covenant Church was spiritually built by the descendants of the sons of Israel, the 12 Apostles, who are the spiritual fathers of the children of the New Covenant.
The Tabernacle was the center of worship for the Israelites who were liberated from slavery to be a liturgical people.	The Church of Jesus Christ is the one center of worship for the re-born New Covenant children of God who have been liberated from sin to be a liturgical people and destined to worship in the heavenly Sanctuary.*
It was the meeting place between heavenly and earthly liturgy.	The Mass, the center of worship for the New Covenant people of God, is the meeting place between heavenly and earthly liturgy.
The glory of God was hidden behind the curtain that covered the entrance to the Tabernacle’s Holy of Holies (Ex 25:22; 40:34-35).	In the Incarnation the glory of God was veiled by Jesus’ human nature (Phil 2:5-8; CCC 161-64).

*providing they remain faithful to fulfill that destiny (2 Pet 3:9-10).

Christ Prefigured in the Mercy-seat of the Ark of the Covenant

The Mercy-seat was made according to the heavenly pattern by the wisdom and Spirit of God (Ex 35:31; 37:1).	Jesus, the only begotten Son of God, was filled with the wisdom and Spirit of God (Lk 1:35).
The Ark of the Testimony (which held the words of God in the 10 Commandments Covenant) and the Mercy-seat that covered the Ark was anointed (Ex 30:26).	Jesus was anointed to be God’s testimony and He is the Living Word and mediator of the New Covenant (Lk 4:18; Acts 10:38; Heb 8:6-13).
The Ark and its Mercy-seat was always hidden under a veil when exposed to the people’s view (Num 4:44-45).	Jesus’ divinity was hidden from view (veiled) from the people by His human form (Jn 1:10; Col 2:9).
The Ark and its Mercy-Seat crossed the Jordan River from east to west when it led the children of Israel into the Promised Land (Josh 3:3-15).	After Jesus’ baptism on the east side of the Jordan River, He crossed westward into the Holy Land, beginning a journey that would lead His people into the Promised Land of Heaven (Jn 1:26-28; Lk 23:42-43).
The Ark and its Mercy-seat was always	Jesus is always in the midst of His New

positioned in the midst of the Old Covenant Church, when they camped and when they marched (Num 2:17; 10:14-18).	Covenant Church (Mt 18:20; Jn 19:18; Rev 1:13).
The Mercy-seat upon which the Presence of God rested was where the covenant mediator/high priest went to determine the will of God (Josh 28:18-28).	Jesus Christ is our New Covenant mediator and High Priest (1 Tim 2:5; Heb 7:26-26).
The Mercy-seat was the place where atonement was made for the sins of the covenant people (Ex 30:10; Lev 16:11-22).	Jesus is the Lamb of God whose perfect sacrifice atoned for the sins of mankind (Jn 1:29).
God took possession of the Ark and its Mercy-seat by overshadowing it in the Tabernacle (Ex 40:34-38).	The Virgin Mary, the Ark of the New Covenant, was overshadowed by the Spirit of God (Lk 1:35); Jesus was overshadowed by the Glory Cloud in the Transfiguration (Mt 17:5; Mk 9:2-8; Lk 9:34).

Christ Prefigured in the Table of the Bread of the Presence

The unleavened bread, representing the twelve tribes, was placed on the Table of the Bread of the Presence in the Holy Place, the sacred space in front of the Holy of Holies where God's presence was upon the Mercy-seat of the Ark (Ex 25:23, 30; 40:22-23).	The people's gift of bread becomes, in the sacrifice of the Mass, the Body of Christ—God is present on our altar which becomes the Table of the Bread of the Presence of God.
David and his men ate the Bread of the Presence that they might live (1 Sam 21:1-7).	We must eat the Living Bread of the Presence that we might have eternal life (Jn 6:51).
The golden Table of the Bread of the Presence was illuminated by the golden lamp-stand, positioned across from it (Ex 40:24).	God the Holy Spirit "illuminates" our offering of bread, and by the miracle of transubstantiation He transforms ordinary bread into the extraordinary, "super-substantial,"* Bread—the Body of Christ, the Bread of eternal life (Jn 6:35, 53-58; Mt 6:11)

* St. Jerome rendered the very obscure Greek word in Mt 6:11 of the Lord's Prayer as "super-substantial" (usually translated as "daily" bread).

Christ and the Church Prefigured in the Golden Lamp-stand (Menorah)

The lamp-stand had 7 branches and 7 burning lamps yet it was one light. It signified the Spirit of God present in the Tabernacle (Ex 25:31-40).	7 is the number of fullness and perfection. In the Book of Revelation the 7 burning lamps signify the 7 spirits upon Christ in the heavenly Sanctuary—there are 7 spirits but one Holy Spirit, one God the Son and one God the Father who are One (Rev 1:4; 3:1; 4:5; 5:6).
Although made of many parts it was one piece of solid gold (Ex 25:36).	The Church is made of many members who are all one with Christ (Heb 2:11-13; Jn 17).
The 3 cups/knobs upheld all 7 branches, being the foundation of the 7 branches (Ex 37:19).	The number three is symbolic of the Godhead—Father, Son, and Holy Spirit. The Godhead is the foundation of the Church (Mt 28:19-20); in Revelation Jesus commands St. John to write letters to 7 churches that are

	members of the whole Church (Rev chap. 2-3).
In the central shaft of the lamp-stand there were 4 groups of cups, calyxes and almond-shaped buds/blossoms making a total of 12 (Ex 37:20-21).	In Scripture 12 is the number of perfection in government. It is a number that represents the 12 tribes and the 12 Apostles. It is a number that represents the Apostolic fullness of the New Covenant Church of Jesus Christ.
There are 3 cups, 3 calyxes and 3 buds on each of the branches—each branch therefore had 9 ornaments (Ex 37:19-20).	Nine is the number of judgment; it is also the number of God the Holy Spirit who judges the Church as He judged Creation. St. Paul lists 9 fruits of the Holy Spirit (Gal 5:22-24) and 9 gifts (1 Cor 12:1, 8-11).*
The lamp-stand was intended to light the entire Holy Place of the Tabernacle.	Jesus is the light of the world (Jn 1:9; 8:12; Is 60:1-6; 1 Jn 1:5-7).

* 7 gifts of the Holy Spirit were prophesized to rest on the Messiah in Isaiah 11:1-2.

Christ and the Prayers of His People Prefigured in the Incense Altar

The burning of the incense began at the incense altar with a man—the priest, burning the incense whose smoke ascended to God	Our prayers begin in our human hearts and ascend to our High Priest in the heavenly Sanctuary, Jesus Christ.
The incense represented intercessory prayers of the faithful (Rev 8:3).	Jesus is our intercessor before the throne of God (Heb 7:25; 9:24).
The golden altar stood outside the curtain that covered the Holy of Holies. The altar and the smoke of its incense was the nearest object to the Ark of the Covenant in the Holy of Holies.	The intercessory prayers of Christ's Church are the nearest offering of the people to the Glory of God in the heavenly Sanctuary (Rev 8:3)

In the Bible incense represents the prayers and intercession of the saints (Ps 141:1-2; Rev 8:2-6). It had the same symbolism in the Tabernacle and Temple liturgies.

The Cross of Jesus Christ Prefigured in the Altar of Burnt Offerings

Expiation for the sins of the people was offered in blood sacrifice on the Altar of Burnt Offerings.	The altar of the Cross was the place where expiation of sins was offered by Jesus for all mankind (Heb 10:5-7).
It was located between the entrance gateway to the Sanctuary and the entrance to the Tabernacle.	The altar of the Cross is the entrance way to eternal life. Jesus' sacrifice opened the gates of heaven that had been closed to man since the fall of Adam (CCC 536, 1026).
The word "altar" has two meanings: it means "lifted up high" or "ascending" (Jn 3:14; 8:28; 12:32-34); it can also mean "place of slaughter."	Jesus was lifted up on the altar of the Cross. The Cross on Golgotha was a "place of slaughter" (Is 53; Acts 8:32). His death, burial, and Resurrection has allowed Him to "ascend" to heaven (Jn 3:14-15; 8:28; 12:32-33).
The horns of the altar could be used as a place of refuge (Ex 21:14).	Jesus' death on the altar of the Cross provided the only eternal refuge for mankind (Heb 6:18).
Any sacrificial offering placed on the altar was to be completely consumed in the fire as an offering for God.	Jesus was completely consumed on the altar of the Cross and His sacrifice was accepted by God.

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The Typology of Christ and the Church Prefigured in the Desert Sanctuary

The Sanctuary was divided into three spaces:

1. The Outer courtyard
2. The Holy Place
3. The Holy of Holies.

The Holy Place and the Holy of Holies were contained within the structure of the Tabernacle, also called the “Tent of Meeting.” Yet the frames and screens that enclosed the three sacred spaces of the Sanctuary made it one unified structure.

The Tabernacle had three functions:

1. It was the visible sign of God’s presence and glory, providing a way for God to dwell in the midst of His people (Ex 25:8; 40:34-35).
2. It provided a means for God to dispense His gift of grace to a repentant people (Lev 16:29-34).
3. It foreshadowed the redemptive work of Jesus Christ (Heb 9).

Christ and the Church Prefigured in the Sanctuary and its Tabernacle

The Tabernacle was divided into 2 parts, yet it was a unified whole as the entire Sanctuary was in 3 parts but was a unified whole (Ex 26:11; 36:18).	In His 2 natures Jesus is fully man and fully God, but He is One with the Triune God and He is One with His Church (Jn 17:21-23; CCC 464-69; 813-22).
The symbol of “oneness” is stamped on the Tabernacle: there was only ever one Tabernacle, one Temple in Jerusalem, and one high priest who served as God’s representative to the people and the people’s representative to God (Dt 12:11-12).	There is only one Church—the Body of Christ, there is only one mediator between God and man, Jesus Christ the High Priest of the eternal Sanctuary, and He has only one vicar, the Pope of the Roman Catholic Church who acts as His representative to the people of God.
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40:34-35).	
The arrangement of the furniture in the Tabernacle and the basin and altar in the courtyard were prescribed by God to be placed in a cruciform pattern (Ex 40:16-33).	The shape of the cross points the way to man's salvation—Jesus offered Himself up on the altar of the Cross in expiation for the sins of man. From the Cross He delivered man from bondage to sin and restored man to the hope of eternal salvation.

*providing they remain faithful to fulfill that destiny (2 Pet 3:9-10).

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