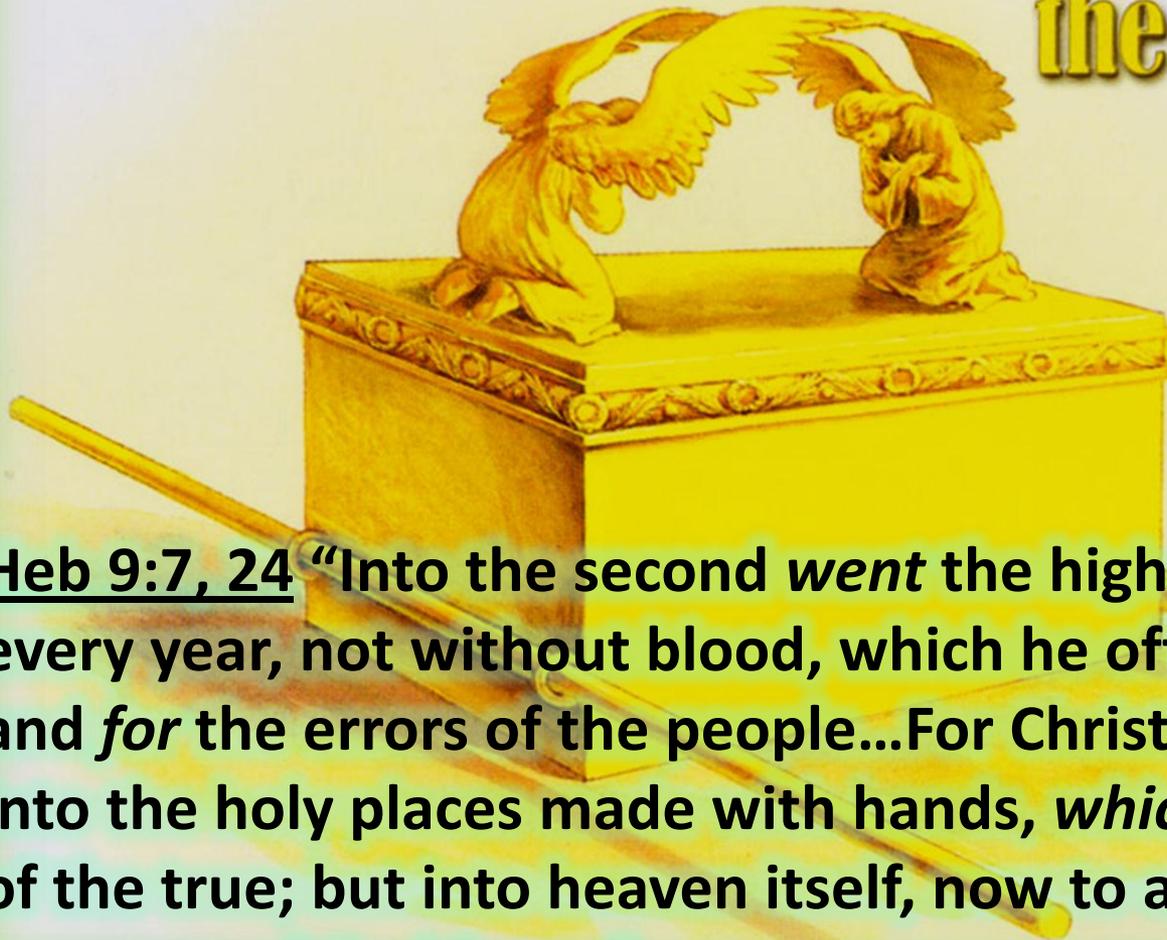


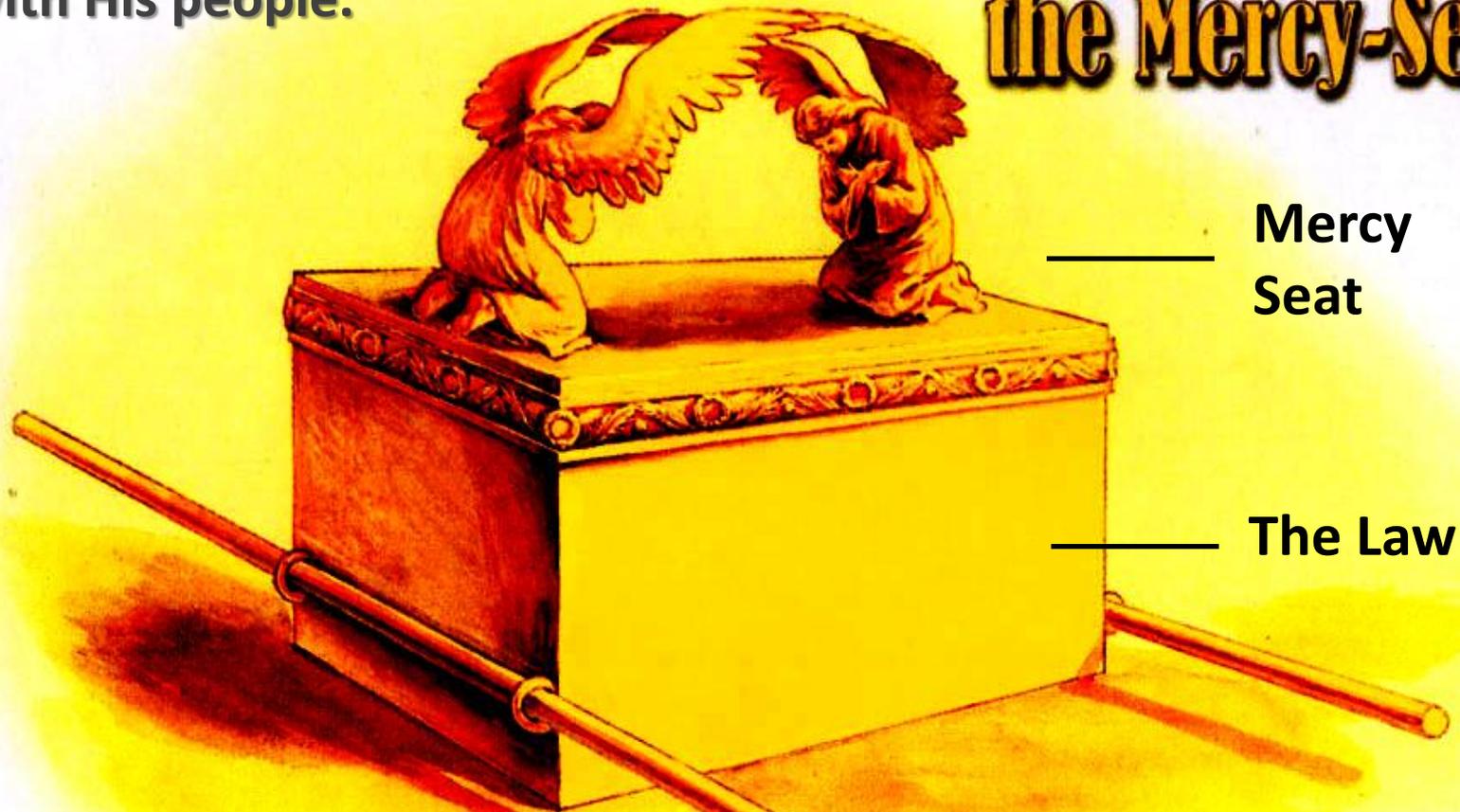
The Ark and the Mercy-Seat



Heb 9:7, 24 “Into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people...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”

Under the Law of Moses, the Mercy Seat is where Yahweh communed with His people.

The Ark and the Mercy-Seat



Mercy
Seat

The Law

Heb 9:7, 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”

Exo 25:21 *And thou shalt put the mercy seat ABOVE upon the ark;* AND IN THE ARK THOU SHALT PUT THE TESTIMONY that I shall give thee.

Exo 25:22 *And there I will meet with thee, 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.

Mercy Seat Above The Ark—the Law was a “shadow of good things to come” (Heb 10:1); that is, that which would be fulfilled in the *body* or “substance” of Christ (Col 2:17). The lesson here is not difficult: the Lord Jesus Christ is called the “mercy seat” or “propitiation” where Yahweh would meet with us.

- **Rom 3:25** “(Jesus Christ) whom God hath *set forth to be a propitiation through faith in his blood,* to declare his righteousness for the remission of sins that are past, through the forbearance of God”

There I will Meet With Thee—two aspects required of the Mercy Seat: first, the respect of “all things Yahweh gave in commandment to the children of Israel” (His Voice—Num 7:89); and second, the forgiveness of sins based on Atonement—

Lev 16:15 “Then shall he *kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat*”

- **As the “mercy seat” was above the “Ark of the Testimony,” the Heavenly Father grants forgiveness to those that strive to obey His law, which is evidence of their love toward Him—**

Dan 9:4 “God, keeping the covenant and mercy to them that love him, and to them that keep his commandments”

Deu 5:10 “Shewing mercy unto thousands of them that love me and keep my commandments” (Neh 1:5)

- **There is no mercy for the lawless, who refuse to obey God’s⁴ commandments. He “meets” with us on certain principles!**

Exo 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:*

1Jn 2:1-2 “If any man sin, *we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world*”

1Jn 4:9-10 “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. *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 entire principle of the Mercy seat—Christ Jesus—has to do with forgiveness of sins. Again, the literal demonstrates the figurative. With the Mercy Seat placed above the Law we see forgiveness prevailing over judgment or condemnation.

Psa 32:1-2 *“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile” (Psa 51)*

Psa 15:1-5 *“LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved”*

Isa 66:2 *“To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word”*

- **Mercy based upon a man's character and countenance.**

Rom 5:19 For as by ONE MAN's disobedience many were made sinners, so by the OBEDIENCE OF ONE shall many be made righteous.

Rom 5:20 Moreover *the law entered, that the offence might abound*. But where sin abounded, *grace did much more abound*:

- The scriptural pattern of Law and Grace represents the two necessary stages of the atonement; the latter prevailing over the former ONLY when the purpose of the Law is recognized.
- When Adam and Eve were exposed in the nakedness and shame of sin, they tried to cover themselves with “fig leaves” (Law), which God replaced with “coats of skins” (Grace).
- The “ark” contained “the Law” of Moses, but was literally overshadowed and covered by the “Mercy Seat,” or Grace.
- There can be no understanding of Grace apart from the Law.⁷

Joh 1:14 And *the Word was made flesh*, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Joh 1:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

Joh 1:16 And of his fulness have all we received, and *grace for grace*.

Joh 1:17 For **THE LAW WAS GIVEN BY MOSES, BUT GRACE AND TRUTH CAME BY JESUS CHRIST.**

- The Inspired Scriptures reveal the way in which God has made available the forgiveness of sins and the hope of life eternal. This includes the very detailed explanations of: the Law of Moses; the Law of Faith; Grace; Justification; the imputing of Righteousness; not imputing Sin; the Righteousness of God; and the Atonement. This is a general outline of the subjects.

1. The Law of Moses Manifested Sin—

Rom 7:6-13 “But now we are DELIVERED FROM THE LAW, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. What shall we say then? *Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me... But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful”*

Why was this necessary? Luke 7:47

1. The Law of Moses Manifested Sin and Death—

1Co 15:56 “The sting of death *is* sin; and *the strength of sin is the law*”

Rom 3:19-20 “Now we know that what things soever the law saith, it saith to them who are under THE LAW: *that every mouth may be stopped, and all the world may become guilty before God.* Therefore by the deeds of the law there shall no flesh be justified in his sight: *for by the law is the knowledge of sin*” (“they knew that they were naked” Gen 3:7)

Rom 4:15 “Because the law worketh wrath: *for where no law is, there is no transgression*”

Gal 3:19 “Wherefore then serveth the law? *It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator*”

- “Sin” says John, “is the transgression of the Law” (1Jn 3:4-5).

2. Perfect Obedience to the Law Impossible for man—

Gal 3:10-11 “For as many as are of the works of the law are under the curse: for it is written, *Cursed is every one that continueth not IN ALL things which are written in the book of the law to do them*”

Jas 2:10-11 “For whosoever shall keep *the whole law*, and yet offend IN ONE POINT, *he is guilty of all*. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, *thou art become a transgressor of the law*”

Gal 5:3-4 “For I testify again to every man that is circumcised, *that he is a debtor to do the whole law*. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace”

- Through weakness of the flesh, man could not fulfill obedience to the Law (Rom 8:3). Therefore, it was a condemnation to him.

3. The Law was Not Against Righteousness—

Gal 5:18-23 “But if ye be led of the Spirit, **ye are not under the law*. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred...they which do such things shall not inherit the kingdom of God. BUT the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: *against such there is no law*” (**condemnation of the Law*)

1Tim 1:8-10 “We know that *the law is good, if a man use it lawfully*; Knowing this, that *the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers...*”

- “The law is holy, and the commandment holy, and just, and good”—Rom 7:12. (the Law was about holiness and sin)

4. Christ Redeemed us from Condemnation of the Law—

Gal 4:3-5 “Even so we, when we were children, *were in bondage under the elements of the world*: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, *To redeem them that were under the law*, that we might receive the adoption of sons”

Col 2:13-17 “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; *Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way*, nailing it to his cross...”

Gal 3:13 “*Christ hath redeemed us from the curse of the law*, being made a curse for us: for it is written, *Cursed is every one that hangeth on a tree*” (Acts 13:38-39; Rom 10:1-5)

5. Jesus Christ elevated the spirit of the Law—

“As harsh as the judgments of the Law might appear, in the Christ covenant capital offenses are treated *even more severely* (Heb 10:28-30). Therein unreasonable hatred is considered as equivalent to murder (1John 2:9,11; 3:15; 4:20); anger without due cause is treated as the intent to murder (Mat 5:21-22). The respect that the Law demanded of children towards parents is made subordinate to that due to Christ (Luke 14:26; Mat 10:37). The Law permitted retaliation in non-capital offences, but Jesus, whilst recognizing that the Law was just, asked that love and forgiveness prevail (Mat 5:38-44). He warned that if his followers did not do so, the law of retaliation will be applied against them at the Judgment Seat (Mat 7:1-2 cp. Rev 16:6; 18:6-7)...In short, the believer in Christ will *apply the principles of the Law more stringently than the Mosaic Code required. He will go beyond the Law, and seek to apply the spirit of its commandments. Thus, in Christ, he is not so much delivered from the Law, as delivered from its curse; the Law remains as a guide and a teacher now*”—*HPM, Exodus Expositor, pg 270*

5. Christ did not relax, but elevated the spirit of the Law—

• Mat 5:21-28 Law: Murder & Adultery—Christ: Hatred & Lust

Heb 2:1-3 “Therefore we ought to *give the more earnest heed* to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was *stedfast*, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*” **Circumcision, the Sabbath, the seed of Abraham, altar offerings were all raised under Christ.**

Act 3:22-23 “Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. *And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people*”

5. Christ did Not Relax, but Elevated the spirit of the Law—

Heb 10:28-30 “He that despised MOSES' LAW *died without mercy* under two or three witnesses: *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto THE SPIRIT OF GRACE? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people”* (Heb 12:18-29)

- The apostle emphasizes to “Hebrews” that condemnation is not softened under grace, *but deferred to the Judgment Seat (2Cor 5:10; 2Tim 4:1)*. Consider the example of Ananias and Sapphira; smitten with death for “lying to the Holy Spirit” for “keeping back part of the price of the land” they sold to help others (Acts 5:1-11). Had grace been easier, the Jews would have embraced it. Instead they were exposed as superficial (Mar 7:10-13).

6. Christ touched the conscience above ritual—

Heb 9:8-10 “The Holy Spirit this signifying, that the way into the holiest of all *was not yet made manifest*, while as the first tabernacle was yet standing: Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as PERTAINING TO THE CONSCIENCE; Which stood *only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation*”

Mat 23:23 “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and *have omitted the weightier matters of the law*, judgment, mercy, and faith: these ought ye to have done, and NOT TO LEAVE THE OTHER UNDONE”

- Ceremony is intended to draw to the “conscience” the principle (Heb 9:14; 10:22; 1Pet 3:21). The Jews, however, used the “outward” to avoid that which was “within” (Mat 23:28)!

6. Christ touched the conscience above ritual—

- The ceremony we observe in the bread-wine must also go beyond the outward, and cannot be in lieu of “the spirit” —

1Co 11:26-29 “For as often as ye eat this bread, and drink this cup, ye do SHEW the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, *unworthily*, shall be guilty of the body and blood of the Lord. *But let a man examine himself*, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh *unworthily*, eateth and drinketh damnation to himself, not discerning the Lord's body”

- “Unworthily” is better rendered “irreverently” (without consideration). Even the Law of Moses taught the same—

1Sa 15:22 “And Samuel said, *Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD?* Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams”

7. Mere ritual under the Law of Moses was condemned—

Isa 1:4-17 “Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD...*To what purpose is the multitude of your sacrifices unto me?* saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats...Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is iniquity, even the solemn meeting.* Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*... Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow”

• (Psa 51:16-19; Ecc 5:1; Mic 6:6-8; Hos 6:6; Deu 10:16; Jer 6:10-20)

8. The Lord was the embodiment of the spirit of the Law—

Psa 40:6 *Sacrifice (zebach) and offering (minchah) thou didst not desire; mine ears hast thou opened: burnt offering (olah) and sin offering (chatah) hast thou not required.*

Psa 40:7 *Then said I, Lo, I come: in the volume of the book it is written of me,*

Psa 40:8 *I delight to do thy will, O my God: yea, thy law is within my heart.*

The Hebrew words for *Peace, Meal, Burnt and Sin* offerings are used in this Psalm, which is quoted directly in application to Christ in Heb 10:5-8: “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, BUT A BODY HAST THOU PREPARED ME: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God...”

“Present your bodies a living sacrifice, holy, acceptable unto God”
Rom 12:1. Jesus Christ was “the Word made Flesh”—John 1:14.²⁰

Joh 3:17-21 “For God sent not his Son into the world to condemn the world; but that the world *through him might be saved*. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And **THIS IS THE CONDEMNATION**, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd*. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God” ***(Sin must be manifest, confessed, Atoned For)***

Mat 5:17 “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, *but to fulfil*”

- The Lord was “giving the Law its true value” (Jer Bible). The exposure and confession of sin is critical for grace to operate.

9. Acknowledgement of Sin needed for forgiveness—

Pro 28:13 “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them *shall have mercy*”

Psa 32:5 “I *acknowledged my sin* unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and *thou forgavest the iniquity of my sin*. Selah”

1John 1:8-10 “If we say that we have no sin, we deceive ourselves, and the truth is not in us. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from ALL unrighteousness*. If we say that we have not sinned, we make him a liar, and his word is not in us”

- Under the Law, when a “sin through ignorance” was committed, and “came to his knowledge” a “sin offering” was prescribed to “make an atonement and it shall be forgiven him” (Lev 4).

Mat 1:21 “And she shall bring forth a son, and thou shalt call his name JESUS: *for he shall save his people from their sins*”²²

Not All Sin Equal: some offenses worse, some responsibility greater

Luke 12:47-48 “Unto whomsoever much is given, of him shall be much required”

John 19:11 “He that delivered me unto thee hath the greater sin”

Mat 23:14 “Ye shall receive the greater damnation”

Jam 3:1-2 “Be not many (teachers), know that we shall receive the greater condemnation” (Lev 4:1-3; 13-14; 22-23; 27-28)

Mat 12:31-32 “All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit, it shall not be forgiven him”

Mar 14:21 “Woe unto that man by whom the Son of man is betrayed! Good were it for that man if he had never been born”

- **Even under the Law, some offenses made one “unclean” for a period of time, while others made one “cut off” from Israel. Further, severe sin was punished by “stoning.” Therefore, the Law taught degrees of sin and degrees of punishment.**

10. The Law of Moses directs us to the need for Christ—
Gal 3:21-29 *“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded *all under sin*, that the promise by FAITH of Jesus Christ might be given to them that believe. *But before faith came, we were kept under the law, shut up unto the faith* which should afterwards be revealed. Wherefore THE LAW WAS OUR SCHOOLMASTER TO BRING US UNTO CHRIST, *that we might be justified by FAITH*. But after that FAITH is come, we are no longer under a schoolmaster. For ye are all the children of God by FAITH in Christ Jesus. *For as many of you as have been baptized into Christ have put on Christ...if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise”* (***Faith relates to Forgiveness***)*

- **Luk 7:47** *“I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same loveth little”* (***The Law—manifesting sin—taught God’s love***)²⁴*

11. The Law of Faith: the forgiveness of Sins by Christ—

Act 26:18 “To turn them from darkness to light...that *they may receive forgiveness of sins*, and inheritance among them which are *sanctified by faith* that is in me”

1Co 15:14-17 “If Christ be not risen, then *is* our preaching vain, and *your faith is also vain*...And if Christ be not raised, *your faith is vain; ye are yet in your sins*” (Gal 2:21)

- Law and Grace do not contradict, but compliment each other:

Rom 3:25-31 “Whom God hath set forth *to be* a propitiation *through faith* IN HIS BLOOD, to declare his righteousness *for the remission of sins that are past*, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and *the justifier of him which believeth in Jesus*. Where is boasting then? It is excluded. By what law? of works? Nay: but BY THE LAW OF FAITH... *Do we then make void the law through faith?* God forbid: *yea, we establish the law*” “new covenant IN MY BLOOD” —1Cor²⁵ 11:25

- Under Christ the higher “law of faith” prevails; requiring the personal application of the conscience, beyond the Law.

Act 13:37-39 “Through this man is preached unto you *the forgiveness of sins*: And by him all that believe are JUSTIFIED from all things, *from which ye could not be justified by the law of Moses*”

- Justification means “to declare righteous.” Of course, we are not righteous; but this refers to the imputing of righteousness:

Rom 4:21-25 “Being fully persuaded that, what he had promised, he was able also to perform. And therefore *it was imputed to him for righteousness*. Now it was not written for his sake alone, that it was imputed to him; But for us also, *to whom it shall be imputed*, if we believe on him that raised up Jesus our Lord from the dead; *Who was delivered for our offences, and was raised again for our justification*”

Rom 4:1-8 “For what saith the scripture? Abraham believed God, and *it was counted unto him for righteousness*. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, *his faith is counted for righteousness*. EVEN as David also describeth the blessedness of the man, *unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin*”

- Both Abraham and David—whose covenants form the pillars of the Gospel—were apart from the Law of Moses. Abraham justified before the Law was given, and David forgiven outside the Law of Moses for his sin.
- The principle of justification requires that God “count” our faith as “righteousness” and not “impute” our “sin.” This requires Faith be revealed in action (Jam 2:1-26)!

12. Grace is not a license to continue in Sin—

Rom 6:1-7 “What shall we say then? *Shall we continue in sin, that grace may abound?* GOD FORBID. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life....*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* For he that is dead is freed from sin”

- Not “free” from obligation, but “*free from the law of sin and death*” Rom 8:2. This is the context of “free” throughout the Word; it represents a liberty from the “bondage” of sin’s condemnation (John 8:32-36; Rom 5:15-18; 6:18-22; 7:1-4; Gal 4:26-31; 5:1). This is vital for our understanding of “grace”²⁸—

12. Grace is not to be misused as lawlessness—

Jude 1:3-4 “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, *turning the grace of our God into lasciviousness*, and denying the only Lord God, and our Lord Jesus Christ”

- **“Some speak of the doctrine of grace as though obedience to the law is not required, forgetting that there is such a thing as the ‘law of Christ’ (1Cor 9:21)” —*James to Jude, Expositor pg 197***

Gal 5:12-13 “I would they were even cut off which trouble you. For, brethren, *ye have been called unto liberty; only use not liberty for an occasion to the flesh*, but by love serve one another”

13. Life in Christ requires walking in Grace—

Rom 6:14-17 “For sin shall not have dominion over you: *for ye are not under the law, but under grace.* What then? *shall we sin,* because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made *free from sin,* ye became the servants of righteousness”

- Grace is mercy without merit; the forgiveness of sins (Eph 1:7; 2:5-7). Peter exhorts to “grow in grace”—2Pet 3:18.

Eph 2:8-9 “For *by grace are ye saved through faith;* and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast”

2Co 3:2-9 “Who also hath made us able ministers of the new testament; *not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.* But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the spirit be rather glorious? For if *the ministration of condemnation be glory*, much more doth *the ministration of righteousness exceed in glory*”

- The apostles dealt with two extremes: those who desired to be back under the Law (Gal 5:1-11); and those who used Grace to walk in a lawless manner (1Pet 2:16; 2Pet 2:19).
- GRACE is more exacting, yet more forgiving for those who understand faith is a higher form of law, and thereby walking in the spirit of truth, applying, inwardly the principles of the Law of Christ. Thus, no man can claim righteousness by works.

13. The High standards for those “in Christ” —

1Pe 2:24 “Who his own self bare our sins in his own body on the tree, *that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed*”

Eph 4:20-24 “If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man*”

Gal 5:24-25 “They that are Christ's *have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit*”

- Rom 8:1 “*There is therefore now NO CONDEMNATION TO THEM WHICH ARE IN CHRIST JESUS, who walk not after the flesh, but after the Spirit*”

This is why it's important to study the Law. All of the types and shadows of the Mosaic reveal the process of Law and Grace.

Col 2:16-17 "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days: Which are a shadow of things to come; but the body is of Christ*"

- In a host of ways, the Law was a shadow of the process of Mercy following Law or condemnation of sin. For example, in the Nazarite Vow, when one "defiled" themselves and made void their vow, the "sin offering" was followed by a "burnt offering" to "make an atonement" (Num 6:11, 16). Thus, after sin was acknowledge, a rededication was permitted by God.

This was the same pattern elsewhere (Lev 9:1-7; 10:19; Num 8:12)

Lev 6:25 "Speak unto Aaron and to his sons, saying, *This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy*"

“The Christ-idea was in the world before Moses lived. Adam and Eve received the first promise of his appearing...Enoch, the seventh from Adam, predicted his coming with his ten thousand saints; Abraham saw his day and was glad...(Moses) was caused by Yahweh to put them on record, and to commit the writings to the custody of the Hebrew nation...the Christ-idea and the Christ-doctrine originated with Moses...After him the Christ-idea was... represented by Joshua at the head of Yahweh’s hosts in the conquest of the Holy Land from the Gentiles. It was also dramatized in the history of David and Solomon, and the Mosaic doctrine concerning Christ, amplified by Samuel, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel and all the prophets ...We MUST STUDY Moses and the prophets, or we can KNOW NOTHING as we ought to know it concerning the ‘Wonderful One,’ ...IT IS IMPOSSIBLE TO KNOW GOD APART FROM THE CHRIST-DOCTRINE OF MOSES AND THE PROPHETS; for the knowledge of Christ is the knowledge of God-manifestation to man.” *Phanerosis, pg 77-78*

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“But though the covenant of Sinai is thus ‘done away in Christ’ (2Cor. 3:7-14; Col. 2:14), *it is not done away* in the sense of abolishing the excellent rules of action which that covenant enjoined. The new law in Christ, which believers come under, revives those rules IN A STRONGER AND MORE EFFICIENT FORM. Paul is very clear on this point, in which he is supported by the highest demands of reason. He enquires, ‘Shall we sin (that is, shall we do the things that the law forbids), because we are not under the Law but under grace?’ (Rom. 6:15). He meets this suggestion with an emphatic ‘God forbid.’ ‘Being made free from sin, ye became the servants of righteousness’ (verse. 18). The new form of God’s wisdom in Christ is that ‘THE RIGHTEOUSNESS OF THE LAW MIGHT BE FULFILLED IN US, who walk not after the flesh, but after the spirit’ (Rom. 8:4). The position of the matter is therefore perfectly clear. The law, so excellent in itself, would have given life, if men had been able to keep it, as Christ and Paul...

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“...unitedly declare (Luke 10:25-28; Rom. 7:10), but because they were unable to keep it in the absolute perfection required, it condemned them, and stopped every boasting mouth, and made all the world guilty before God (Rom. 3:19), establishing such a situation that if salvation was to come, it could only come by the kindness of God, in the particular form He might appoint, which indeed was the result aimed at, as Paul declares in Rom. 5:20-21. The law was unable to confer life because men were unable through weakness to keep it; it became instead a cause of death (Rom. 7:10; 8:3; Gal. 3:21). Salvation, therefore, could not come by the works of the law, but had to come in another way, namely, by forgiveness through grace (or favour); but NOT UNCONDITIONAL FORGIVENESS. Through Christ forgiveness was preached and offered; that is, ‘By him all that believe are justified from all things, from which ye could not be justified by the law of Moses’ (Acts 13:39).” *1John 1:8-10*

2Pe 1:3 According as HIS DIVINE POWER HATH GIVEN UNTO US ALL THINGS THAT PERTAIN UNTO LIFE AND GODLINESS, *through the knowledge of him that hath called us to glory and virtue:*

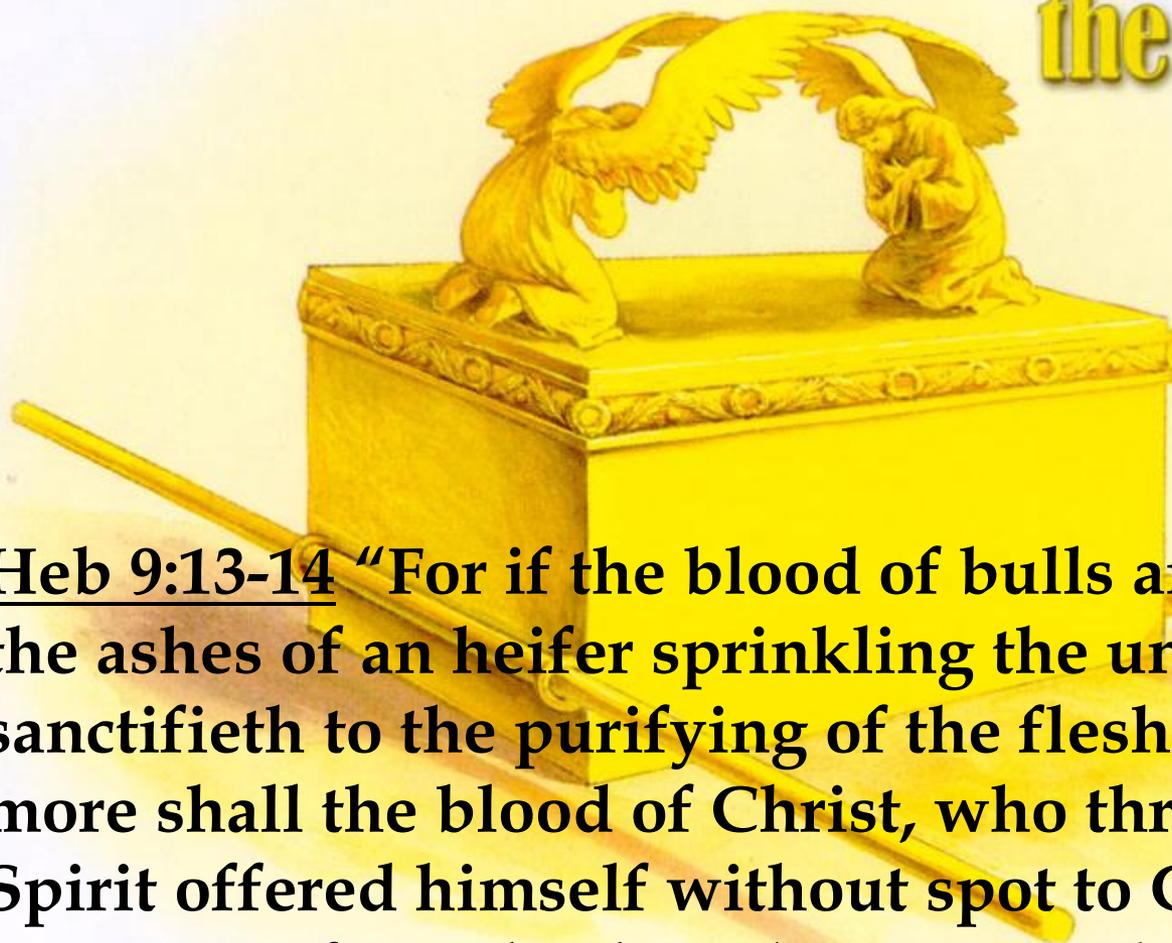
2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be *partakers of the divine nature*, having escaped the corruption that is in the world through lust. *(Note the Order of Holiness)*

- **Called in Knowledge**—mental, change in mind
- **Moral Character**—application in virtue, character
- **Change of Nature**—partaker of the Divine nature

Moses first delivered the Law or Ten Commandments, and judgments (Exo 20-24). He then delivered all sacrifices, laws of uncleanness...etc. (Lev-Num). Joshua then brought Israel into the Land, through a second baptism, representing the inheritance of the saints (Jos 1-3).

THE MERCY SEAT

The Ark and the Mercy-Seat



Heb 9:13-14 “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, *purge your conscience* from dead works to serve the living God?”