

Solomon's Temple Spiritualiz'd
OR
GOSPEL-LIGHT
Fetcht out of the TEMPLE at JERUSALEM
To let us more easily into
The GLORY of New Testament Truths

By John Bunyan

— Excerpted —

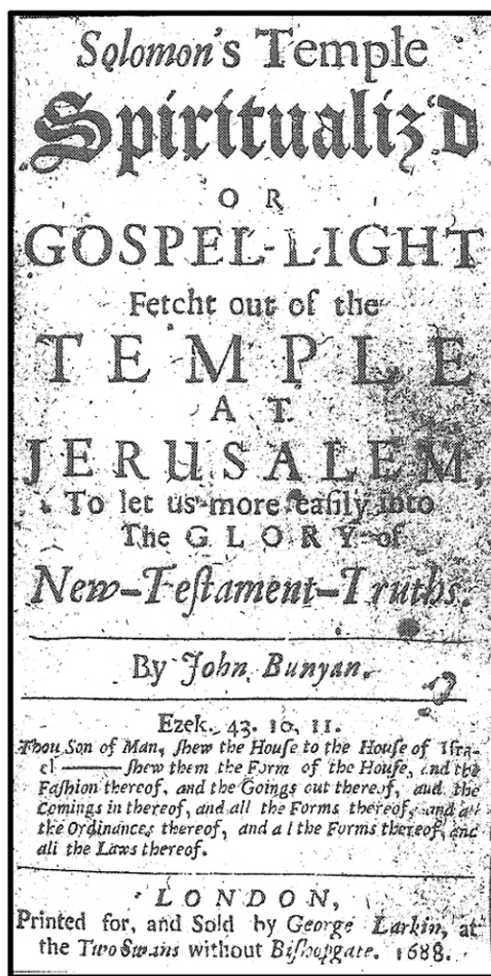
To the Christian Reader.

Courteous Christian Reader

I have, as thou by this Little Book mayst see, adventured, at this time, to do my endeavour to shew thee something of the Gospel-Glory of *Solomon's Temple*. This is, of what it, with its Utensils was a Type of; and, as such, how instructing it was to our Fathers, and also is to us their Children. The which, that I might do the more distinctly, I have handled Particulars one by one, to the number of threescore and ten; namely, all that of them I could call to mind, because, as I believe, there was not one of them but had its signification, and so something profitable for us to know.

For, though we are not now to worship God in those Methods, or by such Ordinances as once the Old Church did: Yet to know their Methods, and to understand the Nature and signification of their Ordinances, when compared with the Gospel, may, even now, when themselves, as to what they once enjoyed on others, are dead, may minister Light to us. And hence the New-Testament Ministers, as the Apostles, made much use of Old Testament-Language, and Ceremonial Institutions, as to their significance, to help the Faith of the Godly in their preaching of the Gospel of Christ.

I may say, that God did in a manner tie up the Church of the Jews to Types, Figures and Similitudes, I mean to be butted and bounded by them in all external parts of Worship. Yea, not only the Levitical Law and Temple, but as it seems to me, the whole Land of Canaan, the Place of their Lot to dwell in, was to them as Ceremonial, or a Figure. Their Land was a Type of *Heaven, their passage over Jordan into it, a similitude of our going to Heaven by death. The Fruit of their Land was said to



Original Title Page of John Bunyan's 1688 book, *Solomon's Temple Spiritualiz'd*.

be uncircumcised, as being at their first entrance thither unclean, in which their Land was also a Figure of another thing, even as Heaven was a Type of Sin and Grace. * *Heb. 3:5,6,7,8,9,10. Levit. 19:23. chap. 26:34,35. Exod. 12:15. Levit. 6:17. chap. 23:17.*

Again, the very Land itself was said to keep Sabbath, and so to rest a holy rest, even then when she lay desolate, and not possessed to those to whom she was given for them to dwell in.

Yea, many of the Features of the then Church of God, were set forth, as in Figures and Shadows, so by Places, and things in that Land.

1. In general, she is said to be beautiful as *Tirzah*, (*Song 6:4*) and to be comely as Jerusalem.

2. In particular, her Neck is compared to the Tower of David, builded for an Armory, (*Song 4:4*.) Her Eyes to the Fishpools of Heshbon, by the Gate of Bethrabbim. (*Chap.*

7:4). Her Nose is compared to the Tower of Lebanon, which looketh towards Damascus, Yea, the Hair of her Head is compared to a flock of Goats, which come up from Mount Gilead: (*Chap. 4:1*), and the Smell of her Garments to the smell of Lebanon, (*Chap. 4:11*).

Nor was this Land altogether void of Shadows, even of her Lord and Saviour. Hence, He says of Himself, I am the Rose of Sharon, and the Lillie of the Valleys; (*Song 2:1*). Also she, his Beloved, saith of him, His Countenance is as Lebanon, excellent as the Cedars, (*Chap. 5:15*). What shall I say? The two Cities, Sion, and Jerusalem, were such as sometimes set forth the two Churches (*Gal. 4*) the True, and the False, and their Seed *Isaac* and *Ishmael*.

I might also here shew you, that even the Gifts and Graces of the True Church were set forth by the Spices, Nuts, Grapes, and Pomgranates that the Land of Canaan brought forth. Yea, that Hell itself was set forth by the Valley of the Sons of Hinnom, and Tophet, places in this Country. Indeed the whole, in a manner, as a Typical and a Figurative thing.

But I have, in the ensuing Discourse, confined myself to the Temple, that immediate place of God's Worship; of whose Utensils in particular, as I have said, I have spoken, (though to each with what brevity I could) For that none of them are without a Spiritual, and so a Profitable Signification to us.

And here we may behold much of the Richness of the Wisdom and Grace of God; namely, That He, even in the very place of Worship of old, should ordain Visible Forms, and Representations, for the Worshippers to learn to Worship Him by. Yea, the Temple itself was, as to this, to them a good Instruction.

But in my thus saying, I give no encouragement to any now, to fetch out of their own fancies, figures of Similitudes to worship God by. What God provided to be an help to the weakness of His People of Old, was one thing, and what they invented without His Commandment was another. For though they had His Blessing when they Worshipped Him with such Types, Shadows, and Figures, which He had enjoined on them for that purpose, yet *He sorely punished and plagued them when they would add to these, Inventions of their own. Yea, He in the very act of instituting their way of Worshipping Him, forbade their giving, in any thing, way to their own Humours or Fancies, and bound them strictly to the Orders of Heaven. *Exod. 32:35. 2 Kings 17:16, 17, 18. Acts 7:38,39,40,41,42,43.

Look, saith God, to Moses, their first great Legislator, That thou make all things, according to the pattern shewed to thee in the Mount, (Exod. 25:40. Heb. 8:5.).

Nor doth our Apostle but take the same measures, when he saith, If any man thinketh himself a Prophet, or spiritual: Let him acknowledge that the things that I write unto you, are the Commandments of the Lord, (I Cor. 14:37.).

When Solomon also was to build this Temple for the Worship of God, though he was wiser than all men, yet God neither trusted to his Wisdom nor Memory, nor to any immediate Dictates from Heaven to him, as to how he would have him build it. No, he was to receive the whole Platform thereof, in writing, by the Inspiration of God. Nor would God give this Platform of the Temple, and of it Utensils, immediately to this Wise Man, lest perhaps by others, his Wisdom should be idolized, or that some should object, that the whole Fashion thereof proceeded of his Fancie, only he made pretensions of Divine Revelation, as a cover for his doing.

Therefore, I say, not to him, but to his Father David, was the whole Pattern of it given from Heaven, and so, by David, to Solomon his son, in writing. Then David, saies the Text, gave to Solomon, his son, the Pattern of the Porch, and of the Houses thereof, and of the Treasuries thereof, and of the Upper Chambers thereof, and of the Inner Parlors thereof, and of the place of the Mercy-Seat, (I Chron. 28:II). And the Pattern of all that he had by the Spirit, of the Courts of the House of the Lord, and of all the Chambers round about, and of the

Treasuries of the House of God, and of the Treasures of the Dedicated Things, (ver. 12). Also for the Courses of the Priests and Levites, and for all the work of the service of the House of the Lord, and for all the Vessels of service in the House of the Lord. (ver. 13).

Yea, moreover, he had from Heaven, or by Divine Revelation, what the Candlesticks must be made of, and also how much was to go to each; the same Order and Commandment He also gave for the making of the Tables, Flesh-hooks, Cups, Basons, Altar of Incense; with the Pattern for the Chariot of the Cherubims, etc. ver. 14, 15, 16, 17, 18, 19. All this, said David, the Lord made me understand by writing by His Hand upon me, even all the Work of this Pattern, (ver. 19). So, I say, He gave David the Pattern of the Temple, so David gave Solomon the Pattern of the Temple, and according to that Pattern did Solomon build the Temple, and not otherwise.

True, all these were but Figures, Patterns, and Shadows of things in the Heavens, and not the very image of the things: *But, as was said afore, if God was so circumspect, and exact in these, as not to leave any thing to the dictates of the godly and wisest of men; what! Can we suppose He will now admit of the Wit and Contrivance of men in those things that are, in comparison to them, the Heavenly things themselves. *Heb. 8:5. Chap. 9:8,9,23. Chap. 10:1.

It is also to be concluded, That since those Shadows of things in the Heavens, are already committed by God to Sacred Story; and since that Sacred Story is said to be able to make the man of God perfect in all things, (2 Tim. 3:15, 16, 17.) It is duty to us to leave off to lean to common understandings, and to enquire and search out by that very Holy Writ, and nought else, by what, and how we should worship God. David was for enquiring in his Temple, (Psal. 27:4.).

And although the Old Church way of worship, is laid aside as to us, in New-Testament-times. Yet since those very Ordinances were Figures of Things, and Methods of Worship, now; we may, yea, we ought to search out the spiritual meaning of them, because they serve to confirm and illustrate matters to our understanding. Yea, they shew us the more exactly how the New and Old Testament, as to the spiritualness of the worship, was as one and the same; only the Old was clouded with Shadows, but ours is with more open Face.

Features to the life, as we say, set out by a Picture, does excellently shew the skill of the Artist. The Old Testament had the shadow, nor have we but the very Image; both then are but Emblems of what is yet behind. We may find our Gospel clouded in their Ceremonies, and our Spiritual Worship set out somewhat by their Carnal Ordinances.

Now because, as I said, there lies, as wrapt up in a Mantle, much of the Glory of our Gospel-matters in this Temple which Solomon builded; therefore, I have made, as well as I could, by comparing Spiritual Things with Spiritual, this Book upon this Subject.

I dare not presume to say, That I know I have hit right in every thing, but this I can say, I have endeavoured so to do. True, I have not for these things fished in other men's Waters, my Bible and Concordance are my only Library in my writings. Wherefore, Courteous Reader, if thou findest any thing, either

in word or matter, that thou shalt judge doth vary from God's truth, let it be counted no man's else but mine: Pray God also to pardon my fault; do thou also lovingly pass it by, and receive what thou findest will do thee good.

And for thy easier finding of any particular in the Book, I have in the leaves following, set before thee the chief Heads, one by one; and also in what page of the Book thou mayst find them.

Thy Servant in the Gospel,

JOHN BUNYAN.

XLVII.

Of the Altar of Incense in the Temple.

THE *Altar* of Incense, was made first for the Tabernacle, and that of *Shittim* Wood, but it was made for the Temple of *Cedar*, and it was to be set before the Vail, that is, by the Ark of the Testimony, before the Mercy-Seat; that is, at the entering of the Holiest, but not within. And the Priest was to approach it every Morning, which, as to the holiest, he might not do. Besides, when he went in to make an Atonement, he was to take fire from off that Altar, to burn his Incense within the Holy Place. *Exod. 30. 4, 5, 6, 7, 8, 9, 10. Levit. 16. 18.*

1. It was called the golden Altar, because 'twas *over-laid with pure gold*. This Altar was not for burnt-offering, as the *brazen* Altar was, nor for the *meat-offering*, nor the *drink-offering*, but to *burn Incense* thereon, *ver. 7.* which sweet Incense was a type of the grace of prayer. *Psal. 141. 2.*

2. *Incense*, or that called *Incense here*, was not a *Simple*, but a *Compound*, made up of sweet Spices, called *Stacte*, *Onycha* and *Galbanum*: and these three may answer to these three parts of this duty, to wit, *Prayer*, *Supplication* and *Intercession*. *Exod. 30. 34, 35, 36, 37. Chap. 37. 29. 1 Tim. 2. 1.*

3. This Incense was to be burned upon the Altar every Morning, upon that Altar, which was called the *Altar of Incense*, which was before the Vail, to shew, that it is our duty every Morning to make our Prayer to God by Jesus Christ, before the Vail: that is, before the Door of Heaven, and there to seek, knock, and ask for what we need, according to the word. *Luke. 11. 9, 10, 11, 12.*

4. This Incense was to be kindled every Morning, to shew how he continueth interceding for us, and also that all true praise of Men to God is by the work, the renewed work of the Holy Ghost upon our hearts. *Rom. 8. 26.*

5. Incense, as you see, was made of sweet Spices, such as were *gumme*, and so, *apt* to burn with a smoke, to shew, that not *cold* and *flat*, but *hot* and *fervent*, is the Prayer that flows from the spirit of *faith* and *grace*. *Zech. 12. 10. Jam. 5. 16.*

6. The smoke of this *Incense* was very sweet and savoury; like pleasant perfume: to shew how delightful and acceptable, the very sound and noise of right Prayer is, unto the Nostrils of the living God, because it comes from a broken heart. *Psal. 51. 17. Song. 2. 14.*

7. This *Incense* was to be offered upon the golden Altar, to shew us that no Prayer is accepted, but what is directed to God, in the Name of his Holy and Blessed Son, our Saviour. *1 Pet. 2. 5. Heb. 13. 15.*

8. They were commanded to burn *Incense* every Morning upon this Altar, to shew that God is never weary of the godly

Prayers of his People. It also sheweth, that we need every day to go to God for fresh Supplies of grace to carry us through this evil World.

9. This Altar, though it stood *without the Vail*, to teach us to live by faith, and to make use of the Name of Christ, as we find it recorded in the first Temple; yet was placed so nigh unto the Holiest, that the smell of the smoke might go in thither, to shew that it is not distance of place, that can keep the voice of true Prayer from our God, the God of Heaven; but that he will be taken with what we ask for according to his Word.

It stood, I say, nigh the Vail, nigh the Holiest, and he that burnt Incense there, did make his approach to God. Hence the Psalmist, when he speaks of praying, saith, *'Tis good for me to draw nigh unto God. Psal. 73. 28. Heb. 10. 22.*

1. This Altar thus placed, did front the Ark within the Vail: To put us in mind, that the Law is kept therein from hurting us: To let us know also, that the Mercy-Seat is above, upon the Ark, and that God doth sit thereon, with his Pardon in his hand to save us. O! What speaking things are types, shadows, and parables, had we but eyes to see, had we but ears to hear!

He that did approach the Altar with Incense of old, aright, (and then he did so, when he approached it by *Aaron*, his High Priest) pleased God: how much more shall we have both Person and Prayers accepted, and a grant of what we need, if indeed we come as we should to God by Jesus Christ.

But take heed you approach not to a wrong Altar, take heed also that you come not with strange fire, for they are dangerous things, and cause the Worshipers to miss of what they would enjoy. But more of this in the next particular.

LVI.

Of the Holiest or Inner Temple.

THE *most holy place* was, as I said, a Figure of Heaven it self; consequently, *a type of that where the most special presence of God is*; and where his face is most clearly seen, and the gladness of his countenance most enjoyed. *Heb. 9. 23, 24. Exod. 25. 22. Numb. 7. 89.*

The most holy place was *dark*, it had no Windows in it, though there was such round the Chambers; the more special presence of God too, on Mount *Sinai*, was in the *thick Darkness* there. *1 King. 8. 12. Chro. 6. 1. Exod. 19. 9. chap. 20. 21.*

1. This Holiest therefore being thus made, was to shew that God as in Heaven, to us on Earth, is altogether *invisible*, and not to be reached otherwise than by Faith. For I say, in that this House had no *Windows*, nothing therein could be seen by the highest light of this World. Things there were only seen by the light of the fire of the Altar, which was a type of the shinings of the Holy Ghost. *1 Cor. 2. chap.* And hence it is said, notwithstanding this darkness, *He dwelleth in the light, which no man can approach unto*; none but the High Priest, Christ. *1 Tim. 6. 16. 1 Pet. 3. 21, 22.*

2. The Holiest therefore was thus built, to shew how different our state in Heaven will be, from *this* our state on Earth. We walk here by one light, by the light of a written word; For that is *now a light to our feet and Lanthorn to our Path*. But that place, where there will be no written Word, nor Ordinances as here, will yet to us shine more light and clear, than if all the lights that are in the World were put together to light one Man: *For God is light, and in him is no darkness at all. 1 Joh. 1. 5.* And in his light, and in the light of the Lamb immediately, we shall live, and walk, and rejoyce all the days of Eternity.

3. This also was ordained thus, to shew, that we while in the

first Temple, should live by faith, as to what there was, or as to what was done in the second. Hence tis said, as to *that*, we walk by faith, not by sight. *2 Cor. 5, 6, 7, 8.*

The things that are there *we are told of*, even of the Ark of the Testimony, and *Mercy-Seat*, and the *Cherubims* of glory, and the *presence* of Christ, and of God; we are, I say, told of them by the Word, and believe, and are taken therewith, and hope to go to them hereafter: but otherwise we see them not.

4. The People of old were not to look into the Holiest, *lest they died*, (*Numb. 17. 13.*) save only their High Priest, he might go into it: To shew that we, while here, must have a care of vain speculations, for there is nothing to be seen by us while here, in Heaven, otherwise then by faith in God's eternal Testament: True, we may now come to the Holiest, even as nigh *as the first Temple will admit us to come*; but it must be by *blood and faith*, not by vain imagination, sense, or carnal reason.

5. This Holiest of all was *four square* every way, both as to height, length, and breadth. To be thus, is a note of *perfection*, as I have shewed elsewhere; wherefore it was on purpose thus built, to shew us that all fulness of blessedness is there, both as to the nature, degree, and duration. So when that which is perfect is come, that which is in part shall *de done away*. *1 Cor. 13. 8, 9, 10. Heb. 10. 19, 20, 21, 22.*

LXI.

Of the Ark of the Covenant, which was placed in the inner Temple.

IN the Word, I read of three *Arks*, to wit, *Noah's Ark*; that in which Moses was hid; and the *ARK* of the Covenant of God. *Gen. 6. 14. Exod. 2. 3, 5.* But it is the *Ark of the Covenant*, of which I shall now speak.

The Ark was made of Shittim Wood, two Cubits and an half was the length thereof, and a Cubit and an half the breadth thereof, and a Cubit and an half the height thereof. It was over-laid with pure gold within and without, and a Crown of gold was made for it round about. Exod. 25. 10. 11.

1. This Ark was called *the Ark of the Covenant*, as the first that you read of was called *Noah's*, because as he in *THAT* was kept from being drowned: So the *Tables* of the Covenant was kept in *this*, from breaking.

2. This Ark, *in this*, was a type of Christ. For that in him only, and not in the hand of *Moses*, these Tables were kept whole. *Moses brake* them, the *Ark keeps* them.

3. Not only *that* wrote in *two Tables* of Stone, but that also called the *Ceremonial*, was put into the *Ark* to be kept. The two Tables were put into the *midst* of the *Ark*, to answer to this, *Thy Law is within my heart to do it*. But the *Ceremonial* was put into the *SIDE* of the *Ark*, to shew, that out of the *side* of Christ must come that which must answer that. For out thence came blood, and water: Blood to answer the blood of the Ceremonies, and water to answer the *Purifyings* and *Rinsings* of that Law.

The Ceremonies therefore were lodged *in the side* of the *Ark*, to shew, that they should be answered *out of the side* of *Jesus Christ*. *Exod. 25. 16, 17. Deut. 10. 5. Chap. 31. 26. Psal. 40. 8. Joh. 19. 34. Heb. 10. 7.*

4. The *Ark* had the Name of God put upon it; yea, it was called the *strength* of God, and *his* glory, though made of *Wood*. And Christ is God both in *Name* and *Nature*, though made *flesh*; yea more, made to be *sin for us*. *2 Sam. 6. 2. 2 Chro. 6. 14. 1 Chro. 13. 6. Joh. 1. 14. Rom. 9. 5. 2 Cor. 5. 21.*

5. The *Ark* was carried upon Men's shoulders *this way* and *that*, to shew how Christ should be carried and preached by his Apostles and Ministers, into all parts of the World. *Exod. 25. 14. 1 Chro. 15. 15. Matt. 28. 19. 20. Luk. 24. 46, 47.*

6. The *Ark* had those Testimonies of God's presence accompanying it, as had no other Ceremony of the Law: and Christ had those Signs and Tokens of his Presence with him, as never had Man either in Law or Gospel. This is so apparent, it needs no proof. And now for a few Comparisons more.

1. Twas at *that* that God answered the People, when they were wont to come to enquire of him: And in these last days, God has spoken to us by his Son. *1 Chro. 13. 3. 1 Sam. 14. 18. Heb. 1. 1, 2. Joh. 16. 23, 24.*

2. At the presence of the *Ark* the Waters of Jordan stood still till Israel, the ransomed of the Lord, passed over from the Wilderness to Canaan: And it is by the power and presence of Christ, that we pass over Death: Jordan's antitype from the Wilderness of this World to Heaven. *Jos. 3. 15, 16, 17. Joh. 11. 25. Rom. 8. 37, 38, 39. 1 Cor. 15. 54, 55, 56, 57.*

3. Before the *Ark* the Walls of Jericho fell down, and at the presence of Christ shall all high Towers, and strong-holds, and hiding Places for sinners be razed, and dissolved at his coming. *Jos. 6. 20. Isa. 30. 25. Isa. 2. 1, 2, 13, 14, 15, 16. 2 Pet. 3. 10. Revel. 20. 11, 12, 13.*

4. Before the *Ark*, Dagon fell, that idol of the Philistines; and before Christ Jesus, Devils fell, those gods of all those Idols. And he must reign till all his Enemies be put under his feet: And until they be made his foot stool. *1 Sam. 5. 1, 2, 3, 4. Mark. 5. 12. 1 Cor. 15. 25. Heb. 10. 13.*

5. The Philistines were also plagued for meddling with the *Ark*, while they abode uncircumcised, and the wicked will one day be most severely plagued for their meddling with Christ, with their uncircumcised hearts. *1 Sam. 5. 6, 7, 8, 9, 10, 11, 12. Psal. 50. 16. Matt. 24. 51. Chap. 25. 11, 12. Luke. 13. 25, 26, 27, 28.*

6. God's blessing was upon those that entertained the *Ark* as they should; and much more is, and will his blessing be upon those that so embrace and entertain his Christ, and profess his name sincerely. *2 Sam. 6. 11. Acts. 3. 26. Gal. 3. 13, 14. Matt. 19. 27, 28, 29. Luke. 22. 28, 29.*

7. When Uzza put forth his hand to stay the *Ark*, when the Oxen shook it, as despairing of GOD's protecting of it, without a humane help, he died before the Lord: even so will all those do (without repentance) who use unlawful means to promote Christ's Religion, and to support it in the World. *1 Chro. 13. 9, 10. Matt. 26. 52. Revel. 13. 10.*

8. The *Ark*, though thus dignified, was of itself, but low; but a Cubit and a half high: Also Christ, though he was the glory of Heaven and of God, yet made himself of no reputation, and was found in the likeness of a man. *Exod. 25. 10, 11, 12. Phil. 2. 6, 7, 8, 9, 10.*

9. The *Ark* had a Crown of Gold round about upon it, to shew how Christ is crowned by his Saints by faith, and shall be crowned by them in glory, for all the good he hath done for them, as also how all Crowns shall one day stoop to him, and be set upon his Head. *This is shewed in the type, Zech. 6. 11, 14. and in the Antitype, Revel. 4. 10. Chap. 19. 12.*

10. The *Ark* was over-laid with gold within, and without, to shew, that Christ was perfect in inward grace; and outward life; in spirit, and in righteousness. *Joh. 1. 12, 13, 14. 1 Pet. 2. 22.*

11. The *Ark* was placed under the *Mercy-Seat*, to shew that Jesus Christ, as Redeemer, brings and bears, as it were

upon his Shoulders the Mercy of God to us, even in the body of his flesh, through death. *Exod. 25. 21. Ephes. 4. 23. Chap. 5. 1, 2.*

12. When the Ark was removed far from the People, the godly went mourning after it. And when Christ is hid, or taken from us, then we mourn in those days. *2 Sam. 7. 2. Mark. 2. 19, 20. Luke. 5. 34, 35. Joh. 16. 20, 21, 22.*

13. All Israel had the Ark again, after their Mourning time was over: And Christ, after his People have sorrowed for him a-while, will see them again, and their hearts shall rejoice. *Joh. 16. 1, 2, 3, 20, 21, 22.*

By all these things, and many more, that might be mentioned, it is most evident, that the *Ark* of the Testimony was a type of Jesus Christ; and take notice a little of that which follows; namely, that the *Ark* at last arrived to the place *most holy*. *Heb. 9. 3, 4.*

That is, after its *Wanderings*, for the *Ark* was made, first to wander like a Non-inhabitant, from place to place; *now* hither, and *then* hither, now in the hands of Enemies, and then abused by friends; yes, it was caused to *rove* from place to place, as that of which the World was weary. I need instance to you for proof hereof, none other place, than the 5th, 6th, and 7th Chapters of the first Book of *Samuel*: And answerable to this, was our dear Lord Jesus posted backwards and forwards, hither and thither, by the force of the rage of his Enemies. 1. He was *hunted* into *Egypt* so soon as he was born. *Matt. 2. 2.* Then he was driven to live in *Galilee*, the space of many years. 3. Also when he shewed himself to *Israel*, They drove him sometimes into the Wilderness, sometimes into the Desert, sometimes into the Sea, and sometimes into the Mountains, and still in every of these places he was either *haunted*, or *hunted* by new Enemies.

And last of all, the *Pharisees* plot for his life, *Judas* sells him, the *Priests* buy him, *Peter* denies him, his *Enemies* mock, scourge, buffet, and much abuse him. In fine, they get him condemned, and crucified, and buried; but at last God commanded, and took him to *his place*, even within the Vail, and sets him to *bear up the Mercy-Seat*, where he is to this very day, being our *Ark* to save us, as *Noah's* did him, as *Moses* did him: Yea better, as none but Christ doth save his own.

LXIII.

Of the Mercy-Seat, and how it was placed in the holy Temple.

THE *Mercy-Seat* was made in the Wilderness, but brought up by *Solomon*, after the Temple was builded, with the rest of the holy things. *2 Chro. 5. 2, 3, 4, 5, 6, 7, 8, 9.*

The *Mercy-Seat*, as I have shewed of the *Ark*, was but *low*, *Two Cubits and a half* was the length, and a *Cubit and a half* the breadth thereof. But the height thereof, was *without measure*.

1. The length and breadth of the *Mercy-Seat* is the same with that of the *Ark*: perhaps to shew us that the length and breadth of the Mercy of God to his Elect, is the same with the length and breadth of the Merits of Christ. *Exod. 25. 10, 17.*

Therefore we are said to be justified in him, bless'd in him, even according to the purpose which God purposed in him.

2. But in that the *Mercy-Seat* is *without measure*, as to height, it is to shew, that, would God extend it, it is able to reach, even them that fall from Heaven, and to save all that

ever lived on earth, even all that are now in Hell. For there is, not only breadth enough for them that shall be saved, *but breadth enough and to spare*. *Luke. 15. 17.* And thou shalt, says God, *put the Mercy-Seat above upon the Ark*. Thus he said to *Moses*, and this was the place which David assigned for it. *Exod. 25. 21. 1 Chro. 28. 11.* Now its being by God's Ordinance placed thus, doth teach us many things.

1. That Mercie's foundation to us is Christ. The *Mercy-Seat* was set upon the *Ark* of the Testimony, *and there it rested to us-ward*. Justice would not, could not have suffered us to have had any benefit by Mercy, had it not found an *Ark*, a Christ to rest upon. *Deliver him*, saith God, *from going down into the Pit, I have found a ransom*. *Job. 33. 34.*

2. In that it was placed *above*, it doth shew also that Christ was of Mercies *ordaining*, a fruit of mercy. Mercy is above, is the Ordainer; God is love, and sent of love his Son to be the Saviour, and propitiation for our sins. *Joh. 3. 16. 1 Joh. 4. 10.*

3. In that the *Mercy-Seat*, and *Ark*, was thus joyned together, it also shews, that without *Christ*, Mercy doth not act. Hence, when the Priest came of old to God for Mercy, he did use to come into the holy place with blood; yea, and did use to sprinkle it upon the *Mercy-Seat*, and *before it seven times*. Take away the *Ark*, and the *Mercy-Seat* will fall, or come greatly down at least: So take away Christ, and the *flood-gate* of Mercy is let down, and the current of Mercy stopt. This is true, for so soon as Christ shall leave off to Mediate, will come the Eternal Judgment.

4. Again, in that the *Mercy-Seat* was set *above* upon the *Ark*, it teacheth us to know, that Mercy can look down from Heaven, though the Law stands by, and looks on; but then it must be in Christ, as kept there, and fulfilled by him for us. The Law out of Christ is *terrible*, as a *Lion*, the Law in him is *meek* as a *Lamb*. The reason is, for that it finds in him enough to answer for all their faults, that come to God for mercy by him, *Christ is the end of the Law for righteousness*, and if that be true, the Law in him is *meek as a Lamb*. The reason is, for that it finds in him enough to answer for all their faults, that come to God for mercy by him. *Christ is the end of the Law for righteousness*, and if that be true, the Law for that can look no further, whoever comes to God by him. The Law did use to sentence terribly, until it was put into the *Ark* to be kept: But after it was said *it is there to be kept*, we read not of it as afore. *1 King. 8. 9. 2 Chro. 5. 10. Rom. 10. 4.*

5. Let them then that come to God for Mercy, be sure to come to him by the *Ark*, Christ. For grace, as it descends to us from above the *Mercy-Seat*, so that *Mercy-Seat* doth rest upon the *Ark*. Wherefore sinner, come thou for Mercy *that way*: For there, if thou meetest with the Law, it can do thee no harm: nor can mercy, shouldst thou elsewhere meet it, do thee good. Come therefore, and come boldly to the Throne of Grace, this *Mercy-Seat*, thus born up by the *Ark*, and *obtain mercy, and find grace to help in time of need*. *Heb. 4. ult.*

Wherefore the thus placing of things in the Holiest, is admirable to behold in the Word of God. For that indeed is the Glass, by, and through which we must behold this glory of the Lord. Here we see the reason of things: Here we see how a just God can have to do, and that in a way of mercy, with one that has sinned against him: It is because the Law has been kept by the Lord Jesus Christ. For as you see the *Mercy-Seat* stands upon the *Ark* of the Covenant, and there God acts in a way of grace towards us. *Exod. 25. 17, 18, 19, 20, 21, 22.*