

## The Ark and the Mercy-Seat



**Cherubim represent the “glorified” state. Paul says the Most Holy is a “figure” of “heaven itself” where Christ entered (Heb 9:24). Also, this is the place where Aaron’s rod budded to life after being dead; even “before the testimony” (Num 17:1-9).**

## General Principles—

- No flesh was permitted to look informally or presumptuously upon it, as the Ark was covered during transport—Num 4:5 “When the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, *and cover the ark of testimony with it.*”
- 1Sa 6:19 “And he smote the men of Bethshemesh, *because they had looked into the ark of the LORD*, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.”
- No flesh was permitted to touch the Ark, it was to be borne upon the shoulders of the priests, with staves—Num 4:15 “As the camp is to set forward; after that, the sons of Kohath shall come to bear *it: but they shall not touch any holy thing, lest they die.* These *things are* the burden of the sons of Kohath in the tabernacle of the congregation”

**1Ch 15:15** “And the children of the Levites *bare the ark of God upon their shoulders with the staves thereon*, as Moses commanded according to the word of the LORD.” (Num 7:9)

**2Sa 6:6-7** “And when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*. And the anger of the LORD was kindled against Uzzah; *and God smote him there for his error; and there he died by the ark of God*”

- Typical of the Kingdom Age, the “staves” were only removed when Solomon—the son of David—settled the Ark in the Temple. Thus, it had finally found a permanent resting place.

**1Ki 8:7-8** “For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. *And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle*, and they were not seen without: and there they are unto this day” (Figure: David bringing Ark to Rest—Psa 132; 2Sam<sup>3</sup> 6).

***Other significant principles with Solomon's Temple—***

**1Ki 8:9 “There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt”**

- Missing were the “golden pot of manna” and “Aaron's rod that budded”—

**Heb 9:4 “The ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded and the tables of the covenant”**

- Why were these two elements missing, when David's Son built a Temple and brought the Ark to rest? Because they represent the resurrection from the dead and life eternal, which has been granted by this time, figuratively speaking.

**Rev 2:17 “To him that overcometh will I give to eat of the hidden manna”**

**Num 17:8-10 “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. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. 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”**

- Likewise, the casting of the Laver in Solomon’s Temple—  
**1Ki 7:43-46 “And ten lavers...In the plain of Jordan did the king cast them, in the *clay ground between Succoth and Zarthan*”**
- Why here? Because Succoth was the first place Israel came after departing Egypt (Exo 12:37) and Zarthan is the place where the Jordan was pushed back upon entering the Land under Joshua (Jos 3:16).

- Because the Ark contained the “testimony” or “Law” of God it is often styled “The Ark of the Testimony” (Exo. 25:22; 26:33).
- As the Law represented Yahweh’s covenant with His people (Exo. 24:6-8), the Ark is also called “The Ark of the Covenant” (Num. 10:33; 14:44; Deu. 10:8; 31:9; Jos. 3:6).
- Written with the finger of God, the two tables of stone—10 commandments—were the testimony (Exo. 31:18; 32:15-16).
- The Ark went before Israel into the Land (Jos 3:3-4)
- The Ark helped Israel gain victory over enemy (Jos 6:11-16).
- The Ark provided answers in time of crisis (Jud 20:27-28).
- Watching over this was the Mercy Seat and Two Cherubim—

Exo 37:7-9 “He made two cherubims *of gold, beaten out of one piece* made he them, on the two ends of the mercy seat ...And the cherubims spread out *their* wings on high, and covered with their wings over the mercy seat, *with their faces one to \*another; even to the mercy seatward were the faces of the cherubims*” **“another” most com. trans. “brother.”**

**The Mercy Seat (Christ) & the Cherubim (Jew & Gentile) were all beaten of “one piece of gold” and the “faces” of the Cherubim looked, not only toward the Mercy Seat, but also “with their faces one to another.”** They are formed out of and are connected with the Mercy Seat (Christ)! Sadly, often we fail to see the Lord’s reflection in our brethren? If we don’t know the character of Yahweh, we won’t identify it in our brethren. Often those with the most godly characters are maligned as “self righteous.”

- ***Accordingly, the operative work of the Atonement is seen here!***
- **God expects His servants to demonstrate a proper understanding of the Atonement by applying self-sacrificial love of our brethren. As our understanding of the Atonement is incomplete without a living manifestation of its principles, those who recognize the mercy and forgiveness extended to them by the Father, through Jesus Christ, will be careful to exhibit the utmost forgiveness and mercy toward their brethren “for whom Christ died” (Rom. 14:15; 1Cor. 8:11).**

**John 13:1-35** “Now before the feast of the passover, when Jesus knew that his hour was come...He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, *and began to wash the disciples' feet*, and to wipe them with the towel wherewith he was girded...So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?...*Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.* For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them...A new commandment I give unto you, *That ye love one another; as I have loved you, that ye also love one another.* By this shall all men know that ye are my disciples, if ye have love one to another”

John 15:8-17 “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. *As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you...These things I command you, THAT YE LOVE ONE ANOTHER”*

- From the commandments of our Lord, it is clear that our obligations and responsibilities to our brethren run high and deep. There can be no doubt that the application of the doctrine of the Atonement in this regard will be a deciding factor in our acceptance or rejection at the judgment seat.<sup>9</sup>

2 Pet 1:3-11 “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: Whereby are given unto us exceeding great and precious promises...And beside this, *giving all diligence*, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; *And to godliness brotherly kindness; and to brotherly kindness charity*. For if these things be in you, and abound, they make you that ye shall *neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ*. But he that lacketh these things is blind, *and cannot see afar off, and hath forgotten that he was purged from his old sins*. Wherefore the rather, brethren, *give diligence to make your calling and election sure*: for if ye do these things, ye shall never fall: *For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ*”

**1John 2:1-12** “My little children, these things write I unto you, that ye sin not. *And 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...whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.* Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning...a new commandment I write unto you, which thing is true in him and in you...*He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.* But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write unto you, little children, *because your sins are forgiven you for his name's sake*” 11

□ “The grace of God thus revealed through Christ, created a debt of love owing by recipients, that can only be repaid by them extending unmerited love to others—an extremely difficult thing to do (see: Mat 5:44-48; Rom 5:8)” —*James to Jude, Expositor, pg. 251*

1 John 3:9-16 “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, *neither he that loveth not his brother.* For this is the message that ye heard from the beginning, that we should love one another...*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*”

- It is not possible to comprehend the God’s love and forgiveness if we refuse to crucify our own flesh for the benefit of our brethren.

**1John 4:7-12 “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. 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. Beloved, *if God so loved us, we ought also to love one another.* No man hath seen God at any time. *If we love one another, God dwelleth in us, and his love is perfected in us”***

- **While God is easier to love, because He is entirely righteous and without sin, the object of brethren commanded to love one another is intended for us to see ourselves as Yahweh sees us. In other words, our mercy toward another brother is for the intent that we might remember the mercy Yahweh must extend to forgive us: the only way to perceive the Mercy Seat.**

□ “The love that Yahweh revealed in making provisions for the sins of humanity, is brought to completion when His children are seen manifesting a measure of the same consideration and love to others” —*James to Jude Expositor, pg. 278 (1The 4:9)*

Rom 5:6-11 “For when we were yet without strength, in due time *Christ died for the ungodly*. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us*. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, *but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*”

- We must remember this when dealing with one another.

**Luke 6:31-38 “As ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same ...But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and *ye shall be the children of the Highest*: for He is kind UNTO THE UNTHANKFUL AND TO THE EVIL. *Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven*: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again”**

- It is the plainest commands that often pierce the deepest.<sup>15</sup>

**Mat 6:9-15** “After this manner therefore PRAY ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. *And forgive us our debts, as we forgive our debtors.* And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. *For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses”*

- Through His incredible wisdom, Yahweh has put into our own hands the ability to effect our own Atonement.

**1Ti 1:15-16** “Christ Jesus came into the world *to save sinners;* of whom I am chief. Howbeit for this cause I obtained mercy, that IN ME FIRST Jesus Christ might shew forth all long-suffering, *for a pattern to them which should hereafter believe on him to life everlasting”* (Paul expended his life for others)<sup>16</sup>

**Mat 18:21-35 “The kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt...**

**“...So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, *O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?* And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses*”**

**1Pe 4:8-10 “And above all things have fervent charity among yourselves: *for charity shall cover the multitude of sins.* Use hospitality one to another *without grudging.* **AS EVERY MAN HATH RECEIVED THE GIFT,** *even so minister the same one to another,* as good stewards of the manifold grace of God”**

“‘I cannot forgive an offender till he seeks forgiveness, or I make myself as great an offender.’ There can be no doubt that acknowledgment is the natural and prescribed condition of forgiveness in all cases of unquestionable personal injury in word or deed. But in the confusions of human intercourse, in the present state of weakness, there arise hundreds of cases in which it is impossible to apply this law in any strict manner: first because it usually happens that there are faults on both sides; and second, because it nearly as often happens that where one side may be clean-handed enough, the other side is the offending side not through any intention or desire to do injury, but through a wrong understanding of things. In such cases, no wise man would insist on unconditional surrender implied in the request for forgiveness. Even in a clear case, he is too conscious of his own shortcomings to take an imperious (*arrogant*) attitude...we are commanded to forgive if confession is made, for this was the point in question when Jesus spoke (Mat. 18:21; Luke 17:3-4). But we are not forbidden to forgive in the absence of confession...

**“We are at liberty to forgive without it if we like, certainly. Jesus gave us this example: ‘Father, forgive them, for they know not what they do’ (Luke 23:34). Paul also: ‘I pray God that it may not be laid to their charge’ (2Tim 4:16). Stephen also (Acts 7:60): all this without confession on the part of the offenders, for they were too dark-minded to know their need for forgiveness...The man who applies the rule of confession before forgiveness too strictly is in danger of having the same measure applied to himself. So Christ says (Mat. 18:35). And how then? We cannot be saved, for we are too dim-eyed to know all our sins. And if those only are forgiven that we see and admit, the unforgiven balance must sink us into perdition. Another point the offended brother should consider is whether his state is due to wounded pride or violated righteousness. If he is expert at self-examination, he will probably find it is the former three times out of four, at least—for he discovers that other offences against the law of God do not hurt him at all if they do not touch him.”—*Robert Roberts***

**Mat 25:41-46** “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, *Inasmuch as ye did it not to one of the least of these, ye did it not to me.* And these shall go away into everlasting punishment: but the righteous into life eternal.”

**Mat 20:26-28** “Whosoever will be chief among you, let him be your servant: *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many*”

Col 3:12-15 “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; *Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.* And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful”

Rom 15:1-3 “We then that are strong ought to bear the infirmities of the weak, and *not to please ourselves.* Let every one of us please his neighbour for his good to edification. *For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me*”

- “Bear ye one another’s burdens, and so fulfil the Law of Christ” —Gal 6:2

**Eph 4:31-5:2** “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.* Be ye therefore followers of God, as dear children; And walk in love, *as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour”*

**Gal 5:13-14** “For, brethren, ye have been called unto liberty; *only use not liberty for an occasion to the flesh, but by love serve one another.* For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.”

- Each time a person approaches the Lord Jesus Christ to have the Master set judgment against another man’s faults rebuked, the converse happens: (John 8:1-11, Luke 10:38-42, Mark 9:33-40, Mat. 26:6-13, Luke 12:13-21)

**Psa 103:10-18** “He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, *so great is his mercy toward them that fear him.* As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth *his* children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust. *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, *and to those that remember his commandments to do them*”

- **John 15:12-13** “This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends”

**Exo 25:10** And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

As mentioned previously, the “pattern” of the whole Tabernacle structure began with the Most Holy, not the outside court—

- “In prophecy, the final consummation is first revealed, and then are the steps by which it will be attained. Typical examples are found in Isa. 2 and Rev 11:15, 18. In Isa. 2, the future glory of Jerusalem is first described, and then the means by which it will be brought about is outlined. At the beginning of creation, God proclaimed that man was designed for dominion (Gen 1:28), but Paul adds ‘but now we see not yet all things put under him; (Heb 2:8). Thus the final picture is given first”—*Expositor, HPM, pg 315 (Gen 12:1-3 Abraham)*
- Likewise, Daniel chapter 2 reveals a general description of the Kingdom of Men and their ultimate fall. However, the rest of the prophecy gives more detail in that process.

**Exo 25:11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.**

- **“Not merely an outward manifestation of faith (without), but one that springs from ‘within’ Cf. Psa 45:13. The wood of the ark was entirely hidden by the gold so that human nature in regard to Christ and the Redeemed; faith overcomes completely the weakness of human nature (Rom 8:3).”**
- **“The crown of solid gold represents the victory of faith. Men crowned the Lord with thorns, but Yahweh crowned him eternally with glory and honour” —*Expositor, HPM, pg 317***
- ***Inside the Ark was the Law, Aaron’s rod that budded, and the pot of manna, miraculously preserved. It all teaches that observance of Yahweh’s testimony will be the means of resurrection to eternal life, all through the principle of Mercy.***
- **These basic, fundamental items teach grander ideas, which are not far from us, nor difficult to comprehend.**

**Exo 25:12** And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

**Exo 25:13** And thou shalt make staves *of* shittim wood, and overlay them with gold.

**Exo 25:14** And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

- “As the ark was borne aloft by two staves, so the true Israel has been drawn from the two great families of humanity (Jew and Gentile), sustained by two great covenants of law and of grace (Heb 8:12” —*Expositor, pg 317 (also: Law and Prophets)*
- “The staves were placed in ‘the sides’ of the ark. Here the word is *tsaloth*, the feminine form of *tsela* rendered ‘rib’ in Gen 2:21. As the ark represented the glorified Redeemed, the use of this term points to the part of Adam that was taken from him to form his bride, an appropriate representative of the Bride of Christ in glory” —*Expositor, pg 318*

**Exo 25:17** And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

**Exo 25:18** And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat.

- The Ark was made of wood overlaid with gold. However, the mercy seat and cherubim were made of “pure gold.” The wood, representing human nature is not included. Thus, this represents the state of immortality.
- “The cherubim comprise the chariots of Yahweh, in which He rides by His spirit, and through which He manifests Himself. In 1Chr 28:18 the phrase ‘the chariot even the cherubim’ occurs, according to the R.V...it is further supported by the expressions of 2Kings 2:12 and 13:14 identifying Yahweh’s prophets as vehicles in which He manifested Himself to the people” —*Expositor, pg 320*

**Exo 25:19** And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof.

**Exo 25:20** 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.

- “As the faces of the cherubim looked towards one another, so the faces of true Israelites should be turned one to another to their mutual profit and assistance. The positioning of the faces in that particular speaks of agreement and fellowship (1Cor 1:10; Phi 3:13-17). This idea is further enforced by the Hebrew. The phrase *ish el-achive* rendered ‘one to another’ is derived from *ach* (*brother*) and literally ‘a man towards his brother.’ So brotherly love and fellowship were demonstrated in the positioning of the faces of the cherubim one towards the other” —*Expositor, pg 321*

**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.

- “In type, Moses was shown that mercy transcends justice, that mercy is higher than Law. If it were not for divine mercy we would have no hope...To emphasize that salvation is dependent upon divine mercy, Moses was required to place the golden mercy seat above upon the ark containing the tables of stone. The mercy seat covering the tables of stone suggests a combination of mercy and truth. These qualities are frequently linked together in the Word (Psa 25:10; 57:3; 61:7), for the provisions of divine worship (see Psa 85:10-11) ‘Mercy and truth are met together; Righteousness and peace have kissed each other...’ — *Expositor, pg 322*

**Mic 6:7-8** “Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil?...what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

**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.

- “Though not a priest, Moses had privilege of access into the Most Holy (Num 7:89). In this he typed the Lord Jesus Christ (Deu 18:18; Heb 9:21). The high priest, also a type of Christ, likewise had access (Lev 16:2). In this holy spot the divine glory shone forth as the shekinah light foreshadowing that manifested by the Lord Jesus (John 1:14). As Christ is our mercy seat (Rom 3:25; 1John 2:1-2) we are able to commune with the Father through him by prayer (Eph 2:13). He is the meeting place between God and man. In the days of his flesh, he proclaimed God’s word (John 7:17; 8:28, 38; 12:45-50; 14:10), and manifested the glory of the Father as a light in a dark place; the antitype of the divine light in the darkness of the Most Holy (John 1:9)” —*Expositor, pg 323.*

**Cherubim—They represent those in whom Yahweh is glorified, or saints *as vehicles* formed to bear the Father’s honor. It is where Yahweh reigns (Psa 99:1):**

**Psa 18:9-10 “He bowed the heavens also, and came down: and darkness was under his feet. And *he rode upon a cherub*, and did fly: yea, he did fly upon the wings of the wind”**

**Psa 68:17 “The *chariots of God* are twenty thousand, even thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*”**

**Tabernacle Fulfilled—**

**Rev 2:17 “He that hath an ear, let him hear what the Spirit saith unto the churches; *To him that overcometh will I give to eat of the hidden manna*”**

- **Col 3:3-4 “For ye are dead, and *your life is hid with Christ in God*. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory”**

Rev 21:1-3 “I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, *the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God*”

- The Tabernacle is connected with the establishment of the “New Heaven and New Earth” (2Pet 3; 2Cor 12; Num 14:21)—

Rev 3:12 “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name*”