

LITURGY PODCASTS

EPISODE 5: OT WORSHIP

5	Old Testament Worship	The roots of the worship of the true God. Melchizedek and OT types. Temple worship. The psalms.
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INTRODUCTION

MEDIATOR DEI: « We observe that when God institutes the Old Law, He makes provision besides for sacred rites, and determines in exact detail the rules to be observed by His people in rendering Him the worship He ordains.

- To this end He established various kinds of *sacrifice* and designated the *ceremonies* with which they were to be offered to Him.
- His enactments on all matters relating to the *Ark of the Covenant*, the *Temple* and the *holy days* are minute and clear.
- He established a *sacerdotal tribe* with its high priest, selected and described the *vestments* with which the sacred ministers were to be clothed, and every function in any way pertaining to divine worship.

« Yet this was nothing more than a faint foreshadowing of the worship which the High Priest of the New Testament was to render to the Father in heaven. »

The Lamb Slain from the Beginning of the World

The Apocalypse speaks of « the Lamb which was slain from the beginning of the world: *Agn(us), qui occisus est ab origine mundi.* » (Apoc. 13,8)

The same Lamb is mentioned « standing, as it were slain (*tamquam occisus*): « And I saw: and behold in the midst of the throne and of the four living creatures and in the midst of the ancients, a Lamb standing, as it were slain, having seven horns and seven eyes: which are the seven Spirits of God, sent forth into all the earth. » (Apoc. 5:6).

What is the meaning of this?

- The Lamb is obviously our Lord Jesus Christ, the Lamb of God, who takes away the sin of the world.
- He is slain from the beginning of the world:
 - « To say that the Lamb is slain from the beginning of the world, means that the son of God became, from the very beginning, an advocate before the Father for the fallen human race, and took upon Himself its punishment and debt: wherefore a promise was given to man concerning His efficacy and beneficence; and His merit was applied to all, in such a way that those men (of the Old Testament who believed in the coming Redeemer) were saved by Him just as much as those who believed in Him after His passion. » — *Matthias Flacius Illyricus, Clavis scripturae sacrae, pars prima (1575)*
 - « The lamb, then, was slain from the beginning of the world, because His death was prefigured from the beginning of the human race in the person of the holy Fathers. For, His death was prefigured in the first man, from whose rib, when he had fallen asleep, Eve was formed; likewise in Abel, who was slain by his brother Cain; likewise in Isaac, who was offered to the Lord as a holocaust by his father; likewise in Joseph, sold by his brothers; as well as in the different sacrificial rites. As many times, then, as the death of Christ was prefigured or predicted by the holy Fathers, so many times was the Lamb slain. » — *Auctor incertus, Expositio in Apocalypsin*
 - *Pope Innocent III in his commentary on the Mass:* « The salutary victim is said to be « registered » (*ascripta*) in the sense that It was designated in the figures and writings of the Old Testament: as much in the Paschal lamb, as in the heavenly manna; as much in Isaac on the point of being immolated, as in Abel actually slain. For, as John says, this is the Lamb, that was slain from the beginning of the world. » — *Innocent III, Mysteria evangelicae legis et sacramenti eucharistiae (1216): lib. III, cap. XII.*
- Standing as if slain :
 - « Blessed John, as we have said, saw a Lamb standing as it were slain, because under the appearances of bread and wine the same Lamb, Who was born of the Virgin Mary, who was slain on the Cross and buried and rose again from the dead on the third day and ascended into heaven and sitteth at the right hand of God the Father, that same Lamb is mystically slain each day in the midst of the Church; and He is standing, so that He might the

better help us, taking away the sins of the world, He who does not disdain to visit the sick through the hands of his servants and Himself in person, He who has for his kingdom the heavens and the earth. » — *Alexander Minorita, Expositio in Apocalypsim (1271)*

— St. Thomas :

- According to the first reason (namely, that the image of a thing is called by the name of that thing, and therefore the image of a sacrifice can be called a sacrifice), it is true to say that Christ was sacrificed, even in the figures of the Old Testament: hence it is stated in the Apocalypse (13:8): *Whose names are not written in the Book of Life of the Lamb, which was slain from the beginning of the world.* But according to the second reason (that is, an efficacious application of the fruits of the Redemption), it is proper to this sacrament (the Holy Eucharist) for Christ to be sacrificed in its celebration. (ST III, Q. 81).

In short, we see that in the Old Testament Christ's sacrifice was constantly prefigured, and even that His future merits were applied by anticipation, albeit not with the same efficacy as in the sacraments of the New Law.

PRE-MOSAIC LITURGY

Cain and Abel

4:3 And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord.

4:4 Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings.

4:5 But to Cain and his offerings he had no respect.

Enos

4:26 But to Seth also was born a son, whom he called Enos: this man began to call upon the name of the Lord.

Noe

8:20 And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar.

8:21 And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man... I will no more destroy every living soul as I have done.

8:22 All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.

Abraham

ALTARS:

12:8 And passing on from thence to a mountain, that was on the east side of Bethel, Abram there pitched his tent, having Bethel on the west, and Hai on the east: he built there also an altar to the Lord, and called upon his name.

13:18 So Abram removing his tent, came, and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

MELCHISEDECH:

14:18 But Melchisedech, the king of Salem, bringing forth bread and wine, for he was the priest of the most high God,

14:19 Blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth.

14:20 And blessed be the most high God, by whose protection, the enemies are in thy hands. And he gave him the tithes of all.

COVENANT SACRIFICE — FOR THE LAND:

15:7 And the Lord said to Abram: I am the Lord who brought thee out from Ur of the Chaldees, to give thee this land, and that thou mightest possess it.

15:8 But he said: Lord God, whereby may I know that I shall possess it?

15:9 And the Lord answered, and said: Take me a cow of three years old, and a she goat of three years and a ram of three years, a turtle also, and a pigeon.

15:10 And he took all these, and divided them in the midst, and laid the two pieces of each one against the other: but the birds he divided not.

15:11 And the fowls came down upon the carcasses, and Abram drove them away.

15:12 And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him...

15:17 And when the sun was set, there arose a dark mist, and there appeared a smoking furnace, and a lamp of fire passing between those divisions.

15:18 That day God made a covenant with Abram, saying: To thy seed will I give this land, from the river to Egypt even to the great river Euphrates.

CIRCUMCISION — FOR OFFSPRING:

17:1 And after he began to be ninety and nine years old, the Lord appeared to him: and said unto him: I am the Almighty God: walk before me, and be perfect.

17:2 And I will make my covenant between me and thee: and I will multiply thee exceedingly.

17:3 Abram fell flat on his face.

17:4 And God said to him: I am, and my covenant is with thee, and thou shalt be a father of many nations.

17:5 Neither shall thy name be called any more Abram: but thou shalt be called Abraham: because I have made thee a father of many nations.

17:6 And I will make thee increase exceedingly, and I will make nations of thee, and kings shall come out of thee...

17:10 This is my covenant which you shall observe between me and you, and thy seed after thee: All the male kind of you shall be circumcised.

17:11 And you shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between me and you.

St. Thomas: literal reasons for circumcision:

- The chief literal reason for circumcision was in order that man might profess his belief in one God. And because Abraham was the first to sever himself from the infidels, by going out from his house and kindred, for this reason he was the first to receive circumcision.
- And in order that this declaration, and imitation of Abraham's faith, might be fixed firmly in the hearts of the Jews, they received in their flesh such a sign as they could not forget.
- A second reason may have been the weakening of concupiscence in that member. A third motive may have been to revile the worship of Venus and Priapus, which gave honor to that part of the body.

Figurative reasons:

- The figurative reason for circumcision was that it foreshadowed the removal of corruption, which was to be brought about by Christ, and will be perfectly fulfilled in the eighth age, which is the age of those who rise from the dead.
- And since all corruption of guilt and punishment comes to us through our carnal origin, from the sin of our first parent, therefore circumcision was applied to the generative member.
- (One could say also that it was to remind Abraham that in his seed all the nations of the earth would be blessed)

SACRIFICE OF ISAAC — FOR THE BLESSING:

22:1 After these things, God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am.

22:2 He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee...

22:6 And Abraham took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together,

22:7 Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust?

22:8 And Abraham said: God will provide himself a victim for an holocaust, my son...

22:13 Abraham lifted up his eyes, and saw behind his back a ram, amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son.

Jacob

28:18 And Jacob arising in the morning, took the stone which he had laid under his head, and set it up for a title, pouring oil upon the top of it...

28:20 And he made a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk...

28:22 ...this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

Moses

LET MY PEOPLE GO...SACRIFICE TO ME !

9:1 And the Lord said to Moses: Go in to Pharaoh, and speak to him: Thus saith the Lord God of the Hebrews: Let my people go to sacrifice to me...

9:13 And the Lord said to Moses: Arise in the morning, and stand before Pharaoh, and thou shalt say to him: Thus saith the Lord, the God of the Hebrews: Let my people go to sacrifice to me...

10:3 Therefore Moses and Aaron went in to Pharaoh, and said to him: Thus saith the Lord God of the Hebrews: How long refusest thou to submit to me? let my people go, to sacrifice to me...

10:7 And Pharaoh's servants said to him: How long shall we endure this scandal? Let the men go to sacrifice to the Lord their God. Dost thou not see that Egypt is undone?

10:8 And they called back Moses, and Aaron, to Pharaoh; and he said to them: Go, sacrifice to the Lord your God: who are they that shall go?

10:9 Moses said: We will go with our young and old, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God.

PASCHAL LAMB

12:3 Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses.

12:4 But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb.

12:5 And it shall be a lamb without blemish, a male, of one year; according to which rite also you shall take a kid.

12:6 And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening.

12:7 And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it...

12:11 And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord.

12:12 And I will pass through the land of Egypt that night, and will kill every firstborn in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgments; I am the Lord.

12:13 And the blood shall be unto you for a sign in the houses where you shall be; and I shall see the blood, and shall pass over you; and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.

12:14 And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations, with an everlasting observance...

12:43 And the Lord said to Moses and Aaron: This is the service of the Phase; no foreigner shall eat of it.

12:44 But every bought servant shall be circumcised, and so shall eat.

12:45 The stranger and the hireling shall not eat thereof.

12:46 In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.

12:47 All the assembly of the children of Israel shall keep it.

12:48 And if any stranger be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land: but if any man be uncircumcised, he shall not eat thereof.

12:49 The same law shall be to him that is born in the land, and to the proselyte that sojourneth with you.

St. Thomas:

As that figurative lamb was immolated by the sons of Israel so that the people of God might be freed from the striking Angel, and so that they might cross the Red Sea, freed from their Egyptian servitude, so Christ was put to death by the sons of Israel, so that through his blood the people of God might be freed from the devil's attacks and from the servitude of sin by Baptism which is, as it were, our crossing of the Red Sea. (*Super I Epistolam ad Corinthios: Caput 5, Lectio 2*)

The partaking of its flesh signified the eating of Christ's body in the Sacrament; and the flesh was roasted at the fire to signify Christ's Passion or charity. And it was eaten with unleavened bread to signify the blameless life of the faithful who partake of Christ's body, according to 1 Cor. 5:8: Let us feast . . . with the unleavened bread of sincerity and truth. The wild lettuces were added to denote repentance for sins, which is required of those who receive the body of Christ. Their loins were girt in sign of chastity: and the shoes of their feet are the examples of our dead ancestors. The staves they were to hold in their hands denoted pastoral authority: and it was commanded that the paschal lamb should be eaten in one house, i.e. in a catholic church, and not in the conventicles of heretics.

MOSAIC CEREMONIAL LAW

Why OT worship was figurative:

I-II, Q. 101, A. 2:

In the state of future bliss, the human intellect will gaze on the Divine Truth in Itself. Wherefore the external worship will not consist in anything figurative, but solely in the praise of God...

But in the present state of life, we are unable to gaze on the Divine Truth in Itself, and we need the ray of Divine light to shine upon us under the form of certain sensible figures... in various ways, however, according to the various states of human knowledge.

For under the Old Law, neither was the Divine Truth manifest in Itself, nor was the way leading to that manifestation as yet opened out... Hence the external worship of the Old Law needed to be figurative not only (1) of the future truth to be manifested in our heavenly country, but also (2) of Christ, Who is the way leading to that heavenly manifestation.

But under the New Law this way is already revealed: and therefore it needs no longer to be foreshadowed as something future, but to be brought to our minds as something past or present: and the truth of the glory to come, which is not yet revealed, alone needs to be foreshadowed.

Why OT worship was complicated:

...Since men served idols in many ways,* it was necessary on the other hand to devise many means of repressing every single one: and again, to lay many obligations on such like men, in order that being burdened, as it were, by their duties to the Divine worship, they might have no time for the service of idols.

- Hence too it is that the precepts about the sacrifices were not given to the Jewish people until after they had fallen into idolatry, by worshipping the molten calf...

As to those who were inclined to good, it was again necessary that there should be many ceremonial precepts; both because thus their mind turned to God in many ways, and more continually...

THE SACRIFICES

Why these animals?

Only three kinds of quadrupeds were offered in sacrifice to God, viz. oxen, sheep and goats; of birds, generally the turtledove and the dove; but specially, in the cleansing of a leper, an offering was made of sparrows.

There was a suitable reason for these animals, rather than others, being offered in sacrifice to God.

- First, in order to prevent IDOLATRY. Because idolaters offered all other animals to their gods, or made use of them in their sorceries: while the Egyptians (among whom the people had been dwelling) considered it abominable to slay these animals... For they worshipped the sheep; they revered the ram (because demons appeared under the form thereof); while they employed oxen for agriculture, which was reckoned by them as something sacred.
- Secondly...it is chiefly by means of these animals that human LIFE is sustained: and moreover they are most CLEAN, and partake of a most clean food: whereas other animals are either wild, and not deputed to ordinary use among men: or, if they be TAME, they have unclean food, as pigs and geese: and nothing but what is clean should be offered to God... the sacrificing of these animals represented PURITY OF HEART.
- Thirdly, it was fitting that these animals should be offered, that they might foreshadow CHRIST. Because, as the gloss observes, Christ is offered in the calf, to denote the strength of the cross; in the lamb, to signify His innocence; in the ram, to foreshadow His headship; and in the goat, to signify the likeness of sinful flesh.

The different kinds of offerings

There were three kinds of sacrifices.

- There was one in which the victim was entirely consumed by fire: this was called « a HOLOCAUST, i.e. all burnt. » For this kind of sacrifice was offered to God specially to show reverence to His majesty, and love of His goodness: and typified the state of perfection as regards the fulfilment of the counsels. Wherefore the whole was burnt up: so that as the whole animal by being dissolved into vapor soared aloft, so it might denote that the whole man, and whatever belongs to him, are subject to the authority of God, and should be offered to Him.
- Another sacrifice was the « SIN-OFFERING, » which was offered to God on account of man's need for the forgiveness of sin: and this typifies the state of penitents in satisfying for sins. It was divided into two parts: for one part was burnt; while the

other was granted to the use of the priests* to signify that remission of sins is granted by God through the ministry of His priests. When, however, this sacrifice was offered for the sins of the whole people, or specially for the sin of the priest, the whole victim was burnt up.

* In the peace-offerings, the breast-bone and the right shoulder were allotted to the use of the priest, in order to prevent a certain kind of divination which is known as « spatulamantia, » so called because it was customary in divining to use the shoulder-blade [spatula], and the breast-bone of the animals offered in sacrifice; wherefore these things were taken away from the offerers. This is also denoted the priest's need of wisdom in the heart, to instruct the people—this was signified by the breast-bone, which covers the heart; and his need of fortitude, in order to bear with human frailty—and this was signified by the right shoulder.

- The third kind of sacrifice was called the « PEACE-OFFERING, » which was offered to God, either in thanksgiving, or for the welfare and prosperity of the offerers, in acknowledgment of benefits already received or yet to be received: and this typifies the state of those who are proficient in the observance of the commandments. These sacrifices were divided into three parts: for one part was burnt in honor of God; another part was allotted to the use of the priests; and the third part to the use of the offerers; in order to signify that man's salvation is from God, by the direction of God's ministers, and through the cooperation of those who are saved.

Blood and fat

It was the universal rule that the blood and fat were not allotted to the use either of the priests or of the offerers: the blood being poured out at the foot of the altar, in honor of God, while the fat was burnt upon the altar (Lev. 9:9,10). The reason for this was,

- First, in order to prevent IDOLATRY: because idolaters used to drink the blood and eat the fat of the victims, according to Dt. 32:38: « Of whose victims they eat the fat, and drank the wine of their drink-offerings. »
- Secondly, in order to form them to a RIGHT WAY OF LIVING. For they were forbidden the use of the blood that they might abhor the shedding of human blood... and they were forbidden to eat the fat, in order to withdraw them from lasciviousness.
- Thirdly, on account of the REVERENCE DUE TO GOD: because blood is most necessary for life, for which reason life is said to be in the blood (Lev. 17:11,14): while fat is a sign of abundant nourishment. Wherefore, in order to show that to

God we owe both life and a sufficiency of all good things, the blood was poured out, and the fat burnt up in His honor.

- Fourthly, in order to FORESHADOW the shedding of Christ's blood, and the abundance of His charity...

Bread and wine, oil, salt, incense

The products of the soil are useful to man, either as FOOD, and of these bread was offered; or as drink, and of these wine was offered; or as SEASONING, and of these oil and salt were offered; or as HEALING, and of these they offered incense, which both smells sweetly and binds easily together.

Now the bread foreshadowed the flesh of Christ; and the wine, His blood, whereby we were redeemed; oil betokens the grace of Christ; salt, His knowledge; incense, His prayer.

...BREAD signifies Christ Who is the « living bread » (Jn. 6:41,51).

- He was indeed an ear of corn, as it were, during the state of the law of nature, in the faith of the patriarchs;
- He was like flour in the doctrine of the Law of the prophets;
- and He was like perfect bread after He had taken human nature;
 - baked in the fire, i.e. formed by the Holy Ghost in the oven of the virginal womb;
 - baked again in a pan by the toils which He suffered in the world;
 - and consumed by fire on the cross as on a gridiron.

SALT... was offered, because it wards off the corruption of putrefaction: for sacrifices offered to God should be incorrupt. Moreover, salt signifies the discretion of wisdom, or again, mortification of the flesh.

SACRED THINGS

Tabernacle and Temple

At first, the people were in the desert, having no fixed abode: afterwards they were engaged in various wars with the neighboring nations; and lastly, at the time of David and Solomon, the state of that people was one of great peace. And then for the first time

the temple was built in the place which Abraham, instructed by God, had chosen for the purpose of sacrifice.

(The literal reason why the temple was not built until that time is that) first, the Gentiles might seize hold of that place. Secondly, the Gentiles might destroy it. The third reason is lest each tribe might wish that place to fall to their lot, and strifes and quarrels be the result. Hence the temple was not built until they had a king who would be able to quell such quarrels.

The figurative reason may be assigned to the fact that they signify a twofold state. For the tabernacle, which was changeable, signifies the state of the present changeable life: whereas the temple, which was fixed and stable, signifies the state of future life which is altogether unchangeable. For this reason it is said that in the building of the temple no sound was heard of hammer or saw, to signify that all movements of disturbance will be far removed from the future state.

Or else the tabernacle signifies the state of the Old Law; while the temple built by Solomon betokens the state of the New Law. Hence the Jews alone worked at the building of the tabernacle; whereas the temple was built with the cooperation of the Gentiles, viz. the Tyrians and Sidonians.

Only one temple

The reason for the unity of the temple or tabernacle may be either literal or figurative. The literal reason was the exclusion of idolatry. For the Gentiles put up various times to various gods: and so, to strengthen in the minds of men their belief in the unity of the Godhead, God wished sacrifices to be offered to Him in one place only.

Another reason was in order to show that bodily worship is not acceptable of itself: and so they restrained from offering sacrifices anywhere and everywhere. But the worship of the New Law, in the sacrifice whereof spiritual grace is contained, is of itself acceptable to God; and consequently the multiplication of altars and temples is permitted in the New Law.

Divisions of the tabernacle

Just as the unity of the temple or tabernacle betokened the unity of God, or the unity of the Church, so also the division of the tabernacle or temple signified the distinction of those things that are subject to God, and from which we arise to the worship of God.

Now the tabernacle was divided into two parts: one was called the Holy of Holies, and was placed to the west; the other was called the Holy Place [Or Sanctuary], which was situated to the east. Moreover, there was a court facing the tabernacle.

The different parts of the world are betokened by the division of the tabernacle.

- For that part which was called the Holy of Holies signified the higher world, which is that of spiritual substances: while that part which is called the Holy Place signified the corporeal world... Hence the high-priest alone, and that once a year, entered into the inner tabernacle, i.e. the Holy of Holies: whereby we are taught that man's final perfection consists in his entering into that (higher) world:
- whereas into the outward tabernacle, i.e. the Holy Place, the priests entered every day:
- whereas the people were only admitted to the court; because the people were able to perceived material things, the inner nature of which only wise men by dint of study are able to discover.

But regard to the figurative reason,

- The outward tabernacle, which was called the Holy Place, betokened the state of the Old Law, as the Apostle says (Heb. 9:6, seqq.): because into that tabernacle the priests always entered accomplishing the offices of sacrifices.
- But the inner tabernacle, which was called the Holy of Holies, signified either the glory of heaven or the spiritual state of the New Law to come. To the latter state Christ brought us; and this was signified by the high-priest entering alone, once a year, into the Holy of Holies.
- (The) veil (separating the Holy of Holies from the Holy Place) was adorned with four colors: viz. that of linen, to designate purity of the flesh; purple, to denote the sufferings which the saints underwent for God; scarlet twice dyed, signifying the twofold love of God and our neighbor; and violet, in token of heavenly contemplation.
- With regard to the state of the Old Law the people and the priests were situated differently from one another. For the people saw the mere corporeal sacrifices which were offered in the court: whereas the priests were intent on the inner meaning of the sacrifices, because their faith in the mysteries of Christ was more explicit.

Things in the tabernacle

Because the inner tabernacle, called the Holy of Holies, signified the higher world of spiritual substances, hence that tabernacle contained three things (namely, the propitiatory, the cherubim, and the ark itself containing the tablets of the law, the rod of Aaron, and a golden pot with manna) :

- These three things denote three things in that higher world: namely, God Who is above all, and incomprehensible to any creature. Hence no likeness of Him was set up; to denote His invisibility. But there was something to represent his seat (namely, the propitiatory)
- Again in that higher world there are spiritual substances called angels. These are signified by the two cherubim, looking one towards the other, to show that they are at peace with one another...
- Moreover there are, enclosed as it were in that spiritual world, the intelligible types of whatsoever takes place in this world, just as in every cause are enclosed the types of its effects, and in the craftsman the types of the works of his craft. This was betokened by the ark, which represented, by means of the three things it contained, the three things of greatest import in human affairs. These are wisdom, signified by the tables of the testament; the power of governing, betokened by the rod of Aaron; and life, betokened by the manna which was the means of sustenance.

The outer tabernacle, which denotes this present world, also contained three things, viz. the altar of incense, which was directly opposite the ark; the table of proposition, with the twelve loaves of proposition on it, which stood on the northern side; and the candlestick, which was placed towards the south.

- The candlestick betokened, as a sensible sign thereof, the wisdom which was expressed on the tables (of the Law) in intelligible words.
- The altar of incense signified the office of the priest, whose duty it was to bring the people to God: and this was signified also by the rod...
- The table signified the sustenance of life, just as the manna did: but the former, a more general and a coarser kind of nourishment; the latter, a sweeter and more delicate.

In the court outside the tabernacle was the altar of holocausts, on which sacrifices of those things which the people possessed were offered to God: and consequently the

people who offered these sacrifices to God by the hands of the priest could be present in the court. But the priests alone, whose function it was to offer the people to God, could approach the inner altar, whereon the very devotion and holiness of the people was offered to God.

NOTE: According to *A Catholic Introduction to the Bible: the Old Testament* (Brant Pitre and John Bergsma:

- The Holy Place (where unbloody sacrifices were offered) may be taken to signify the New Testament, and the outer court, the Old, wherein bloody sacrifices were offered. In this case, the table containing the loaves of proposition signifies Christ, and the seven-branched candlestick signifies the Holy Ghost, these two divine Persons having been sent into the world by the Father, who is represented by the Propitiatory in the Holy of Holies (heaven).
- It appears also that the Garden of Eden was itself a kind of temple: there are parallels between the Garden, the tabernacle and the temple.