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THE BLOOD ON THE MERCY-SEAT.

WHAT is meant by the Mercy-seat? It is not the place in the temple where the victim was killed, but it is the Holiest of all, where God appeared; where also the blood was sprinkled, both on it and before it, by the High Priest alone. It was into this place the High Priest of old used to enter alone, once a year, to sprinkle the Mercy-seat with blood for the sins of himself and of the people.—Once every year—not oftener—lest he die. To explain this:—In the inner part of the temple there was a building containing two chambers or tabernacles, one within the other, and divided by a veil or curtain. A curtain also shut in the outer one from the court. Into this outer tabernacle the priests in common went every day. The other veil or curtain shut in the Holiest, where the Mercy-seat was; where God came, and was present in the cloud. In this tabernacle was the ark of the covenant, containing the tables of the covenant, which was the law of the ten commandments on the tables of stone, and other things laid up in memorial. Over the ark of the covenant was the Mercy-seat, and the cherubims of glory overshadowed the Mercy-seat.

Is not many a creature in the wide world looking in secret with his God for peace in his soul? Are there not many who refuse to look at judgment on this world, because they fear no answer is to be found; and no way wherein to walk, if there was? Have you seen the blood on the Mercy-seat? Is there not something in the name that bears comfort to the mind? Judgment-seat is our common thought. But here is no Judgment-seat: It is Mercy-seat.

In the outer court was the brazen altar, and the laver with the water in it; both in front of the first veil or curtain. It was without the camp that the body of the victim, whose blood was brought into the Holiest, was burnt. Here was Judgment—not Mercy. Here was spilling of blood, without which there was no remission of sin for the people, nor for any one of them. It is the blood that maketh atonement for the soul. But still, though the atonement was made, they had not got at God on the Mercy-seat, nor even within the

first curtain, where the priests offered the daily incense. Now in all this there is a likeness of present things. We find God always making a great point of blood, because blood is the life of all flesh; and it formerly was a guilty thing to spill the blood, even of any animal; unless the blood was poured on the ground as an offering to the Lord, in acknowledgment that none but He could warrant the spilling of it.—It was precious. It was the blood offered, made the atonement for the life taken. We must now know, or ought to know, our liberty in this, as to animals; but I here speak to shew God's end in what He had ordered. The first blood of animals spilt was for sacrifice only; and when God gave to man, after the deluge, the liberty of eating flesh, He guarded the habit of using it, by the law of death against him that shed the blood of his fellow: for he was the image of God. The divine Son, even Jesus, is God's fellow. What should we think of the case of those who said, "His blood be upon us and on our children?" It is still on their heads according to their word, but He cried, "Father, forgive them; for they know not what they do." And what was that blood? Was it the blood of our guilty fellow? No—but of God's fellow—the Holy and Just one! Strange way—the just for the unjust, that we may come to God. He accepteth the offering made for sin and for broken law, ordered in His counsels of old, and meets us in our very sin. It was the blood that made the atonement for the life taken, and for you in the faith of it. To believe on it is to avail yourself of it. It is for this reason that Jesus himself is in one respect called the Mercy-seat. O gracious work! Jesus the Mercy-seat of God! God was in Christ. What then have we done? And what has been done for us? Nay, what has not been done for us? Jesus was made every thing to every one that believeth on Him. Every thing, in some respect or other. Wisdom—Justification—Sanctification—Redemption. All these things, and more. God's purpose in the world was to glorify Jesus, and therefore He made Him every thing. God made the world by Him. He was the victim for its sins; He was the Priest to offer; and is now the Intercessor and Advocate of His people. The blood was shed on the cross—Blood, it may be said, shed on the ground like Abel's, to trickle down and be dried up. But the blood of whom? The blood of the spotless Lamb of God, slain from the foundation of the world—of the Priest, now alive for evermore, who carried the offering to the Father, and the love that offered it, and the faith that believes on it, and offers it to the Father. The Father accepts the Son, and all He brings. How should He not? And the blood, as pointed out to us, was sprinkled not only on the



Mercy-seat, but *before* it; so that the blood is on the way to it, as well as on it.

O that we had any knowledge of the love that sent Jesus to be the propitiation of our sins—that sent Jesus to redeem us out of our own voluntary loss. He comes to meet us—He does all—is all. It is now there—on the Mercy-seat. Have you seen it? Do you say, “Give it me; give me to know it?” It is Mercy—not Judgment. Have you seen it? If you have, whoever you may be—be you Lazarus or Dives—you have but to use the right of it, in order to know the power of it.

He that has seen the blood on the Mercy-seat, has more than his peace. Our *peace* is in the *Cross*. The blood of Jesus, carried up by Him to heaven, and sprinkled on the Mercy-seat, gives every one that has believed on it access to the place where it is offered up before the Father, even to heaven, the Holiest of All. Jesus, I said, is made every thing. His flesh was the curtain before the innermost tabernacle, which, when rent, made the way manifest; and His blood is sprinkled *before*, and *on* the MERCY-SEAT. His blood is to give us boldness to go in. How is this to be, and for what end? Every one that believeth on Jesus, His blood, and righteousness, as his whole and only acceptance, receives a life from God which is to be a new life, in the place of the old life in its sins. With this new life we are to go into the Holiest to the Father—its own Father and ours. We are free to do it. The blood of Jesus offered there by himself, the High Priest once and for ever, makes us free of the Holiest. It is our duty to do it.—It will be our joy to do it. We shall come forth full of the Father and of the Son, to do all *Their* will, and that will is *ONE*, for *THEY* are *ONE*. This communion with the Father and the Son will make true prayer. And he that has seen the blood on the Mercy-seat will approach, will have boldness to enter into the *Holiest*, by the blood of Jesus—to commune with the Father concerning all his desires. It is heaven already to such. Though we do not know what we shall be, nor the fitness of joy, yet we know that when He shall appear, we shall be like Jesus, for we shall see Him as He is.

It is not my purpose to speak of the first tabernacle of the two. Here it is, that believers made Kings and Priests unto God, are admitted to do the service, and offer the spiritual sacrifices and the daily incense on earth: the assembly of the saints, i. e. believers. In the Holiest (of which we are now speaking), it is for us to observe (lest you have any misgivings of the work of the law), that the law on the two tables was put as a memorial in the tabernacle; it was put

in the ark of the covenant. The ark was a box—the law was laid by there. And the MERCY-SEAT, God's present place, was over the ark (Exodus xl. 20). The Cherubims of Glory were over the Mercy-seat. Observe—the Cherubims of Glory were over it, and the law laid by underneath it; for by the law is only the knowledge of sin. And when God appeared of old in the Holiest, to the High Priest, it was in the cloud between the Cherubims.

—So it is now that Christ is in heaven—in the Holiest. The way is made manifest, and we see the order of God here pictured; the law remaining as a memorial, shut up, and the Mercy-seat is over it—it has superseded the law and its legal order; and the blood is sprinkled on the Mercy-seat for evermore. God, therefore, is no longer desirous—nay, it is not his way now, in Christ to count transgression. In fine—He does not. See this in the blood, wherever it is traced. What He desires in the place of that which is passed away, is the shewing forth of the new life in power in Him, even in Jesus, His dear Son. He that is in Christ Jesus, by the faith of Him, is buried with Christ. His sins are in the grave with Jesus; the sins that were by the first testament; and Jesus is risen without them, as His being alive again for ever more plainly shews. And he that is in Christ Jesus is risen with Jesus. In the power, then, of the life which the believer has received from God, he must walk on the grave of his sins in Jesus, holy and without blame before Him, in love, according to his Gospel. This power is maintained within the veil; and here (having boldness to enter by the blood of Jesus) be it our privilege constantly to be.—It is a real right. Prove all things by it. Gird up the loins of your mind in it. Ask for all things in it. Let the duties given us to do in, and according to, the new creature, be done in it. Let your fellowship with God's children be in it. Make it the security of your new citizenship on earth.—In sum—make it your present heaven.

HAVE YOU SEEN THE BLOOD ON THE MERCY-SEAT?

God's blood is the life of the world. It is the blood of the covenant, which was shed for the redemption of all who believe in it. It is the blood of the cross, which was shed for the redemption of all who believe in it. It is the blood of the throne, which was shed for the redemption of all who believe in it. It is the blood of the altar, which was shed for the redemption of all who believe in it. It is the blood of the sacrifice, which was shed for the redemption of all who believe in it. It is the blood of the atonement, which was shed for the redemption of all who believe in it. It is the blood of the reconciliation, which was shed for the redemption of all who believe in it. It is the blood of the forgiveness, which was shed for the redemption of all who believe in it. It is the blood of the cleansing, which was shed for the redemption of all who believe in it. It is the blood of the sanctification, which was shed for the redemption of all who believe in it. It is the blood of the glorification, which was shed for the redemption of all who believe in it. It is the blood of the resurrection, which was shed for the redemption of all who believe in it. It is the blood of the new creation, which was shed for the redemption of all who believe in it. It is the blood of the new life, which was shed for the redemption of all who believe in it. It is the blood of the new hope, which was shed for the redemption of all who believe in it. It is the blood of the new joy, which was shed for the redemption of all who believe in it. It is the blood of the new peace, which was shed for the redemption of all who believe in it. It is the blood of the new love, which was shed for the redemption of all who believe in it. It is the blood of the new faith, which was shed for the redemption of all who believe in it. It is the blood of the new knowledge, which was shed for the redemption of all who believe in it. It is the blood of the new wisdom, which was shed for the redemption of all who believe in it. It is the blood of the new understanding, which was shed for the redemption of all who believe in it. It is the blood of the new discernment, which was shed for the redemption of all who believe in it. It is the blood of the new insight, which was shed for the redemption of all who believe in it. It is the blood of the new revelation, which was shed for the redemption of all who believe in it. It is the blood of the new manifestation, which was shed for the redemption of all who believe in it. It is the blood of the new glorification, which was shed for the redemption of all who believe in it. It is the blood of the new exaltation, which was shed for the redemption of all who believe in it. It is the blood of the new inheritance, which was shed for the redemption of all who believe in it. It is the blood of the new possession, which was shed for the redemption of all who believe in it. It is the blood of the new enjoyment, which was shed for the redemption of all who believe in it. It is the blood of the new satisfaction, which was shed for the redemption of all who believe in it. It is the blood of the new contentment, which was shed for the redemption of all who believe in it. It is the blood of the new peace of mind, which was shed for the redemption of all who believe in it. It is the blood of the new tranquility, which was shed for the redemption of all who believe in it. It is the blood of the new serenity, which was shed for the redemption of all who believe in it. It is the blood of the new calmness, which was shed for the redemption of all who believe in it. It is the blood of the new composure, which was shed for the redemption of all who believe in it. It is the blood of the new self-control, which was shed for the redemption of all who believe in it. It is the blood of the new self-discipline, which was shed for the redemption of all who believe in it. It is the blood of the new self-restraint, which was shed for the redemption of all who believe in it. It is the blood of the new self-denial, which was shed for the redemption of all who believe in it. It is the blood of the new self-sacrifice, which was shed for the redemption of all who believe in it. It is the blood of the new self-giving, which was shed for the redemption of all who believe in it. It is the blood of the new self-offering, which was shed for the redemption of all who believe in it. It is the blood of the new self-dedication, which was shed for the redemption of all who believe in it. It is the blood of the new self-commitment, which was shed for the redemption of all who believe in it. It is the blood of the new self-devotion, which was shed for the redemption of all who believe in it. It is the blood of the new self-surrender, which was shed for the redemption of all who believe in it. It is the blood of the new self-surrender, which was shed for the redemption of all who believe in it.