

**[Wednesday, March 29, 2017] Exodus Series, Exodus chapter 25, verses 17-22,
The Mercy Seat – Craig Thurman**

In the last lesson we considered to some extent the ark. The Hebrew word for ark is not the same for that used with reference to Noah's ark, which was made of gopher wood, or to the ark into which the baby Moses was laid, which was made of bulrushes. These arks came from the Hebrew תֵּבָה, te-vah. תֵּבָה, te-vah is only used with reference to these two arks, and is found 28 times. The number 28 clearly signifies eternal life. Particularly these signify a continuation of life after judgment.

The Hebrew for the ark of the tabernacle is, אָרוֹן, a-ron. The first and only translation of this word in Genesis is found in Ge.50.26, *coffin*. The most basic meaning is – a box into which something may be placed. Two things that all of these arks have in common is that

1. They were *covered* in such a way so that they were unappealing to the natural eye, and,
2. They represented Christ. For example, salvation *by Him*, being placed *in Him*, or the witness *of Him*.

In the description of the ark, the first piece of furniture that we read of, is something that applies to a number of other pieces or parts of the tabernacle. This is the shittim wood overlaid with gold.

cf. ¹the ark, ²the table of shewbread, ³the altar of incense, ⁴and their complimentary staves, ⁵bars, ⁶boards, and the ^{7&8}two sets of pillars for the tabernacle (at the vail and at the door)

The representation of shittim wood overlaid with gold:

All shittim wood overlaid with gold represents the unmixed natures of Christ's humanity and Deity in One Person. The shittim wood represents the incorruptible or impeccable nature of Christ's humanity. (cf. Is.53.2; He.2.14; Mt.2.15) The gold that overlaid the shittim wood represents the glory of His Deity. (1Sa.4.17-22; Acts 17.29; Dan. 3.1-5) Combined we have the Son of God come in the flesh. (Col.2.9; 1Ti.3.16; He.2.14)

'The Ark with its two materials and yet, the one chest, repeats the continuous testimony, the two natures and the one, indivisible personality of our Lord.' *The Tabernacle, Priesthood and Offerings*, I. M. Haldeman, p. 167.

Joh 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

How the gold was overlaid is unrevealed in Scripture and presents the truth of the mystery of the uniting of God with human flesh. This same mystery surrounds the virgin birth of our Lord Jesus in the New Testament. (cf. Is.7.14; Mt.1.20; Lk.1.26-35; 1Ti.3.16) The fact of the virgin birth is revealed but it was not explained. Faith understands it to be true, but can't explain it. And it doesn't have to be explained. The fact is true enough that with God all things are possible.

Also, the ark was made in a rectangular shape that would receive a lid. It had a crown made at the top of it with four rings installed in the corners so that two staves might be installed through the rings. In this way the ark is portable. The ark shall remain portable until it reaches its final resting place in the temple of Solomon. The crown to the ark shall receive the lid, which is called the mercy seat.

The purpose for the ark:

Most simply stated, the purpose for the ark is to bear testimony. It bears testimony to Israel that Jesus Christ is the *Living Bread which cometh from heaven* (by the golden pot of manna, Jn. 6.50, 51); that Jesus Christ is the resurrection and the life (by Aaron's rod that budded, Jn.11.25; Re.1.18); and that Jesus Christ is the Righteousness of God (the tables of the covenant, 1Co.1.30; 2Pe.1.1) Clearly, Jesus is One Person, the God-man.

The next piece of furniture to be considered is the mercy seat. This shall be set into the top of the ark.

17 And thou shalt make a mercy seat of pure gold:

a mercy seat, כַּפֹּרֶת, kap-po-reth, fem. sing. noun; this Hebrew is always translated (26 times in the Old Testament, #26 the gospel of Jesus Christ; **once in the New Testament, Heb.9.5**) *mercy seat*; it is always singular.

כָּפַר, ka-phar, verb, is translated *to pitch* (Ge.6.14), *to make an atonement*, *to be merciful*, *to reconcile*, *to purge*, *to pacify*, *to put off* (marg. *expiate*), *to appease*, *to pardon*, *to forgive*, *to disannul*, and *to cleanse*. The most frequent translations are *to make an atonement* and *to make reconciliation*.

כֹּפֶר, ko-pher, a masc. noun, is translated *pitch* (Ge.6.14), *sum of money*, *ransom*, *satisfaction*.

כִּפּוּרִים, kip-pu-rim, masc. pl. noun, translated *atonement*.

The English word *propitiation* is a New Testament word.

Each of these texts are in reference to Jesus Christ, God's propitiation for our sins: Ro.3.25; 1Jn.2.2; 4.10.

Propitiation is not an Old Testament word. In the New Testament it is a translation of the Greek words ἱλασμός and ἱλαστήριον is also translated *mercyseat* in He.9.5. The mercy seat is a type of Jesus Christ. Those to whom God speaks, if He speaks to them apart from His justice, then He speaks to them only in mercy. This is either, or, and not mixed. The mercy of God for sinners **is** Jesus Christ! And this is stated clearly.

1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

The Greek version of the Old Testament translates ἱλασμός from the Hebrew כִּפּוּרִים, kip-pu-rim (Le.25.9; Nu.5.8, *atonement*) and ἱλαστήριον from כַּפֹּרֶת, cap-po-reth (Le.25.16-21, *making a propitiatory*, et al); Thayer's Lexicon is the only resource which connects the Greek ἱλαρος to ἱλασμός. By so doing it is said that

God is hilarious (a transliteration of the Greek; the Gr. means *cheerful*) in propitiation. But I cannot verify this with any other resource material.

pure, טָהוֹר, masc. sing. adj.; KJV, *clean, pure, fair (2)*

This adjective, *pure*, טָהוֹר, ta-hor, is used 28 times in the book of Exodus, and all related to the tabernacle; 28 is the number said to be associated with eternal life.

There are not mercy seats. There are not places of mercy, but there is a single place of mercy, a mercy seat. How many things can be said of the Oneness of the whole arrangement that we read concerning the tabernacle. There is one Lord, one God, one way, one truth, one gospel, one life, one resurrection, one elect people, one death. That stands against the world and the many antichrists, many ways to many gods, many kinds of life's after death, etc., etc., etc. The mercy seat is the place of mercy, atonement, reconciliation, putting off, appeasement, pardon, and forgiveness.

of pure gold: There are two pieces of furniture made of *pure* gold: the mercy seat and the candlestick. Pure gold excludes all other substances. It is *solid* gold.

Items of solid gold were the crowns (edgings around the top edges of the furniture), mercy seat, candlestick, rings, dishes, spoons, covers, bowls, tongs, snuff dishes, hood, chains, stone settings (enclosures), plates, and bells.

Because of the absence of shittim wood, the mercy seat of pure gold compels us to consider the work of Christ as God apart from His humanity.

2Co 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ...

He was not just another man!

two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

The measurements of the furniture which is carried with staves, are given from the perspective of being carried. The length is the depth, and the breadth is the width.

The surface area at the top of the ark and the surface area at the bottom of the mercy seat are equal to each other. (2 ½ X 1 ½ cubits, or, 45" X 27")
The Ark and the mercy seat equal the same thing. It is said that two things which equal the same thing must be equal to each other. Since the ark tells of a specific work of Christ, and the mercy seat tells of a specific work of Christ, then they both tell of the same Christ.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them,

beaten work, מִקְשָׁה, miq-shah, fem. sing. noun; KJV, *beaten work*; *beaten out of one piece* (Ex.37.7); *beaten* (Nu.8.4); *a whole piece* (Nu.10.2); *upright* (Jer.10.5); the verb מִשָּׂה, is translated *sore* (1Sa.5.7), *cruel* (Ge.47.9), *hard* (Deu.1.17), *hardened* (Ex.13.15), *stiffened* (2Chr.36.13), *fierce* (2Sa.19.43), *grievous* (1Ki.12.4). **With reference to the intensity of the blows required to bring gold into its desired form.**

Just a technicality, cherubims with the added 's' is a redundancy. The plural form is already stated with the term Cherubim. Cherubs would be the alternative way of expressing the plurality of this creature. Cherub is singular. (cf. v.19)

This *beaten* work of pure gold is seen only in the mercy seat and the candlestick. And it is these two pieces that are made of pure gold. In the book of Exodus the word *beaten* is used with reference to the mercy seat twice (25.18; 37.7), and the candlestick four times (25.31, 36; 37.17, 22) and olive oil (27.20; 29.40) giving a total of eight times. Beaten refers to our Lord's sufferings for us. These are the strikes that God took for us in His body. By His death we live, through His stripes we are healed.

*Isa 53:5 But **he was wounded for our transgressions, he was bruised for our iniquities**: the chastisement of our peace was upon him; and with his stripes we are healed.*

Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men ...

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

*11 He shall see of the travail of his soul, and **shall be satisfied**: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

We read in Acts 20.28 that God purchased us with His own blood.

Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

And in 1Jn.3.16 that God died for us.

1Jo 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

מִשְׁנֵי

in the two ends of the mercy seat.
from

מִקְצֵה מִזְּהָ

19 And make one cherub on the one end,
from the end here

מִקְצֵה מִזְּהָ

and the other cherub on the other end:
from the end there

מִגִּבְהַכַּפֹּרֶת

עַל־שְׁנֵי קְצוֹתָיו

even of the mercy seat shall ye make the cherubims on the two ends thereof.
from

From the gold plate that constitutes the mercy seat rises, from the same material, the cherubim on both ends.

20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

A cherub is a living creature. (Ez.1.5) It has a *likeness* of a man. (Ez.1.5) It's life is said to be in a *wheel* which accompanies it wherever he goes. (Ez.10.17) Every cherub's appearance is the same. (Ezekiel chapter 10) Each has four faces,

The faces of a man and a lion on the right; an ox (otherwise called a cherub's face (Ez.10.14), and an eagle on the left. (Ez.1.10).

four wings,

Ez.1.6; the noise of which was like the sound of great waters. Ez.1.27

four hands which were under the wings, an untold number of feet, which were straight, and the soles like a calf, (Ez.1.7). The cherub sparkles like burning brass, (Ez.1.7) and has the appearance of the brightness of burning coals which pulsates up and down in its body. (Ez.1.13) Lightning comes from its body (Ez.1.14), and it went as a flash of lightening. (Ez.1.14)

In Exodus 26.1 it would appear that there are an innumerable number of cherubs stationed about our Lord (perhaps Mt.26.53; He.12.22) There is some evidence that supports the notion that Cherubim are a classification of angels or that they might be a chief order of spiritual creatures among or over the angels. There is a limited amount of information given in the Word of God of these spiritual creatures. This is what we read, for example, of Satan, the Dragon, the Serpent, which is a *fallen* cherub.

*Eze 28:14 Thou art the **anointed cherub** that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*

Can cherubs alter their forms? Can they communicate in the languages of men?

*Ge 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And **he said** unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*

*2Co 11:14 And no marvel; for Satan himself is transformed into an **angel of light**.*

μετασχηματιζόμενοι, altering, μετά, their scheme, fashion or form, σχῆμα.

Now, whether Satan himself actually alters his form is hard to say. But He certainly can present himself to others through use of their bodies. (The Genesis serpent; the beast, Re.13.4)

*Re.12.7 And there was war in heaven: Michael and his angels fought against the dragon; and **the dragon fought and his angels** ...*

...

*9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and **his angels** were cast out with him.*

There are an unspecified number of cherubim sewn into the fabric of the innermost covering of the tabernacle and into the vail which divided the holy place from the most holy place. Again, in Solomon's temple, there are an unspecified number of these heavenly creatures on the walls and vail, and two in the holiest of all whose wings span the entire width of the temple, being twenty cubits, or 30 feet [five cubits per wing times four wings]. (2Chron.3.7, 11, 14) By virtue of the fact that it is these creatures stationed on the mercy seat, and within the tabernacle and temple, they are notably gathered all about the Son of God.

Ps 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.

We see that God ordained His spiritual creatures to render aid to our Lord Jesus during His earthly ministry.

Mr 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

And it must be true that because of Jesus Christ this providence is the same for His own elect. That there is *nothing* which can touch us except our God direct and permit it. Notice what Satan said of Job. Is this not true?

Job 1.10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? ...

God has ordained the care of the saints so much so in Christ that there is no force in all of heaven and earth which can touch us except the LORD our God approve.

So, these cherubim are formed from the same piece of pure gold and rise up in the ends of the mercy seat and overshadow it to form a covert of safety for Christ in His work to propitiate for the sins of His people. There is not a break, there's not a fracture, but there's an absolute, sure provision made for Christ from conception to the rolling away of the stone from the

grave. Notably at both the beginning of His conception and the resurrection from the dead we see angels at work. Who can say for certain whether or not these angels were cherubs?

To announce the Divine conception of Christ:

Lk.1.19 ... I am Gabriel, that stand in the presence of God ...

...

*26 ¶ And in the sixth month the angel **Gabriel** was sent from God unto a city of Galilee, named Nazareth,*

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

The angels rejoiced at His birth. Joseph was directed, for the babe's protection to depart for Egypt, and then later directed when to bring the baby back. And they were present at the tomb of our Lord.

To announce the resurrection of the Lord:

Lk.24.63 And they entered in, and found not the body of the Lord Jesus.

*4 And it came to pass, as they were much perplexed thereabout, behold, **two men stood by them in shining garments:***

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee ...

There is no description of the Cherub's appearance in the Exodus account but for the fact that they are stationed on both ends of the mercy seat with *forth stretched wings* and downwardly fixed faces looking gazing upon the mercy seat. Beyond question they are looking upon Christ come in the flesh, the propitiation, the atonement for the sins of man.

In the very beginning, after man's fall into sin there were stationed cherubs, we don't know how many, to *keep the way of the tree of life*.

Ge 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

This seems to imply that the cherubim held a single kind of sword, a flaming sword to prevent man from reentering and having access to the fruit of this tree so that he might live forever. If this is so, the cherubs held that flaming sword with a hand or hands that were beneath each wing. (Ez.10.6; 10.21) Cherubs can handle coals of fire with their hands without being burned. (Ez.10.7) It is written of this flaming sword that it *turned every way*. In other words access to the tree of life was absolutely cut off. There was no way for fallen man to regain entrance into the garden, LXX, παράδεισος, paradise, where was the tree of life.

Again, the theology of some needs to be rethought on this point. No matter what a natural man might do, he is cut off from the tree of life. Access to the tree of life is beyond question not conditioned on *faith*. If that were so true we should have seen God instructing Adam and Eve to believe, and the cherubs must move out of the way. But rather, the way to life must come from God alone. Now the work of the restoration of fallen man is either fully of God or fully of man. Does God grant life so that a man can believe at the hearing of the gospel? Or, can man generate the fruit of faith by his own power so that God will grant him eternal life. Only one of these accords with the truth of His Word.

In the Genesis account it was an act of mercy on the part of God to keep the sinner from the tree of life so that they could not live forever in this dreadful, fallen, corrupted condition. *Every* possible means for man's approach into the garden, into the presence of God, and partaking of the fruit of the tree of life was cut off. Whatever man might conjure up in the imaginations of his mind was cut off. So, if our theology has fashioned any other way that that which is of God alone, it is cut off. But the scene at the mercy seat is quite different.

Here are two cherubs stationed upon both ends of this place of mercy. There is no flaming sword. Rather, these cherubs have wings that are

stretched forth and *covering* the mercy seat, which makes a covey or covert; the wings being in the stretched forth position signifies activity on the part of the cherubs. Had they simply stood in place their wings would have been by their side.

*Eze 1:24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: **when they stood, they let down their wings.***

By these wings so stretched they keep the way of the Propitiator. He cannot be stayed from His goal. They are active about the Propitiator. As lightening they flashed to aid the Master as He made His way to the cross. As these creatures had kept the way of the tree of life in the garden, so they kept the way of life in Gethsemane. (Jn.19.41)

What about this covey that is formed beneath the stretched forth wings? Jesus said this to Israel in the day of His earthly ministry.

Mt 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

David referring to Christ; this is what Christ is for us to God: those in Christ have the same:

Ps.91.1 ¶ He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

*3 Surely he shall deliver **thee** from the snare of the fowler, and from the noisome pestilence.*

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Again referring to Christ:

Ps.17.7 Shew thy marvellous lovingkindness (חֶסֶד, che-sed), O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

*8 ¶ Keep me as the apple of the eye, **hide me under the shadow of thy wings,***

9 From the wicked that oppress me, from my deadly enemies, who compass me about.

*Ps.61.1 ¶ « To the chief Musician upon Neginah, A Psalm of David. »
Hear my cry, O God; attend unto my prayer.*

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

*3 For **thou hast been a shelter** for me, and **a strong tower** from the enemy.*

*4 I will abide in thy tabernacle for ever: **I will trust in the covert of thy wings.** Selah.*

God is said to dwell *and sit* between the cherubs. (2Ki.19.15; 1Chron.13.6; Ps.80.1; Ps.99.1)

*2Ki 19:15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which **dwest between the cherubims**, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.*

Ps 99:1 The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

It is written that our LORD rode upon a cherub.

2Sa 22:11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

It is in 1Ki.7.29 where we read that there are cherubs in the base of the molten sea of brass that were stationed in Solomon's temple, their wings are not said to be outspread. Solomon is a type of Christ's reign of peace on the earth during the millennium. Since the cherubs are perhaps seen as

resting beneath the brazen laver, their activity has ceased. This could indicated, and it would be true, that justice has rested or is satisfied.

(Hebrew arranged L-R) וַיָּשֶׁבֶת
21 And thou shalt put the mercy seat above upon the ark;
[Moses] upon the ark from above

above, מִלְמַעְלָה, mil-ma-[g]^e-lah, prefixed prepositions מִ, from, לְ, to or at, and the noun מַעַל.

There was a crown of gold made around the top of the ark. (v.11) This crown served as a place into which the mercy seat could be inset. The foundation of the mercy seat is the ark.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

These two pieces of furniture were united together. They were in union. The testimony of the Bread which came from God out of heaven, the resurrection and the life, and the righteousness of God in this One is in union with the place of propitiation. All of this converges in the blessed Son of God, our Lord Jesus Christ.

Ps 85:10 Mercy and truth (the mercy seat and the ark of the testimony) are met together; righteousness and peace have kissed each other. (justice and mercy have come together in peace)

Isa 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

Union means peace, harmony, or oneness. God's justice rests in Christ's righteousness.

Is.32.17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

The foundation, the ground, the basis of mercy excludes all human effort. The foundation of mercy is the righteousness of Christ. The ark is not called the ark of the covenant of man, but the ark of the covenant of God.

Ro 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Notice what the prophet Hosea says of Israel's future. I apply this in a secondary sense to the N.T. believer.

*Hos.2.19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness (implying a kept law), and in judgment (implying that justice has been satisfied), and in lovingkindness (דִּסְחָ, che-sed, KJV, **goodness, kindness, mercy, pity**), and in mercies (רַחֲמִים, ra-cham; KJV, mercy, compassions, pity; **implying a mercy provided**).
20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.*

How backward is this to the theology of so many today. They think that God shows mercy because they decide to know Him. But here, in harmony with the truth of God from Genesis to Revelation, he shows mercy first, then they are brought to know Him. (faith is the ability to understand the things of God by Jesus Christ ... *through faith we understand* ... He.11.3

and in the ark thou shalt put the testimony that I shall give thee.

Those things are:

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the ¹golden pot that had manna, and ²Aaron's rod that budded, and ³the tables of the covenant... (interesting that again we see, gold, a type of the glory of Deity.)

¹Ex 16:33 *And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.*

²Nu 17:10 *And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.*

Which:

Nu 17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

³De 10:5 *And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.*

It seems that Moses put the tables first into the shittim wood ark that he had made, and then at the completion of the gold covered ark, which went into the tabernacle, they were removed and put into it.

Ex 40:20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark ...

These all testify particularly of Jesus Christ as the Bread which came down from God out of heaven, Christ as the resurrection and the life, and Christ, the righteousness of God. By the Spirit of God every believing Jew and Gentile can see that beyond question this is none other than Jesus, the Christ of God.

22 And there I will meet with thee,

[Moses]

and ... I will meet, וַיִּפְגַּעֲתִי, Niphal (simple passive) pret., 1ps. of יָעַד, ya-[g]ad; KJV, to meet, to gather -self, to assemble.

At this place of mercy the LORD would meet with Moses.

and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

between, וּבֵינָם, preposition properly constructed of בֵּין, bayin; between, betwixt; Ex.12.6, in the evening; Ex.16.12, at evening; among, whether, within; coupled with the preposition מִן, from, מִבֵּינָם translates into Ex.25.22, from between.

The LORD had brought about a great deliverance of Israel from Egypt by the blood of the Passover Lamb. Shortly the nation was brought to Sinai. They could go nowhere. There their sojourning ceased for the time. They were ignorant to their awful standing before God as transgressors until the giving of the law. Before God, when once the law is given Israel stands before God in a different relationship. That relationship was condemnation. They are subject to the just judgment of God. Israel is wholly constrained to come to Moses as a mediator.

*Ex.40.33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So **Moses finished the work.***

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

Lev.1.1 ¶ And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

...

*Nu 7:89 And when Moses was gone into the tabernacle of the congregation to speak with him, then **he heard the voice of one***

speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

Moses as a mediator would have Israel draw near to God, and as this Christ was to Israel in His day. But because they didn't believe Moses they didn't believe Him.

Joh 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

What do we see in the mercy seat? We see Jesus as that only, one-time provision of God's mercy for the sinner.

He.9.22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 ¶ It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

It was upon this mercy seat of pure gold that the high priest entered into the tabernacle, and into the holiest of all only once a year to make atonement for the sins of Israel by sprinkling the blood of the sacrificial animal. And the reality of this type was accomplished as the precious Lamb of God offered up His body on a tree at Calvary. There as He hanged on the

cross the blood flowed from His wounds and sprinkled his sinless body. Jesus Christ, the Son of God is that mercy seat. He is the fulfilment of the Old Testament type. There mercy and truth are met together. There righteousness and peace have kissed each other. By the death of Christ the justice of God which stood against us for sins against God rested when He died. And we who are alive and have believed In Him now know of the richness of His mercy to us.

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.