

THE MYSTERY OF THE FOUR CHERUBIM IN THE MOST HOLY PLACE

Dr. William Soto Santiago

Sunday, June 11, 2000

Cayey, Puerto Rico

And now, we can see that those temples (the one built by Solomon and the one built by Moses) were only the type and figure of the Temple that is in Heaven, and of the spiritual Temple of Christ, which is the Church of the Lord Jesus Christ.

And now Christ is the one who has been building that Temple, of which each one of you and I are also an important part. And which part of the House of God, to which part of the Temple of God do we belong to? To the part of the Most Holy Place.

And where do we worship God, in which part of the House of God? In the part of the Most Holy Place of the House of God.

We have seen this MYSTERY OF THE FOUR CHERUBIM IN THE MOST HOLY PLACE in the temple built by King Solomon and in the tabernacle built by the prophet Moses.

In the tabernacle built by the prophet Moses we only see two cherubim, but already in the tabernacle built by King Solomon we see four cherubim: two of gold over the ark of the covenant, over the mercy seat, and then two of olive wood covered with gold, which were giants, and their wings were in the center one with the other, and the other wing reached the wall; and under the wings of the cherubim was the ark of the covenant.

And now we can see where the Ark of the Covenant would be placed in the spiritual Temple of Jesus Christ our Savior. And there will be the Archangel Michael and the Archangel Gabriel, and their Armies will be there protecting that part of the Temple; and there will be the Two Olive Trees: Moses and Elijah, these ministries will be there, and the ministry of Jesus. And the Ark of the Covenant will be there.

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BIBLE STUDY #221 - SUNDAY, JULY 17, 2022

TITLE: THE MYSTERY OF THE DAY OF ATONEMENT

Dr. William Soto Santiago

Sunday, September 7, 1997

(Second activity)

San Bartolome M.A., Sacatepequez, Guatemala

Scripture: Leviticus 23:26-32

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Cayey, Puerto Rico

And now, the high priest during the year had one day that was more outstanding than all the others, and that was the day of atonement.

The high priest had to be in the temple, in the temple area, from a few days before the day of atonement. And the night before the day came, the morning, to carry out the atonement, the high priest had to be reading the Scriptures all night long; in other words, he would stay up all night. And there were people watching so that the high priest wouldn't fall asleep: if he became sleepy, they would talk to him, so that the high priest wouldn't fall asleep. So it was the most difficult day for the high priest.

And the high priest couldn't fail on that day. They took an oath from him, from the high priest, that he would do all things according as God had established through Moses the prophet.

The high priest would, on that day, be performing the sacrifice of the kid goat.

He would also have assistants in the outer court to help him, but the work had to be done by the high priest. They also had a priest who could replace him if the high priest died before that day, or during that day before all that work of atonement was done.

Now, the high priest, after sacrificing the kid goat of atonement

for the Lord, would take the blood of that goat in a vessel and go to the most holy place; going from the outer court to the holy place, and from the holy place to the most holy place.

No other person could enter the most holy place except the high priest; and he sprinkled with his finger on the east side of the mercy seat (which was the part facing him), he sprinkled the blood of the kid goat seven times with his finger on the east side of the mercy seat, which was the part facing the high priest when he entered.

As if *this* were the mercy seat:¹ the high priest placed with his finger, he sprinkled with his finger seven times, on *this part*, that is, facing the mercy seat.

There were the two golden cherubim, and there was the presence of God in the midst of the two golden cherubim. And now, God was there shining in that dark place; for the most holy place had no light, no lamps; but the presence of God was the light of that place.

THE SEVEN FEASTS IN THE YEAR OF JUBILEE

Dr. William Soto Santiago

Sunday, October 15, 1978

Cayey, Puerto Rico

If you want to examine a little bit, look at the time when the trumpet of the year of jubilee is sounded: it is not sounded in the first month, it is not sounded in the first month of the year of jubilee; it is sounded in the seventh month, and it is sounded on the day... (let me see) it is sounded on the tenth day.

And what falls on the tenth day of that month in which the trumpet of the year of jubilee is sounded? The Scripture says that on the tenth day of the seventh month, when the trumpet of the year of jubilee is sounded, on that same day, the day of atonement will be celebrated (that has to do with Israel):

[Leviticus 25:9] “...in the day of atonement shall ye make the trumpet sound throughout all your land.”

¹ [Brother William shows the pulpit as an example of the mercy seat —Editor]

So you can see that this is intertwined —very, very intertwined— with the Plan that God is developing for the blessing of Israel.

A NEW EXODUS

Dr. William Soto Santiago

Sunday, July 17, 1983

Cayey, Puerto Rico

Imagine, when He gave them the feasts through Moses, He told them: “At such and such feast all the people will rejoice.” In other words, He didn’t tell them: “No, no, no... (He didn’t tell them) You will not... There is going to be that feast, but don’t get too excited.” No. He told them: “You, at this feast and at this feast and at this feast, look, you overflow the joy you have; it is to rejoice, to really celebrate.”

Now, when He said: “But on this other (for example, on the day of atonement), there no one will be feasting and rejoicing, but they will be grieving. It is a day to feel anguish, it is a day to mourn.” And so God appointed it to be that way for them; and so it was then for the people.

So every thing, then, you can see that it has its form, it has its... its way of being done.

But you can see..., notice, He speaks to them of a day of sadness, a day to mourn, to grieve; but I don’t remember if in the other feasts there is one where it tells you to grieve or to be sad or to cry. It seems to me that in all the others He tells them to be happy, joyful; and to overflow with joy, and not to feel oppressed or sad, but happy, in that celebration.

If that was in the first dispensation, how will it be in the Millennium and in eternity?

If that was with a people who were rebellious, and rejoiced and enjoyed, how will it be with a simple, humble and obedient people, who will be in the Millennium and in eternity enjoying those feasts?