

## OTABERN Á CULODEMOIS É S

Psalm 27: 4. "One thing I ask of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to meditate in his temple".

In other words, what the psalmist asks of the Lord, and says that he will seek her, is not to depart from the house of the Lord even a single day, throughout her life.

This psalm was written by King David who, as we know, did not live in the tabernacle or in the temple of the Lord in Jerusalem.

Even because, only the priests could enter and minister in the tabernacle and, later, in the temple; into the Holy of Holies, only the high priest could enter, once a year.

The Levites were in charge of transporting the tabernacle through the desert, but they only had access to the utensils when they were already fully covered.

So we have no doubt that this is a prophetic psalm.

Indeed, what King David prophesied is being fulfilled in our day.

In his 1st Epistle, Rev. Peter, in chapter 2: 9, makes the following statement: "You, however, are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, in order to proclaim the virtues of him who called you out of darkness into his wonderful light; you, who were not a people before, but are now the people of God, who had not obtained mercy, but now have obtained mercy."

So we, as royal priests, are privileged to dwell in the house of the Lord every day of our lives.

Here, we are going to take as the house of God, the sanctuary made by Moses, a figure of the true one, as it is written in the book of Exodus 26: 30.

Still in the book of Exodus, in chapter 40: 16 to 33, we have the description of the tabernacle. "And Moses did all things as the Lord had commanded him; so he did.

In the first month of the second year, on the first day of the month, the tabernacle was set up.

Moses raised the tabernacle, and laid its bases, and set up its boards, and put its lintels in it, and raised its curtains; He spread the tent over the tabernacle and put the tent covering over it, as the Lord had commanded Moses.

He took the Testimony, and put it in the ark, and put the poles in the ark, and put the mercy seat on top of the ark.

He brought the ark into the tabernacle, and hung up the veil on the screen, and covered the ark of the Testimony with it, as the Lord had commanded Moses.

And he set the table in the tent of meeting, on the north side of the tabernacle, outside the veil, and set the showbread before the LORD in order on it, as the LORD had commanded Moses.

He also placed the lampstand in the tent of meeting in front of the table, on the south side of the tabernacle, and trimmed the lamps before the Lord, as the Lord had commanded Moses.

He put the golden altar in the tent of meeting, in front of the veil, and burned fragrant incense on it, as the Lord had commanded Moses.

He also hung up the screen for the door of the tabernacle, set up the altar of burnt offering at the door of the tabernacle of the tent of meeting, and offered a burnt offering and grain offering on it, as the Lord had commanded Moses.

He put the basin between the Tent of Meeting and the altar and filled it with water for washing.

In it, Moses, Aaron, and his sons washed their hands and feet when they entered the Tent of Meeting and when they approached the altar, as the Lord had commanded Moses.

He also built up the court around the tabernacle and the altar, and hung up the screen for the door of the court. So Moses finished the work.”

Also, in the New Testament, in the Epistle written to the Hebrews, the author, in chap. 9: 1 to 5, brings us the following description: “Now, the first covenant also had precepts of sacred service and its earthly sanctuary.

Indeed, the tabernacle was prepared, the front part of which, where the lamp was, and the table, the exposition of the bread, is called the Holy Place; behind the second veil is the tabernacle which is called the Holy of Holies, to which belonged a golden altar of incense and the ark of the covenant completely overlaid with gold, in which was a golden urn containing the manna, the staff of Aaron, who flourished, and the tables of the covenant; and over it the cherubim of glory, overshadowing the mercy seat. Of these things, however, we will not now speak in detail.”

The text above does not speak of the courtyard, as the previous one, but it is the courtyard where the basin where Moses, Aaron and his sons washed their feet and hands was, and the altar of the burnt offering.

The atrium points to our secular life, where we wash our hands and feet. We wash with the water of the word when we reject sin, worldly proposals that do not agree or are contrary to the word of God.

Yes, through the water of the word, because it is through the word that we have knowledge of what pleases and what displeases our heavenly Father.

We just wash our hands and feet, because, as the Lord Jesus taught us: “You are already clean because of the word that I have spoken to you” (John 15:3).

Also in the Epistle to the Ephesians 5:25, 26, and 27, Rev. Paul teaches: “Husbands, love your wives, just as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water through the word, in order to present her to himself to the church, glorious, without spot or wrinkle or any such thing, yet holy and without blemish.”

Surely, the Lord Jesus has already washed us.

We only wash our hands and feet from the dirt that clings to us in our daily lives.

For we live in an evil world, we live with people of unclean lips.

Still in the atrium, there is also the altar of burnt offering, which is where we sacrifice our flesh, our vanities, pride, etc. Sometimes, in our secular life, we go through embarrassing situations; we are humiliated, we go through persecution, mockery, and even material and physical needs. Many, by embracing faith in Christ, lost their lives.

However, we know that everything works together for the good of those who love God.

The Ap. Peter, in his 1st Epistle, cap 4: 12 to 19, teaches us: "Beloved, do not be surprised at the fiery fire that arises among you, destined to test you, as if something extraordinary were happening to you; on the contrary, insofar as you share in Christ's sufferings, rejoice, so that when his glory is revealed you may rejoice with exultation.

If you are reproached for the name of Christ, blessed are you, because the Spirit of glory and of God rests upon you. But let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in someone else's business; but if you suffer as a Christian, don't be ashamed of it; rather, glorify God by that name. For the time has come for judgment to begin at the house of God; well, if it comes first for us, what will be the end of those who do not obey the gospel of God? And if it is with difficulty that the righteous is saved, where will the wicked, even the sinner, appear? Therefore, also those who suffer according to the will of God, entrust their souls to the faithful Creator, in the practice of good.

The Apostle teaches us that the fiery fire which arises among us is destined to test us. That is, when it comes to probation, it comes from God. It's not the devil tempting us.

The Holy Place already points to our services to God, our meetings.

It is the place where we gather to praise God, pray, meditate on his word through preaching and fellowship with his body.

In it we have the altar of incense, where the special aromatic herbs were burned; and incense are our prayers.

In Psalm 141: 2. "Let my prayer come before you like incense, and the lifting up of my hands be like an evening offering"

Also in the Book of Revelation 5:8, it is reported that: "And when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having every one of them a harp, and golden vials full of odours. , which are the prayers of the saints,".

The harps point to the praises.

In the Holy Place is also the table, with the display of the loaves on it.

The Lord Jesus taught us, as reported in Ap. John in his book, in chapter 6: 48 to 51. "I am the bread of life. Your fathers ate the manna in the desert and died. This is the bread that comes down from heaven, so that anyone who eats of it will not perish. I am the living bread that came down from heaven; if anyone eats of it, he will live forever; and the bread that I will give for the life of the world is my flesh".

In the gospel of Matthew 4: 4, the Master also taught us: "Jesus, however, answered: It is written: 'Man shall not live on bread alone, but on every word that proceeds from the mouth of God'".

We participate in the body of Christ, the BREAD, when we participate in the Eucharist.

We also participate in the body when we feed on the WORD, for Jesus is the WORD.

So this is the table that God has prepared for us.

Lastly, we also have the Menorah, which is the seven-candle candelabrum.

This candlestick represents the Lord Jesus Christ present among us, being light, consoling us, having fellowship with us, doing signs and wonders in our midst.

For, as the Lord Jesus himself said, in Matthew 18: 20. "For where two or three are gathered in my name, there I am in their midst".

The seven candles represent the seven spirits of God. For our Lord is the exact expression of God.

As it is written in the Epistle to the Hebrews 1:1, 2 and 3. "God having spoken to the fathers through the prophets at many times and in different ways, in these last days he has spoken to us by his Son, whom he appointed heir of all things, through whom he also made the universe. He, who is the radiance of glory and the exact representation of His being, upholding all things by the word of His power, after He had purged our sins, sat down at the right hand of the Majesty on high."

In the book of Revelation 3: 1, it is written: To the angel of the Church of Sardis write: These things says he who has the seven Spirits of God and the seven stars,".

The prophet Isaiah, in chap. 11, 1 and 2, he also prophesied about him: "Out of the stump of Jesse shall come forth a shoot, and from his roots a branch.

The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord."

It was the chandelier that lit up the whole room. And so taught us the Lord Jesus in John 8: 12. "Again, Jesus spoke to them, saying, I am the light of the world; whoever follows me will not walk in darkness; rather, it will have the light of life."

Everything we do when we are together, we can also do when we are alone.

We can pray, sing praises, feed on the word and feel the presence of Christ. But, "Let us not forsake meeting together, as some are in the habit of doing; rather, let us admonish, and all the more when you see the day approaching" Words of the author of the Epistle to the Hebrews, which are in chapter 10: 25.

The Holy of Holies points us to heaven, to a spiritual dimension, to the presence of God. And Jesus is the way, through which we enter this wonderful place.

We don't enter once a year like the Jewish high priest did, but we can enter whenever we want.

This is the place where, under the cherubim of glory and the mercy seat, was the ark of the covenant, also called the ark of the testimony, in which it contained the manna, Aaron's rod that budded, and the tables of the covenant.

In the Epistle to the Hebrews 10: 19, the author encourages us: "Having therefore, brethren, boldness to enter the holiest by the blood of Jesus, by a new and living way, which he consecrated for us, through the veil, that is, by his meat,".

Here, I'm going to use TODAY'S LANGUAGE TRANSLATION version of the Bible to write the same text as above: "Therefore, brothers, because of Jesus' death on the cross we have complete freedom to enter the Most Holy Place.

Through the curtain, that is, through his own body, he opened a new and living way for us."

Notice that in this last text, the author ends by saying that, through the curtain (veil), that is, through his own body, he opened a new and living path for us. That is, the new and living way is the body of Christ in heaven.

Therefore, the Church on earth is the body of Christ. That is, where it manifests itself; and the body of Christ in heaven is the body of the Church.

The Ap. Paul teaches us about this, in his Epistle to the Ephesians, in chapter 2: 5 and 6, he says: "when we were dead in our trespasses, he made us alive together with Christ, - by grace you have been saved, and together with him raised us up, and made us sit together in heavenly places in Christ Jesus;"

Our spirit is seated through the body of Christ in the heavenly places.

Also in the book of Ap. John, chapter 17: 24, in his high priestly prayer, the Lord Jesus asked: "Father, my will is that where I am, those whom you have given me may also be with me, so that they may see my glory, which you have given me because you loved me. before the creation of the world."

The Lord Jesus uses the verb to be in the present tense, "where I am", because he was always in communion with the Father. The only place he felt alone was on the cross, as he carried the sins of all mankind.

In Revelation, chapter 19: "Then I heard the voice of a great multitude, as of many waters, and as of strong thunders, saying, Alleluia! For the Lord our God, the Almighty, reigns."

Thus, in spirit, we enter Heaven, in the presence of God, by the new and living way which is the body of Christ.

In fact, everything in the Holy of Holies points to the Lord Jesus.

Starting with the name, Santo dos Santos; the Lord Jesus is the Holy of Holies.

The mercy seat, which is that which has the virtue of making propitious, that is, the sacrifice of Christ which makes God propitious to us all.

Aaron's rod that budded, which points us to the resurrection of the Lord; the tablets of the covenant which are related to the fact that the Lord Jesus fulfilled all the Law; and finally, the manna, the bread that came down from heaven. The true bread that came down from heaven is the Lord Jesus Christ.

The very ark of the covenant of the tabernacle, and later of the temple in Jerusalem, represented our Lord Jesus Christ in heaven.

Finally, we can see that the tabernacle described in the Epistle to the Hebrews, describes the Holy of Holies as being the place where the ark of the covenant and the altar of incense were; different from the Old Testament description, which is in the book of Exodus 40: 16 to 33, which teaches us that the altar of incense was in the Holy Place.

Then? Do we have an error in the Epistle to the Hebrews?

No. It so happens that now, with the descent of the Holy Spirit, filled with the Holy Spirit we pray, or burn our incense, in Spirit, in the presence of God.

As the Ap. Paul in his Epistle to the Romans 8: 26. "Likewise the Spirit also helpeth us in our weakness; because we do not know how to pray as it suits, but the same Spirit intercedes for us exceedingly, with inexpressible groans ".

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Texts extracted, with the exception of only 1, from the JOAO FERREIRA DE ALMEIDA – REVISTA E UPDADADA version.