

DEEPER TEACHINGS
(MEAT OF THE WORD)

#28

THE MERCY SEAT

By Jack Enlow

Brother Jack was a missionary in Peru when he came into our midst. He was a very anointed teacher of the Word and was used to help get this end-time Word to the people of Peru. He traveled extensively among our groups and was much appreciated by this part of the Body of Christ. He has passed to the other side and will be remembered for his contribution to our perfection.

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

The Mercy Seat above the Ark, with the two cherubims of gold between which God communes with His people, evidently ought to be the very highest revelation of the Nature of Jesus, of the Perfection which is our inheritance in Christ Jesus. While much has been brought forth by the Spirit concerning the significance of the Tabernacle, with its three divisions, articles of furniture, materials and details, yet we have heard comparatively little concerning the Mercy Seat. But I believe a careful study of certain passages of Scripture will help us to bring out some of the deeper meaning of the Mercy Seat with the two Cherubims of gold.

First of all, let us note that this article of furniture is really an integral part of the Ark itself, since it is the lid or cover for the Ark.

The Perimeter of the Mercy Seat is eight cubits, and eight speaks to us of Jesus, and of new beginning. The Hebrew

word translated “Mercy Seat” comes from a verb which basically means “to cover”, to reconcile”, “to make an atonement”. While the very first truth presented to us in the Tabernacle is concerning the sacrifice of Jesus Christ, here we see that the crowning revelation concerning the Ark, the Nature of Jesus, is also of that perfect sacrifice, that atoning work, that Cross which is a revelation of the very Nature of Jesus.,

Several Scriptures tell us that God dwells between the Cherubims; and Psalm 99:1 states that “he sitteth between the Cherubims”. It is between the Cherubims that God communes with His people. It is over the Cherubims that He manifests His glory. (Ezek.10: 18). Hebrews 9:5 speaks of “the Cherubims of glory”. What then do these Cherubims represent?

In Ezekiel 1 we read of the four living creatures. Verse 5 says, “And this was their appearance; they had the likeness of a man”. For they speak of the Man Jesus, and His Nature. Verse 10 tells us, “As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side: they four also had the face of an eagle”.

Now as we examine the four Gospels, we find that they present these four different aspects of the Nature of Jesus. Matthew is the Gospel of the King-the lion. Mark is the Gospel of the Servant-the ox.

Luke is the Gospel of the Son of Man-the man. And John is the Gospel of the Son of God-the eagle. This makes an interesting study in itself, but for our purposes we will only draw special attention to the ox.

Mark 10:45 tells us, “For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” It is important to know that the same Greek word which is here translated “to minister” is often translated in other passages “to serve.” A minister is a servant. Ministry is service. These words are used interchangeably, so that we could just as scripturally speak

of “A servant of the Gospel,” as “a minister of the Gospel,” and of a “five-fold service” instead of a five-fold ministry.” This is a biblical concept which has been lost sight of or obscured by the order of things which we generally see in the organized church. Despite Peter's admonition to the ministry, “Neither as being lords over God's heritage, but being ensamples to the flock,” yet we have seen too often a spirit of rulership manifested in those that minister the Word instead of a spirit of servanthip. If your pastor wants to rule over you, and to lay down a bunch of laws and rules to bind you up and fence you in, then he knows nothing of the true significance of being a minister. If he wants only to serve you humbly, in the love of Christ, setting forth first of all by his life an example of how to follow Christ, he is a true minister, with a pastor's heart.

The ox then, speaks of service, of ministry. This is clearly seen, not only by the fact that the ox is used to serve mankind, but also by the teaching of Scripture. In 1 Cor. 9 Paul is setting forth the divinely-ordained principle “that they which preach the Gospel should live of the Gospel.” He gives us an illustration of this principle in the old Testament law, “Thou shalt not muzzle the mouth of the ox that treadeth out the corn,” and goes on to point out that that law was made specifically to teach that those who minister the Word, the oxen, in type, are to live of the Gospel.

Since it is in the mouth of two or three witnesses that every word is established, let us simply quote 1 Tim. 5:17, 18- “Let the elders that rule well be counted worthy of double honor, especially they who labour in the word of doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward.” The ox is a type of the labourer, the elder, and the corn is a type of the reward.

We have seemingly digressed in our study, but for a very definite purpose. Now let us look in Ezek. 10 to the passage that speaks of the Cherubims. Verse 14 says, “And every one had four faces: the first face was the face of a

cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle”. Then Ezekiel says, “And the cherubims were lifted up.

This is the living creature that I saw by the river of Chebar”. It is immediately seen by comparing the above verse with Ezekiel 1:10 that three of the faces are given the same name-man, lion, and eagle.

But now instead of the face of an ox, the prophet says he saw the face of a cherub. May we conclude that these two speak to us in type of the same thing? Or did Ezekiel see here a living creature that was almost the same, with three faces identical, as that which he saw by the river of Chebar, but not entirely the same? Verse 22 removes all doubt- “And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves.”

Since the ox speaks to us in type of service or ministry, then we know that the cherub speaks to us also in type of service, or ministry. Now, as we apply this truth to Scriptures that speak of Cherubims, they become full of meaning for us. For example, we read in Ezek. 10:8- “And there appeared in the cherubims the form of a man's hand under their wings.” The Cherubims have wings.

David states in II Sam. 22: 11 that God “rode upon a cherub, and did fly: and he was seen upon the wings of the wind,” or the wings of the Spirit. (The same Hebrew word is used for “wind” and “spirit”.) True spiritual ministry or service comes to us from the heavenlies, is ministry in the Spirit. And we must rise into the heavenlies in order to go to someone to minister to them, to serve them. The man's hand under the wings reveals that the wings are instruments to bring forth service, ministry (the hand).

In Ezekiel 10:5 we read, “And the sound of the cherubims” wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.” What a tremendous word this is! When true spiritual ministry goes forth, it is as the voice of the Almighty God when He speaks! It is God's voice to His people, and can be heard “even to the

outer court.” It speaks to those who have only experienced “outer-court” Christianity, in order to help them move on to the baptism of the Holy Ghost, to the realm of the Holy Place, and to the deeper things of God.

Now let us return to Exodus 25. The Mercy Seat was of pure gold, for it is from the pure Nature of God that atonement, reconciliation, the cross nature and principle-precede.

The Amplified Version of verse 19 reads, “Make one cherub on each end, making the cherubim of one piece with the mercy seat on the two ends of it”.

The Cherubims were not separate from the Mercy Seat, but a part of it. For together they speak to us of the very essence of the Nature of Jesus, and of the Nature of God (both the Mercy Seat and the Cherubims were of pure gold). It is the cover, the top, the very crown of the Ark, the Nature of Jesus. For it speaks to us of the love of God.

God is love. We all know this, and yet in our own experience we manifest so little of the love of God. For it is a pure love. It is not a self-love, but a love that must express itself wholly and always in giving to others, in ministering to others, in serving others. God so loved that He gave. He first gave His only Son. Then through him He gives us all things, even His very own Nature.

There are two Cherubims on the Mercy Seat. They face each other, and look down towards the Mercy Seat. “By love serve one another,” humbly. This is the principle which shall ever rule in the Kingdom of God. Jesus said, “Whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

What a lesson for the Church of Jesus Christ! What a revelation of that which God by His Spirit must work in us all! A selfish “love,” that wants to rule over God’s flock, that is content with the divisions and barriers that exist in the family of God, must be replaced by the true love of God,

which expresses itself in the principle of the Cross laying down the self-life, and living only to humbly minister to and serve others, the whole Body of Christ. “For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.” We lose our own life in service to others, only to discover that by so doing we enter into the full life of God.

This is not only the kind of life that we will manifest when the fullness of God's love and life is in us. But it is that which must manifest itself more and more in the Body of Christ in order that it might be perfected. God is now taking us through a process where the old man dies, this is losing our life, so that the new man, Christ, might come forth, this is finding our life. A part of this process is spiritual foot-washing, where we humble ourselves before our brother, and by the water of the Word and the Spirit we minister to him, serve him, and thus help him to clean up his walk in the Lord. By love we are thus serving one another, and perfecting the Body of Christ. Paul puts it this way, “But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Eph. 4:15, 16).

When one enters into the Holy Place, he is immediately confronted with Cherubim. The veil is decorated with them and the ceiling also is beautifully embroidered with them. Hallelujah! How beautiful humble service one to another becomes, as the light of the Candlestick, the Holy Spirit, floods our soul.

Again, the Cherubim are at the east of the garden of Eden, by the Tree of Life. For we will only fully partake of that Tree of Life, of Jesus and His Nature, of eternal life, as the love of God is manifested perfectly in us, expressing itself in humble service one to another. “Inasmuch as ye have done it unto one of the least of these my brethren, ye

have done it unto me.” It is here, between the Cherubims, that God dwells, communes with us, and manifests His glory. Amen.