

Ark of the Covenant - Study 2

Teacher's Guide

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This study is part of a full college-level course on the Tabernacle of Moses taught by Dr. Ian Bond. The complete Teacher's Guide, Student Notes, illustrative Power Point, and the lectures in MP3 format are available for purchase and download from Teach the Nations, Inc.

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I. THE MERCY SEAT

A. Exodus 25:17-22

B. The Crown and the Cherubim

1. The crown around the top of the Ark was to keep the Mercy Seat in place.
 - a. Once in the Ark, the believer is **UNDER** God's **MERCY**.
 - b. Outside of the Ark (**CHRIST**), the is **NO** mercy.
 - (1) Romans 3:24, 25 — "...and are justified freely by his grace through the redemption that came by Christ Jesus. ²⁵ God presented him as a sacrifice of **ATONEMENT**, through faith in his blood."
 - (a) ἱλαστήριον, (*hisasterion*), "propitiation" (KJV), lit. "the one who would turn aside God's wrath."
 - (b) *hilasterion* is in LXX of Exodus 25:17 for the "**MERCY SEAT**."
 - c. Theological truth: Christ's atonement is the true Mercy Seat, which **COVERS** the **BROKEN** Law.

2. The two cherubim
 - a. Perhaps two as a safeguard against **PRIDE**.
 - (1) **Comp. Ezekiel 28:14, 17**
 - b. Four features of the two cherubim:
 - (1) Beaten gold; i.e. are of divine *creation*, not of divine *nature*.
 - (2) Wings *bowed* forward, touching over the center (worship).
 - (3) Face-to-face (fellowship).
 - (4) Beneath their wings, above the Mercy Seat, God reveals His glory (revelation).
 - (a) Exodus 25:20-22

C. The Throne of Grace

1. The **MERCY SEAT** of the Old Testament becomes the **THRONE** of **GRACE** of the New Testament.
 - a. Hebrews 4:16 — "Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need."
 - b. **Comp. Revelation 20:11-15**

2. **Zechariah 6:11-13: The Coronation of the High Priest**
- a. **High Priest Joshua = type of CHRIST**
 - b. **Many crowns = type of KING of Kings and LORD of Lords.**
 - (1) **Revelation 19:12, 16** — “His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself...On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.”
 - (2) Zech. 6:12 — presents Messiah first as a *man* (acacia wood of the ark).
 - c. **Jesus as the BRANCH (Isa. 11:1, 2)**
 - (1) “He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.” (Isa. 53:2)
 - d. **He is BUILDING His Temple (comp. Matt. 6:18).**
 - e. **He bears the full GLORY of God (Zech. 6:13).**
 - (1) ***hod*, glory, honor, majesty, beauty, grandeur, excellence in form and appearance.**
 - (2) **2 Corinthians 4:17** — “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal WEIGHT of GLORY.” (KJV)
 - (a) “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.” (4:18)
 - f. **John 17:22** — “I have given them the GLORY that you gave me, that they may be ONE as we are one.”
 - (1) **The whole UNITED Body of Christ will bear the FULL glory of God.**

D. Summary

1. The Mercy Seat portrays the *Throne* — here Christ sits in glory, as *priest* and *king*, and *builder* of God’s people.
2. The five *building* ministries are exercised in the HP; the ministries of *priest* and *king* are exercised in the HH.
3. Through *union* with Christ, believers share in all these ministries.

II. LIFE IN THE ARK

A. Preparation for the Throne: Suffering

1. 2 Timothy 2:11, 12
 - a. “*It is a faithful saying: For if we be dead with *him*, we shall also live with *him*: If we **SUFFER**, we shall also **REIGN** with *him*...*” (KJV)

2. 1 Peter 4:1, 2
 - a. “Forasmuch then as Christ hath **SUFFERED** for us in the **FLESH**, arm yourselves likewise with the same mind: for he that hath **SUFFERED** in the **FLESH** hath ceased from sin; That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.”
 - (1) “Suffering in the flesh” means the continual **DENIAL** of the **CARNAL** nature.

3. Not all suffering is **REDEMPTIVE**.
 - a. 1 Peter 4:15, 16
 - (1) “If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. ¹⁶ However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name.”
 - (a) Two types of suffering — many Christians suffer the wrong type!
 - b. 1 John 3:15 — “Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.
 - (1) Some Christians suffer for years as a “murderer,” i.e., *unforgiveness*.
 - (2) Or as a busy-body (very common suffering among religious people!)
 - c. You do not need to suffer this kind of suffering; you need to *repent*.
 - (1) When you’ve suffered long enough; you’ll be dead!

4. Summary
 - a. Jesus has suffered for us in the flesh.
 - b. This was done on the *Cross*, but it must be *worked out* in our *experience*.

B. Result — Areas in Us DIE.

1. Dead to sin

- a. Sin has no more ATTRACTION for you.**
- b. Sin produces no more REACTION from you.**
 - (1) As long as you are reacting, you are not dead!
- c. Sin has no more CONTROL over you.**
 - (1) God usually deals with us through the people who are closest to us.

2. Denial of ego

- a. Denial of anything contrary to the WILL of God.**
- b. Redemptive suffering — suffering in OBEDIENCE will CONFORM you to the image of Christ.**
 - (1) Hebrews 5:8, 9** — “Although he was a son, he learned obedience from what he suffered ⁹ and, once made perfect, he became the source of eternal salvation for all who obey him.”
 - (a) Suffering in disobedience is *not* redemptive, other than you may not want to be disobedient any more.
 - (2) Philippians 3:10, 11** — “I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, ¹¹ and so, somehow, to attain to the resurrection from the dead.”