

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.*

Ezek. 43. 10, 11.

Thou Son of Man, shew the House to the House of Israel. — shew them the Form of the House, and the Fashion thereof, and the Goings out thereof, and the Comings in thereof, and all the Forms thereof, and all the Ordinances thereof, and all the Forms thereof, and all the Laws thereof.

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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 enjoyned 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 significant, 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 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 saies of Himself, I am the Rose of Sharon, and the Lilie 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 injoynd on them for that purpose, yet *He sorely punished and plagues them when they would add to these, Inventions of their own. Yea, He in the very act of instituting their way of Worshipping Him, forbad 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 its 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 form Heaven, or by Divine Revelation, what the Candlesticks much 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 no 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:I*.

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 understands. 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.

The Glory of the Temple:
OR, Solomon's TEMPLE,
And all the Materials thereof,
SPIRITUALIZ'D.

I.

Where the Temple was Built.

THE Temple was built at Jerusalem, on Mount Moriah, in the Threshing-floor of Ornan the Jebusite. Whereabout Abraham offered up Isaac, there where David met the Angel of the Lord when he came with his drawn Sword in his hand, to cut off the people at Jerusalem, for the sin which David committed in his disorderly numbering the people. *Gen. 22:3,4,5. I Chron. 21: 15. Chap 22: 1. 2 Chron. 3:1.*

There Abraham received his Isaac from the dead. There the Lord was intreated by David to take away the Plague, and to return to Israel again in Mercy: from whence also David gathered, That There God's Temple must be built. This (said he,) is the house of the Lord God, and this is the Altar of the Burnt-Offering for Israel. *I Chron. 21:28. Chap. 22:1. 2 Chron. 3:1.*

This Mount *Moriah* therefore, was a *Type* of the Son of God, the *Mountain* of the Lord's house, the *Rock* against which the gates of Hell cannot prevail.

II.

Who built the Temple.

THE Temple was builded by Solomon, a man peaceable and quiet; and that in Name, by Nature, and in Governing. For so God had before told David, namely, that such a one the Builder of the Temple should be.

Behold, saith He, a son shall be born unto thee, who shall be a man of Rest; and I will give him Rest from all his Enemies round about; for his Name shall be called Solomon, and I will give Peace and Quietness to Israel in his days: He shall build an house for my name, and he shall be my son, and I will be his Father, *I Chron. 22:9, 10. Psal. 72: 1, 2, 3, 4.*

As therefore Mount Moriah was a Type of Christ, as the foundation; so Solomon was a type of Him as the builder of His church. The mount was a signal, for that, thereon the Lord God, before Abraham and David, did display His mercy. And as Solomon built this Temple, so Christ doth build His house: Yea, He will build the everlasting Temple, and He shall bear the glory, *Heb 3: 3, 4. Zech. 6: 12, 13.*

And in that Solomon was called peaceable; it was to shew, with what peaceable doctrine and ways Christ's house and church should be built, *Isa. 9: 6. Micah 7:2, 3, 4.*

III.

How the Temple was built.

THE Temple was built, not merely by the dictates of Solomon, ltho' he was wiser than Ethan, Heman, Calcol and Darda, and all men, I Kings 4: 31., but it was built by rules, prescribed by, or in a written word; and as so, delivered to him by his father David.

For when David gave to Solomon his son, a charge to build the Temple of God; with that charge, he gave him also the pattern of all in writing; even a pattern of the porch, house chambers, treasuries, parlors, etc., and of the place for the mercy-seat; which pattern David had of God: Nor would God trust his memory with it. The Lord made me, said he, understand in writing, by His hand upon me, even all the work of this pattern. Thus therefore, David gave to Solomon his son, the pattern of all; and thus Solomon built the houses of God. See *I Chron. 28: 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.*

And answerable to this, Christ Jesus, the builder of His own house, whose house are we, doth build His holy habitation for Him to dwell in; even according to the commandment of God the Father. For, saith He, I have not spoken of Myself, but the Father which sent Me, gave Me a commandment what I should speak. And hence 'tis said, God gave Him the revelation. And again, that He took the book out of the hand of Him that sat on the throne and so acted as to the building up of his Temple. *Rev. 10:10. Chap 5:7.*

IV.

Of what the Temple was built.

THE Materials with which the Temple was built, was such as ere in their own Nature common to that which was left behind. Things that naturally were not fit without art to be laid on so holy a house. And this shews that those of whom Christ Jesus designs to build His Church, are by Nature, no better than others: But as the trees and stones of which the Temple was built, was first hewed and squared before they were fit to be laid in that house; so sinners of which the Church is to be built, must first be fitted, by the Word and Doctrine, and then fitly laid in their place in the Church.

For though, as to Nature, there is no difference betwixt those made use of to build God's house with, yet by Grace they differ from others; even as those trees and stones that are hewed and squared for building, by Art are made to differ from those which abide in the Word or Pitt.

The Lord Jesus therefore, while He seeketh Materials wherewith to build His house, He findeth them. The Clay of the same Lump that He rejecteth, and leaves behind. Are we better than they? No, in no wise: Rom 3. Chap. 9. Nay, I think, if any be best, 'tis they which are left behind: He came not to call the Righteous, but Sinners to Repentance; Mark 2:17. And indeed, in this He doth shew both the greatness of His Grace and Workmanship. His Grace, in taking such; and His Workmanship, in that he makes them meet for His Holy Habitation.

This the current of Scripture maketh manifest: wherefore it is needless now to cite particulars: Only we must remember, that none are laid in this building, as they come out of the Wood or Pitt: but as they first pass under the Hand and Rule of this great Builder of the Temple of God.

V.

Who was to fell those Trees, and to dig those Stones with which Solomon built the Temple.

As the Trees were to be felled, and Stones to be digged, so there was, for that matter, Select Workmen appointed.

These were not of the sons of Jacob nor of the House of Israel: they were the Servants of Hiram, King of Tyre, and the Gibeonites, namely their Children that made a league with Joshua, in the day that God gave the land of Canaan to His people. *Josh. 9:22, 23, 24, 25, 26, 27, 28. I King. 5: 2 Chron. 2.*

And these were Types of our Gospel-Ministers, who are the men appointed by Jesus Christ to make Sinners by their preaching meet for the house of God. Wherefore as he was famous of old, who was strong to lift up his Axe upon the thick boughs, to square Wood for the building of the Temple: So a Minister of the Gospel now, is also famous, if much used by Christ for the Converting of Sinners to Himself, that He may build Him a Temple with them. *Psal. 74: 5, 6. Rom. 16: 7.*

But why, may some say, do you make so homely a Comparison? I Answer, because I believe it is true; for 'tis Grace, not Gifts, that makes us sons, and the beloved of God. Gifts make a Minister; and as a Minister, one is but a servant to hew Wood, and draw Water for the house of my God. Yea Paul, tho' a son, yet counted himself not a son but a servant, purely as he was a Minister: A Servant of God, a Servant of Christ, a Servant of the Church, and your Servant for Jesus sake. *Tit. 1. Rom. 1: 1. 2 Cor. 4: 5.*

A man then is a son as he is begotten and born of God Himself, and a servant as he is gifted for work in the house of his Father: And though it is truth, the servant may be a son, yet he is not a son, because he is a servant. Nor doth it follow, that because all sons may be servants, that therefore all servants are sons; no, all the servants of God are not sons; and therefore when time shall come, he that is only a servant here, shall certainly be put out of the house, even out of that house himself did help to build. The servant abideth not in the house for ever: The servant, that is, he that is only so. *Ezek. 46: 16, 17. John 8:35.*

So then, as a son, thou art an Israelite; as a Servant, a Gibeonite. The Consideration of this made Paul start; he knew that Gifts made him not a son. *I Cor. 12:28, 29, 30, 31. Chap. 13: 1, 2.*

The sum then is, a man may be a servant and a son; a servant as he is employed by Christ in His house for the good of others: And a son, as he is a partaker of the Grace of Adoption: But all servants are not sons, and let this be for a Caution, and a Call to Ministers to do all acts of service for God, and in his house, with Reverence and godly fear. And with all Humility, let us desire to be partakers our selves of that Grace we preach to others. *I Cor. 9:23.*

That is a great saying, and written, perhaps to keep Ministers humble; And Strangers shall stand and feed your Flocks, and the sons of the Alien shall be your Plowmen, and your Vine-dressers. *Isaiah 61:5.*

To be a Plow-man here, is to be a Preacher; and to be a Vine-dresser here, is to be a Preacher. *Luke 9:59, 60, 61, 62 & I Cor. 9:27. Matt. 20:1, 2, 3, 4, 8. Chap. 21:28. I Cor. 9:7.*

And if he does this work willingly, he has a Reward; if not a Dispensation of the Gospel is committed to him, and that's all. *I Cor. 9:17.*

VI.

In what condition the Timber and Stones were, when brought to be laid in the building of the Temple.

THE timber and stones with which the Temple was builded, was squared and hewed at the Wood or Pitt; and so there made every way fit for that work, even before they were brought to the place where the house should be set up. So that there was there, neither Hammer, nor Axe, nor any Tool of Iron heard in the house while it was in Building. *I King. 6:7.*

And this shews, as was said before, that the Materials of which the House was builded, were (before the hand of the Word-man touched them) as unfit to be lay'd in the building, as was those that were left behind; consequently that themselves none otherwise but by the Art of others, were made fit to be laid in this building.

To this our New-Testament-Temple answers. For those of the sons of Adam, who are counted worthy to be laid in this building, are not by Nature, but by Grace made meet for it; not by their own Wisdom, but by the Word of god. Hence, He saith, I have hewed them by the Prophets. And again, Ministers are called God's Builders and Labourers, even as to this Work. *Hos. 6:5. I Cor. 3:10 and 2 Cor. 6:1. Col. 1:28.*

No man will lay trees, as they come from the Wood, for Beams and Rafters in His house; nor Stones, as digged in the Walls. No, the Trees must be hewed and squared, and the Stones sawn and made fit, and so be lay'd in the house.

Yea, they must be SO Sawn, and SO Squared, that in coupling they may be joined exactly; else the Building will not be good, nor the Workman have credit of his doings.

Hence our Gospel-Church, of which the Temple was a type, is said to be fitly formed, and that there is a fit supply of every joint for the securing of the whole. *I Pet. 2:5 Ephes. 2:20, 21. Chap 4:16. Col. 2:19.*

As they therefore build like Children, that build with Wood, as it comes from the Wood or Forrest; and with Stones as they come from the Pitt, even so do they, who pretend to build God an House of Unconverted Sinners, unhewed, unsquared, unpolished. Wherefore God's Workmen, according to God's advice, prepare their Work without, and make it fit for themselves in the Field, and afterwards build the house. *Prov. 24:27.*

Let Ministers therefore look to this, and take heed, lest instead of making their Notions stoop to the Word, they make the Scriptures stoop to their Notions.

VII. *Of the Foundation of the Temple.*

THE Foundation of the Temple is that upon which it stood, & it was twofold: First the hill Moriah, and then those great Stones upon which it was Erected. This Hill Moriah, as was said afore, did more properly typify Christ. Hence Moriah is called The Mountain of the house, it being the Rock on which it was built: those great Stones called Foundation-stones, were Types of the Prophets and Apostles. *Matt. 16:18. Ephes. 2:20, 21. Heb. 11:10.*

Wherefore, These Stones were Stones of the biggest Size, Stones of Eight Cubits, and Stones of Ten Cubits. *I Kings 7:10.*

Now as the Temple had this double Foundation: so we must consider it respectively and distinctly. For Christ is the Foundation *one* way, the Prophets and Apostles a Foundation *another*; Christ is the Foundation personally and meritoriously, but the Prophets and Apostles by Doctrine Ministerially. The Church then, which is God's New-Testament Temple, as it is said to be builded on Christ the Foundation: SO none other is the Foundation but He, *I Cor. 3:11, 12.* But as it is said to be Builded upon the Apostles: So it is said to have Twelve Foundations, and must have none but they. *Rev. 21:14.*

What is it then? Why we must be Builded upon Christ, as He is our Priest, Sacrifice, Prophet, King, and Advocate; and upon the other, as they are Infallible Instructors and Preachers of Him; not that any may be an Apostle that so shall esteem of himself, nor that any other Doctrine be Administered, but what is the Doctrine of the twelve; for they are set forth as the chief and last. These are also they, as Moses, which are to look over all the Building, as to see that all in this House be done according to the Pattern shewed to them in the Mounts. *Exod. 39:43. John 20: 21, 22, 23. I Cor. 3:9. Chap 4:9.*

Let us then keep these distinctions clear, and not put an Apostle in the room of Christ, nor Christ in the place of one of those Apostles. Let none but Christ be the High Priest and Sacrifice for your Souls to God; and none but that Doctrine which is Apostolical to be to you as the Mouth of Christ for Instruction to prepare you, and to prepare materials for this Temple of God, and to Build them upon this Foundation.

VIII.

Of the richness of the Stones which were laid for the Foundations of the Temple.

These Foundation Stones, as they were great, so they were costly Stones. Tho as I said, of themselves, of no more worth than they of their natures that were left behind. Their costliness therefore lay in those additions which they received from the King's charge.

First, In that labour which was bestowed upon them in Saving, Squaring, and Carving. For the Servants, as they were cunning at this work, so they bestowed much of their Art and Labour upon them, by which they put them into excellent form, and added to their Bigness, Glory and Beauty, fit for Stones upon which so goodly a Fabrick was to be builded.

Secondly, These Stones, as they were thus wrought within and without, so, as it seems to me, they were inlaid with other Stones, more precious than themselves. Inlaid, I say, with Stones of divers colours. According as it is written, I will lay thy Foundations with Saphires, *Isa. 54:11*. not that the Foundations were Saphires, but they were laid, inlaid with them: or as He saith in another place, They were adorn'd with goodly Stones and Gifts. *Luk. 21:5*.

This is still more Amplified, where it is written of the New Jerusalem (which is still the New Testament-Church on earth, and so the same in substance with what is now) *The Foundations of the wall of the City*, saith He, *were garnished with all manner of precious Stones*. *Revel. 21:19*. True, these there are called, *The Foundations of the WALL of the City*, bit it has respect to the matter in hand, for that which is before called a Temple, for its comparative smallness, is here called a City, for, or because of its great Increase: And both the Foundations of the Wall of the City as well as of the Temple, *are the twelve Apostles of the Lamb*. *Rev. 21:14*.

For these Carvings and Inlayings, with all other Beautifications, were types of the extraordinary Gifts and Graces of the Apostles. Hence the Apostle calls such gifts, signs of Apostleship. *Rom. 15:19*. *2 Cor. 12:12*. *Heb. 2:4*. For as the Foundation Stones of the Temple were thus garnished, so were the Apostles beautified with a Call, Gifts and Graces peculiar to themselves. Hence He says, *First Apostles*, for that they were *first* and *chief* in the Church of Christ. *1 Cor. 12:28*.

Nor were these stones only laid for a Foundation for the Temple, the great Courts, the inner Court, as also the Porch of the Temple, had round about them three rows of these stones for their Foundation. *1 King. 7:12*.

Signifying as it seems to me, that the more outward and External Part, as well as that more Internal Worship to be performed to God, should be grounded upon Apostolical Doctrine and Appointments. *1 Cor. 3:10, 11, 12*. *2 Thes. 2:15*. *Chap 3:6*. *Heb. 6:1, 2, 3, 4*.

IX.

Which way the Face or Front of the Temple stood.

The Temple was Builded with its Face or Front towards the East, and that, perhaps, because the Glory of the God of Israel was to come from the way of the East unto it. *Ezek. 43. 1, 2, 3, 4*. *Chap. 47: 1*. Wherefore in that its Front stood towards the East, it may be to

shew that the true Gospel Church would have its Eye to, and Expectation from the Lord. We look said Paul, but whither? *We have our Conversation, said he, in Heaven, from whence our Expectation is.* 2 Cor. 4: 18. Phil. 3:20, 21. Psal. 62:5.

It was set also with its face toward the East, to keep the People of God from committing of Idolatry, to wit, from worshipping the Host of Heaven, and the Sun whose rising is from the East. For since the Face of the Temple stood toward the East, and since the worshippers were to worship at, or with their Faces towards the Temple, it follows, that both in their going to, and worshipping God toward that place, their Faces must be from, and their Backs towards the Sun. The thus Building of the Temple, therefore was a Snare to idolaters, and a proof of the Zeal of those that were the true worshippers: As also to this day the true Gospel instituted worship of Jesus Christ is: Hence He is said to idolaters to be a Snare and Trap, but to the Godly a Glory. *Isa. 8:14. Chap. 60:19.*

Do but see how god caught the idolatrous Jews by this means in their naughtiness; *And he brought me, said the Prophet, into the inner Court of the Lord's House, and behold at the door of the Temple of the Lord, even between the Porch and the Altar, were about five and twenty men with their Backs towards the Temple of the Lord, and their Faces towards the East.* Ezek. 8:16.

It was therefore, as I said, set with its Face towards the East, to prevent false Worships and detect idolaters.

From the east also came the most Blasting winds, Winds that are destructive to Man and Beasts; to fruit and Trees; and Ships at Sea. *Exo. 10:13. Job 27: 21. Ezek. 17:10. Chap. 9:12. Psal. 48:7. Ezek. 27:26.*

I say, The East Wind, or that which comes from thence, is the most hurtful; yet you see, the Temple hath set her Face against it, to shew that the true Church cannot be blasted or made turn back by any Affliction. 'Tis not East Winds, nor none of their blastings, *that can make the Temple turn about.* Hence He saith, *That Jacob's Face shall not wax pale.* And again, *I have made thy face strong against their Faces, and that the Gates of Hell shall not prevail against it.* Isa. 29:22. Ezek. 3:8. Mat. 16:18.

It might be also built with its Face towards the East, to shew that the true Church looketh, as afore I Hinted, for her Lord and King from Heaven, knowing that at His coming He will bring healing in His Wings: for from the East He will appear when He comes the second time without Son unto Salvation, of which the sun gives us a Memento in his rising there every Morning. *For as the Lightning cometh out of the East, and shineth unto the West; So shall also the coming of the son of Man be.* Mal. 4:2. Heb. 9:28. Col. 3:3. 2 Pet. 3:12, 13, 14. Mat. 24:27.

Christ, as the North-pole, draws those touched with the Loadstone of His Word, with the Face of their Souls towards Him, to look for, and hasten to His coming. And this also is signified by the Temple standing with his face towards the East.

X. *Of the Courts of the Temple.*

I perceive that there was two Courts belonging to the Temple. The first was called the outward Court. *Ezek. 40:17. Chap. 46:21.*

This was that into which the People of Necessity first entered, when they went to worship in the Temple,

Consequently that was it, in and by which the People did first shew their desires to be the worshippers of God. And this Answers to those badges and signs of love to religion, that People have in face, or outward appearance. *Matt. 23:27. 2 Cor. 10:7.*

In this, though there may sometimes be truth, yet oftener Lies and Dissimulation; wherefore an outward appearance is set in opposition to Faith and Truth, as the outward is in opposition to the Inner Court, and outward to the inner Man; and that is, when it is by itself, for then it profits nothing. *Rom. 2:28. 1 Cor. 13: 1, 2, 3. 2 Cor. 5:12.*

3. Hence, though the outward court was something to the Jews, because by outward Bodies they were distinguished from the Gentiles; yet to us 'tis little, *For now he is not a Jew who is one only outwardly.*

Therefore all the time of the Beasts Reign, this Court is given to be trodden under foot; for as I said, outward shew will avail nothing, when the Beast comes to turn land toss up Professors with his Horns. *Rev. 11:2.*

4. But as there was an outward, so there was an inner Court, a court that stood nearer to the Temple, and so to the true practical part of worship, then that outward court did. *Ezek. 10:3. Chap. 46:1. 1 Kings 6:36.*

5. This inner Court is that which is called the *Court of the Priests*, because it was it in which they boyled the Trespass-Offerings, and in which they prepared the Sin-Offering for the People. *2 Chr. 4:9. Ezek. 46:20.*

6. This Court therefore was the place of practice and of preparation to appear before God, which is the first true token of a sincere and honest mind. Wherefore here, and not in the outward Court, stood the great Brazen-Altar, which was a type of Christ, by whom alone the true worshippers make their approach with acceptance unto God. Also here stood the great Brazen-Scaffold, on which the King kneeled when he Prayed for the People, a type of Christ's Prayers for His, when He was in the world. *1 Kings 8:2. Chro. 6:13. John 17.*

7. Wherefore this court was a type of practical worship, and so of our Praying, Hearing, and Eating before God. There belonged to this Court several Gates, an East, a South, and a North Gage; and when the People of the Land went into this Court to worship, they were not to go out at that Gate by which they came in, but out of the Gate over against it, to shew that true Christians should persevere right on, and not turn back, what ever they meet with in the way. *He that entereth in by the way of the North Gate to worship, shall go out by the way of the South Gate: And he that entereth in by the way of the South Gate shall go forth by the way of the North Gate, he shall not return by the way of the Gate whereby he came in, but shall go forth over against it. Ezek. 46:9.*

8. These Courts were places of great delight to the Jews, as both feigned and sincere profession is to those That practice therein. Wherefore when the Jews did enter into these,

they did use to do it with Praise and Pipe; as do both Hypocrites and sincere ones. So then, when a man shall tread in both these courts, and shall turn what he seems to be, into what he should be in reality; then, and not till then, he treads them as he should. For then he makes the outward Court, and his treading there, but a passage to that which is more inward and sincere. But he that stays in the outward one, is but such an one as pleases not God, for that he wants the practice of what he Professes with his Mouth.

XI. *Of the great Brazen Altar that stood in the inner Court of the Temple.*

In the Inner Court stood the great Brazen Altar which Solomon made. This is evident, for that when he kneeled before this Altar. See *Exod. 40. 6, 29. 2 Chro. 6:13. 2 Kings 16:14. Joel 2:17.*

This Altar seems to be placed about the middle of this Court, over against the Porch of the House; and between it and the Temple was the place where Zachariah was slain. This Altar was called the Altar of burnt Offering, and therefore it was a type of Christ in his Divinity. For Christ's Body was our true burnt Offering, of which the bodies of the Sacrificed Beasts was a type: now that Altar upon which His Body was offered, was His Divinity or God-head. For that, and that only, could bear up that offering in the whole of its Suffering, and that therefore, and that only, was to receive the Fat, the Glory. Hence it is said, He throw the Eternal Spirit offered Himself without spot to God. *Heb. 9:14.*

For Christ is Priest, and Sacrifice, and Altar, and All. And as a Priest He Offered, as a Sacrifice He Suffered, and as God he supported His Humanity, in that suffering of all the pains it underwent. *Gal. 1:4. Chap. 2:20. 1 Pet. 3:18. Heb. 9:14.*

It was then Christ's God-head, not the Tree, that was the Altar of burnt Offering, or that by which Christ offered Himself an offering and a Sacrifice to God for a sweet smelling savor.

That it was not the Tree, is evident; for that could not Sanctify the Gift, to wit, His Body; but Christ affirmeth, that the Altar on which He Offered His Offering, was greater than the Offering itself. *Mat. 23:19.*

Now the Body of Christ was the Gift; for so He saith, *I give my Flesh for the Life of the world. John 6.*

But now, What thing is that which is greater than His Body, save the Altar, His Divinity, on which it was Offered? The Tree then was not the Altar which Sanctified this Gift, to make it of Vertue enough to make Reconciliation for Iniquity. *John 6:51. Chap. 17:19. Heb. 9:14. Col. 1:19, 20, 21.*

Now, since this Altar of burnt Offering was thus placed in the inner Court, it teaches us several things:

First, That those that come only into the outward Court, or that rest in a bare appearance of Christianity, do not, by so doing, come to Jesus Christ; for this Altar stands not there.

Hence John takes notice only of the Temple and this Altar, and them that worship therein, and leaves out the outward Court, and so them that come no further. *Rev. 11:1, 2.*

Secondly, This teaches us also, that we are to enter into that Temple of God, by blood. The Altar, this Altar of burnt-offering, stood as Men went into the Temple, they must go by it: Yea, there they must leave their offering, and so go in and worship, even as a token that they came thither, by Sacrifice and by Blood.

Thirdly, Upon this Altar Solomon at the dedication of the Temple, offered thousands, both of oxen and of sheep; to signifie surely the abundant worth, and richness that would be in the blood of Christ to save, when it should be shed for us. For His blood is spoken of with an *how much more*. *For if the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, (how much more) shall the blood of Christ, who thow the eternal Spirit offered Himself without spot to God, Purge your Conscience from dead works, to serve the living God. Heb. 9:14. 2 Chro. 7:5, 6, 7, 8. Heb. 10: 1-12.*

Let us then, not dare to stop, or stay in the Outward Court, for there is not this Altar. Not let us dare when we come into this Court, to be careless whether we look to this Altar or no. For 'tis by Blood we must enter; *for without shedding of Blood is no Remission*. Let us always then when we come hither, wash our Hands in Innocency, *and so compass this Holy Altar*: For that by Christ who is the Altar indeed, we are reconciled to God. This is looking to Jesus; this is coming to God by Him, of whom this Altar and the Sacrifice thereon was a Type.

XII.

Of the Pillars that were before the Porch of the Temple.

THERE was divers Pillars belonging to the Temple: But in this place we are confined to speak of only two; namely, Those which stood before the Temple.

These Pillars stood before the Porch, or entrance into the Temple, looking towards the Altar, the Court, and Them that were the Worshippers there: Also they were a Grace and a Beauty to the Front of the House.

These Pillars stood one on the Right-hand, and the other on the Lift, at the door of the Porch of the Temple, and they had Names given them (you may be sure) to signifie something. The Name of that on the Right-hand was called *Jachin*; (God shall Establish:) And the Name of that on the Left-hand was *Boaz*, (in it is strength). *1 King. 7:21. 2 Chro. 3:17.*

These two Pillars were Types of Christ's Apostles, of the Apostles of Circumcision, and of the Uncircumcision. Therefore, the Apostle Paul also calleth them Pillars, Gal. 2. And saith, That that Pillar on the Right-hand was a Type of Himself, and His Companions, who were to go to the Uncircumcised and teach the Gentiles the way of Life. *When James, Cephas, and John, saith He, who seemed to be PILLARS, perceived the Grace that was given unto me. They gave unto me and Barnabas the Right-hand of Fellowship, that we should go unto the Heathen, and they unto the Circumcision. Gal 2:9.*

So then, These two Pillars were Types of these two Orders of the Apostles in this their divers Service for God.

And that Paul and Barnabas was signified by those on the Right-hand, To wit, To be the Apostles of the Gentiles, He sheweth again, where He saith, *I am the Minister of Christ to the Gentiles, ministering the Grace of God, that the Offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Rom. 11: 13. Chap. 15:16.*

And since the Name this Pillar was *Jachin* (God shall Establish) as it sheweth that Opposition shall attend it; so also, That God would bless His word Preached by them to the Gentiles, to the Conversion of Numbers of them, *Mauger all the opposition of the enemy.*

This is further implied, for that they were made of Brass; as He saith of the Prophet, *I have made thee A fenced brazen Wall, an Iron Pillar; And their fighting against thee shall nothing at all prevail. Wherefore Paul says of himself, I am set for the Defence of the Gospel, That the Truth thereof might continue with you. Phil. 1:17. Gal. 2.5.*

XIII.

Of the Height of these Pillars, that thus stood before the Porch of of the Door of the Temple.

THE Pillars were eighteen Cubits high a piece, and that is as high, yea as high again, as the highest Gyant that ever we read of in the Word: for the highest of which we read, was but six Cubits and a span.

True, the Bedstead of OG was nine Cubits long, but I trow, the Gyant himself was shorter. Deut. 3: 11. 2 Chro.3:15. But put the longest to the longest, and set the one upon the shoulders of the other, and yet each Pillar was high than they.

We have now, as I know of, but few that remain of the remnant of the Gyants, and though they boast, as if they were higher than Agag, yet these Pillars are higher than they.

These Pillars are the highest, you may equal them; and an inch above, is worth an ell below. The height therefore of these Pillars is, to shew us what high dignity God did put upon those of His Saints, whom He did call to be apostles of the Lamb: For their Office and Call thereto, is the highest in the Church of God. These Men, I say, were made thus high by their being cast in such a mould: of that which added yet further to their height, we will speak anon: we only speak now of the high Call, by which they, and only they were made capable of Apostolical Authority. The Apostles were sent immediately, their Call was extraordinary, their Office was Universal, they had alike power in all Churches, the their Doctrine was infallible. *Acts 26:16. I Cor. 9:1. Gal. 1:1. I John 1: 1, 2. 20:23.*

And what can our pretended Gyants do, or say, in comparison of these? The truth is, all other Men to these are dwarfs; are low, dark, weak, and beneath, not only as to Call and Office; but also as to Gifts and Grace. This sentence, Paul an Apostle of Jesus Christ, drowneth all. What now are all other titles of grandeur and greatness, when compared with this one sentence.

True, the Men were but mean in themselves, for what is Paul, or what Apollos, or what was James or John? Yet by their Call to that Office, they were made highest of all in the

Church. Christ did raise them eighteen Cubits high, not in conceit, for so there are many higher than they, but in Office, and Calling, and Divine Authority.

And observe it, these stand at the door, at the entering into the Temple of God, at which they enter that go in thither to worship God, to shew that all right worship, and that which will be acceptable to God, is by, or according to their Doctrine.

XIV.

Of the Chapters of the Pillars of the Temple.

THERE were also two Chapters made for the Pillars of the Temple: for each, one; and they were five Cubits high apiece. These were for the adorning of the Pillars, and therefore were Types and Shadows of that abundance of Grace which God did put upon the Apostles after the Resurrection of our Lord. Wherefore, He saith here, the Chapters were upon the Pillars; so it saith, that great Grace was upon all the Apostles. *Acts 4:33.*

These Chapters, had belonging to them, a bowl, made Pumil-fashion, and it was placed upon the head of them, perhaps to signifie their aptness to receive, and largeness to contain of the dew of Heaven, that shadow of the Doctrine of the Gospel, which Doctrine the Apostles, as the chief, were to receive, and hold forth to the World for their conversion. Hence, as the Bowls were capable to receive the dew of Heaven, these are said to receive grace and Apostleship for obedience to the faith among all Nations, for His name. *Rom. 1:5. I King. 7:16, 42. 2 Chron. 4:13. Deut. 32: 1, 2. Rom. 15:29.*

There was also upon these Chapters a Net-work or Nets like unto Checker-work, which still added to their luster. These Nets were they which shewed for what intent the Apostolical Office was ordained; namely, that by their preaching they might bring many Souls to God. And hence Christ calls them Fisher-men, saying, Ye shall catch men.. *Matt. 4:19. Mar. 1:17. Luk. 5:10 and 2 Cor. 12:16.*

The World is compared, to a Sea, Men, to Fishes; and the Gospel, to a Net. *Ezek. 47:10, 11, 12, 13, 14. Matt. 13:47, 48, 49, 50.* As therefore Men catch Fish with a Net, so that Apostles caught Men by their Word, which word, as I told you, to me is signified by this Net-work, upon the top of these Pillars. See therefore the mystery of God in these things.

XV.

Of the Pomgranates adjoined to these Nets on the Chapters.

THERE was also joined to these Nets upon the top of these Pillars, Pomgranates in abundance, four hundred for the Net-word: Pomgranates, you know are beautiful to look on, pleasant to the palate, comfortable to the stomach, and chearing by their Juice. *I King. 7:42. Song 4:3. chap 6:11. chap. 7:12.* There was to be two rowes of these Pomgranates, for one Net-work, and so two rowes of them for the other.

And this was to shew that the Net of the Gospel is not an empty thing; but is sufficiently baited with such varieties, as are apt to allure the world to be caught by them. The Law is BUT a sound of words, but the Gospel is not so: that is baited with Pomgranates; with variety of excellent things. Hence 'tis called the *Gospel of the Kingdom*; and the *Gospel of*

the Grace of God; because it is, as it were, *baited* with *Grace and Glory*, that sinners may be allured, and may be taken with it to their Eternal Salvation. *Matt. 24: 14. Acts 20:24.*

Grace and glory, grace and glory! These are the Pomgranates with which the word of the Gospel is baited, that sinners may be taken and saved thereby. The argument of old was, Milk and Honey, that was, I say, the alluring bait, with which Moses drew six hundred thousand out of Egypt, into the Wilderness of old. *Exod. 3:8.* But behold we have Pomgranates, two rows of Pomgranates: grace and a kingdom, as the bait of the holy Gospel; no wonder then, if when Men of skill did cast this Net into the Sea, such numbers of Fish have been caught, even by one Sermon. *Acts 2.* They baited their Nets with taking things, things taking to the eye and taste.

Nets are truly instruments of Death, but the Net of the Gospel doth catch to draw from Death, wherefore this Net is contrary, Life and Immortality is brought to light throw this. No marvel then, if Men are so glad, and that for gladness they leap like Fishes in a Net, when they see themselves caught in this Drag of the holy Gospel of the Son of God. They are caught from Death and Hell, caught to live with God in Glory.

XVI.

Of the Chains that were upon these Pillars that stood before the Temple

As there were Nets to catch, and Pomgranates to bait, so there were Chains belonging to these Chapters on these Pillars. And He made Chains, as in the Oracle, and put them upon the head of the Chapters. *2 Chro. 3:16.*

But what were these Chains a type of? I answer, They were (perhaps) a type of those bonds which attend the Gospel, by which Souls taken, are tied fast to the horns of the Altar. Gospel-grace, and Gospel Obligations, are ties and binding things: They can hold those that are entangled by the Word. Love is strong as death, bands of love and the cords of a Man, and Chains take hold on them that are taken by the Gospel. *Hos. II. Song. 8:6.*

But this strength to binde, lieth not in outward force, but in a sweet constraint, by virtue of the displays of undeserved love. The love of Christ constrainth us. *2 Cor. 5:14.* Wherefore as you find the Nets, so the Chains had Pomgranates on them. And he made an hundred Pomgranates, and put them upon the Chains. *2 Chro. 3:16.* The Chains then had baits, as well as the Nets, to shew that the Bands of the Gospel are irresistible goodnesses: such with which men love to be bound, and such as they pray they may be held fast by. He binds his Foal to the Vine, his Saint unto this Saviour. *Gen. 29:II.*

By these Chains there is therefore shewed what strength there is in Gospel-charms, if once the Adder doth but hear them; never Man yet was able to resist them, that well did know the meaning of them. They are mighty to make poor Men obedient, and that in word and Deed.

These Chains were such, as was in the Oracle, as in the most holy place. 'Tis Heaven that binds sinners on Earth to the Faith and Hope of the Gospel of Christ.

XVII.

Of the Lillie-work which was upon the Chapters, that were upon these Pillars of the Temple.

THESE Pillars were also adorned with Lillie-work, as well as with Pomgranates and Chains. The Chapters also which were upon the top of the Pillars were Lillie-work: so was the work of the Pillars finished. See *I King. 7:19, 22.*

This Lillie-work is here put in on purpose, even to shew us how far off those that were to be the true Apostles of the Lamb, should be from seeking carnal things, or of making their prevailing a stalking-horse to worldly greatness, and that pereferment. There was Lillie-work upon them: That is, they lived upon the bounty and car of God, and was content with that glory which He had put upon them. The Lillies, saith Christ, they toyl not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these. *Matt. 6:28, 29. Luk. 12: 27, 28, 29.*

Thus therefore these Pillars shew, that as the Apostles should be fitted and qualified for their work: They should be also freed from cares and worldly cumber, they should be content with God's providing for them, even as the goodly Lillies are. And, as thus prepared, they were set in the front of the House, for all Ministers to see and learn, and take example of them how to behave themselves as to this World, in the performing of their office.

And that which gives us further light in this, is that this Lillie-work is said by divine Institution, to be placed over against the belly, the belly of the Pillars, a type of ours. *I King. 7:20.*

The belly is a craving thing; and these things, saith the Text, were placed over against the belly, to teach that they should not humour, but put check unto the haveings and cravings of the belly, or to shew that they need not do it, for that He that calls to His work will Himself provide for the belly. 'tis said of the Church, that her belly is a heap of Wheat set about with Lillies. Song. &:2. To shew that she should without covetousness have sufficient, if she would cast all her care upon God her great Provider; This the Apostles did, and this is their glory to this day.

So was the work of the Pillars finished. To live Lillie-lives, it seems is the glory of an Apostle, and the compleating of their Office and Service for God. But this is directly opposite to the belly, over against the belly, and this makes it the harder work. But yet so living is the way to make all that is done sweet-scented, to those that be under this care. Covetousness makes a Minister smell frowish, and look more like a greedy Dog, than an Apostle of Jesus Christ. Judas had none of this Lillie-work, so his name stinks to this day. He that grows like the Lillie shall cast forth his scent like Lebanon, his branches shall spread, and his beauty shall be as the Olive-Tree, and his smell as Lebanon.

Thus lived Christ, *first*; and thus the Apostles, *next*; nor can any other, as to this live like, or be compared to them. They coveted no Man's Silver or Gold, or Apparel. They lived like Lillies in the World, and did send forth their scent as Lebanon.

Thus you see of whom these Pillars were a shadow, and what their height, their Chapters, their Bowles, their Nets, their Chaines, their Pomgranates, and their Lillie-work did signifie,

and how all was most sweetly answered in the Antitipe. These were Men of the first rate, the Apostles, I mean, were such.

XVIII. *Of the fashion of the Temple.*

Of the length and breadth of the Temple, I shall say nothing: But as to the height thereof, there methinks I see something. The Temple was higher than the Pillars, and so is the Church than her Officers; I say, consider them singly as Officers (though inferiour as to gifts and office) for as I said before of Ministers in general, so now I say the same of the Apostles, though as to office they were the highest, yet the Temple is above them. Gifts and Office, make no Men, Sons of God; as so, they are but Servants: though these were servants of the highest form. 'Tis the Church as such, that is the Lady, a Queen, the Bride, the Lamb's Wife, and Prophets, Apostles and Ministers etc. are but Servants, Stewards, Labourers, for her good. *Psal. 45:9. Revel. 10:7. I Cor. 3:5. chap. 4:1, 2.*

As therefore the Lady is above the Servant, the Queen above the Steward, or the Wife above all her Husband's Officers, so is the Church, as such, above these Officers. The Temple was higher than the Pillars.

Again, as the Temple was highest; so it enlarged itself still upward: for as it ascended in height, so it still was wider and wider: even from the lowest Chambers, to the top.

The first Chambers were but five Cubits broad, the middle ones were six, but the highest were seven Cubits, (*I King. 6:5, 6.*) the Temple therefore was round about above, some Cubits wider than it was below: For there was an enlarging and ascending about still upward to the side Chambers; for the winding about was still upward round about the house: therefore the breadth of the House was still upward, and so encreased from the lowest Chambers to the highest by the midst. *Ezek. 41:7.*

And this was to shew us that God's true Gospel-Temple, which is his Church, should have its enlargedness of heart still upward, or most for Spiritual and Eternal things; wherefore, he saith, Thy heart shall fear and be enlarged; that is, be most affected with things above, where Christ sitteth on the right hand of God. *Isa. 60:5. Colos. 3:2, 3.* Indeed, it is the nature of Grace to enlarge it self still upward, and to make the heart widest for the things that are above.

The Temple therefore was narrowest downwards, to shew that a little of Earth, or this World, should serve the Church of God. And having food, and raiment, let us be therewith content.

But now, upwards, and as to heavenly things, we are commanded to be covetous, as to them, and after them to enlarge our selves, both by the fashion of the Temple, as by express words. *I King. 4:29. Isa. 60:5. Philip. 3:14. I Cor. 12:31. I Tim. 6:8. Psal. 119:32.*

Since then the Temple was widest upward, let us imitate it, and have our conversation in Heaven. Let our eyes, our ears, our hands, and hearts, our prayers, and groans be most for things above. Let us open our mouths, as the ground that is chapt, doth for the latter rain, for the things that are eternal. *Job 29:23. Psal. 81:10.*

Observe again, that the lowest parts of the Temple were the narrowest parts of the Temple: So those in the Church who are nearest, or most concerned with earth, are the most narrow spirited, as to the things of God. But now let even such an one be taken up higher, to above, to the uppermost parts of the Temple, and there he will be enlarged, and have his heart stretcht out. For the Temple you see was widest upwards, the higher, the most it is enlarged. Paul being once caught up into Paradise, could not but be there enlarged. *2 Cor. 12.*

One may say of the fashion of the Temple, as some say of a lively Picture, it speaks. I say, its form and fashion speaks, it says to all saints, to all the Churches of Christ, Open your hearts for Heaven, be ye enlarged upwards.

I read not in Scripture of any house but this, that was thus enlarged upwards, nor is there any where, save only in the Church of God, that which doth answers this similitude.

All other are widest downward, and have the largest heart for earthly things: The Church only is widest upward, and has its greatest enlargements towards Heaven.

XIX.

Of the outward glory of the Temple.

I do also think, that as to this, there was a great expression in it. I mean, a voice of God, a voice that teacheth the New testament Church to carry even conviction in her outward usages, that I say might give conviction to the World. And besides, this of its enlarging upwards, there was such an outward beauty and glory put upon it, as was aluring to beholders: The stones were curiously carved, and excellently joined together; its outward shew was white and glittering to the dazling of the eyes of beholders; yea, the Disciples themselves were taken with it, 'twas so admirable to behold. Hence 'tis said they came to Christ to shew Him the building of the Temple. *Master, said they, see what manner of stones, and what buildings are here. Matt. 24:1. Mark. 13:1. Luk. 21:5.*

And hence it is said that Kings, and the mighty of the earth, were taken with the sight of the outward glory of it. Because of thy Temple at Jerusalem, shall kings bring presents unto thee: as it is, *Psal. 68: 29, 31.*

Kings; Gentile kings, they shall be so taken with the sight of the outward glory of it; for they were not suffered to go into it: no uncircumcised were admitted in thither. It was therefore with the outward glory of it, with which the beholders were thus taken.

Her enlarging upward as that was to shew us what the inward affections of Christians should be. *Col. 3: 1, 2, 3.* So her curious outward adorning and beauty, was a Figure of the beauteous and holy conversation of the godly. And 'tis brave when the World are made to say of the Lives and Conversations of Saints, as they were made to say of the Stones and outward building of the Temple, *Behold what Christians, and what goodly Conversations are here! I say 'tis brave, when our light so shines before men, that they seeing our good works shall be forced to glorifie our Father which is in Heaven. Matt. 5:16.*

Hence this is called our adorning wherewith we adorn the Gospel, and that by which we beautifie it. *Tit. 2:10.*

This, I say, is taking to beholders, as was this goodly outside of the Temple. And without this, what is to be seen in the Church of God? Her inside cannot be seen by the World, but her outside may. Now her outside is very homely and without all beauty, save that of a holy Life; this only is her visible goodness. *This put to silence the ignorance of foolish men.* This allureth others to fall in love with their own salvation, and makes them fall in with Christ against the Devil, and his Kingdom.

XX. *Of the Porch of the Temple.*

WE come next to the Porch of the Temple, that is commonly called Solomon's.

This Porch was in the Front of the House and so became the common way to the Temple. *I King. 6:3. 2 Chron. 3:4.*

This Porch therefore was the place of reception in common for all, whether Jews or religious Proselites, who came to Jerusalem to worship. *Acts 3: II. Chap. 5:12.*

This Porch had a Door or Gate belonging to it, but such as was seldom shut except in declining times, or when Men put themselves into a rage against those better than themselves. *2 Chro. 29:7. Acts 21: 28, 29, 30.*

This Gate of this Porch was called Beautiful, even the beautiful gate of the Temple, and was that at which the lame man lay, to beg for an Alms of them that went in thither to worship. *Acts 3:1, 2, 10.*

Now then, since this Porch was the common place of reception for all worshipers, and the place also where they laid the Beggars, it looks, as if it were to be a type of the Churches bosom for Charity. Here the Proselites were entertained, here the Beggars were relieved, and received Alms. These Gates were seldom shut, and the Houses of Christian compassion should be always open. This therefore beautified this Gate, as Charity beautifies any of the Churches. Largeness of heart, and tender compassion at the Church-door, is excellent. It is the bond of perfectness. *I Cor. 12. ult. Chap. 13: 1, 2, 3, 4. Heb. 13: 1, 2. 3 Joh. 5, 6, 7. Col. 3:14.*

The Church-Porch to this day is a coming in for Beggars, and perhaps this practice at first was borrowed from the Beggars lying at the Temple-gate. This Porch was large, and so should the Charity of the Churches be. It was for length, the bredth of the Temple, and of the same size with the Holiest of all. *I King. 6:3. 2 Chro. 3: 4, 5, 6, 7, 8.*

The first might be to teach us, in Charity we should not be niggardly, but according to the bredth of our ability, we should extend it to all the House, and that in our so doing the very emblem of Heaven is upon us, of which the Holiest was a Figure. *As therefore we have opportunity, let us to good to all, et.*

It is a fine ornament to a true Church, to have a large Church-porch or a wide bosom for reception of all that come thither to worship. This was commanded to the Jews, and their glory shone when they did accordingly. And it shall come to pass in what place the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God. *Ezek. 47:23.*

This Porch was as I said, not only for length, and bredth of the Temple, and so the length and bredth of the Holiest: But it was, if I mistake not, for height far higher than them both. For the holy place was but thirty Cubits high, and the most Holy but twenty: but the Porch was in height an hundred and twenty Cubits. This beautiful Porch therefore was four times as high as was the Temple itself. *1 King. 6: 2, 20. 2 Chro. 3:4.*

One excellent ornament therefore of this Temple was, for that it had a Porch so high. Hence he says, This house that is high, that is so famous for height: so high as to be seen afar off. Charity, if it be rich, runs up from the Church like a Steeple, and will be seen afar off; I say, if it be rich, large, and abounds. Christ's Charity was blazed abroad, 'twas so high no Man could hide it, and the Charity of the Churches will be seen from Church to Church, yea, and will be spoken of to their commendations in every place, if it be warm, fervent, and high. *Mark 7:36. 2 Cor. 8:24. chap. 9: 2, 13, 14.*

XXI.

Of the Ornaments of the Porch of the Temple.

THERE were three things belonging to the Porch, besides its height, that was an Ornaments unto it.

- I. It was over-laid within with Gold.
- II. It had Pillars adjoined unto it.
- III. It was the in-let into the Temple.

First, It was over-laid with Gold. Gold oft-times was a type of grace, and particularly of the grace of love. That in Solomon's Chariot called Gold, is yet again mentioned by the name, Love. *Song. 3:9, 10.* As it is in the Church, the grace of Love, is as Gold: 'Tis the greatest, the richest of Graces, and that which abides for ever; Hence they that shew much love to Saints are said to be rich. *1 Tim. 6:17, 18, 19.* And hence Charity is called a treasure, a treasure in the heavens. *Luk. 12: 33, 34.* Love is a golden Grace, let then the Churches, as the Porch of the Temple was, be in-laid with love, as gold.

Secondly, It had the Pillars adjoined to it, the which, besides their stateliness, seem to be there typically to teach example. For there was seen by the space of four Cubits, their Lillie-work, in the Porch. *1 King. 7:19.*

Of their Lillie-work, I spake before; now that they were so placed, that they might be seen in the Porch of the House, it seems to be for example to teach the Church, that she should live without worldly care, as did the Apostles, the first Planters of the Church. And let Ministers to this: they are now the Pillars of the Churches, and they stand before the Porch of the House, let them also shew their Lillie-work to the House, that the Church may learn of them to be without carefulness, as to worldly things, and also to be rich in love, land charity towards the brethren.

A covetous Minister is a base thing, a Pillar more symbolizing Lot's Wife, than an holy Apostle of Jesus Christ, let them, since they stand at the door, and since the eyes of all in the Porch are upon them, be Patterns, and Examples of good works. *1 Tim. 6:10, 11, 12. Tit. 2:7.*

Thirdly, Another Ornament unto this Porch, was, that it was an inlet into the Temple. Charity is it which receiveth Orphans, that receiveth the poor and afflicted not the Church;

worldly love, or that which is carnal, shuts up bowels, yea and the Church-doors too, against the poor of the Flock: wherefore look that this kind of love be never countenanced by you. Crave that rather which is a fruit of the Spirit.

O Churches, let your Ministers be beautified with your love, that they may beautifie you with their love, and also be an Ornament unto you, land to that Gospel they minister to you, for Jesus Christ's sake.

XXII.

Of the Ascent, by which they went up into the Porch of the Temple.

1. This Porch also had certain steps, by which they went up into the House of the Lord. I know not directly the number of them. Though Ezekiel speaks something about it. *Ezek. 40:37*. Hence when Men went to worship in the Temple, they were said, To go UP into the house of the Lord. *Isa. 38:22*.

Thee steps which were the ascent to the Temple, were SO curiously set, and also so finely wrought, that they were amazing to behold. Wherefore when the Queen of Sheba, who came to prove Solomon's wisdom, saw the house which he had built, and his ascent by which he went up into the house of the Lord, she had no more spirit in her. She was by that sight quite drowned, and overcome. *I King. 10: 4,5*.

2. These steps, whether Cedar, Gold, or Stone, yet that which added to their adornment was, the wonderment of a Queen. And whatever they were made of, to be sure they were a shadow of those steps, which we should take to, and in the house of God. *Steps of God, Psal. 85:13. Steps ordered by Him, Psal. 37:23. Steps ordered in His Word, Psal. 119:133. Steps of faith, Rom. 4:12. Steps of the Spirit, 2 Cor. 12:18. Steps of Truth, 3 Joh. 4. Steps washt with butter, Job 29:6. Steps taken before, or in the presence of God. Steps butted and bounded by a Divine Rule*. These are steps indeed.

3. There are therefore no such steps as these to be found any where in the World. A step to honour, a step to riches, a step to worldly glory, these are every where; but what are these to the steps by which Men Do ascent, or go up to the House of the Lord?

4. He than that entreth into the House of the Lord, is an ascending man; as it is said of Moses, he went UP into the Mount to God. It is ascending, to go into the House of God. The World believe not this, they think 'tis going downward to go up to the house of God, but they are in a horrible mistake.

The steps then by which Men went up into the Temple, are, and ought to be opposed to those which Men take to their lusts and empty glories. Hence such steps are said, not only to decline from God, but to take hold of the path to death, and hell. *Psal. 44:18. Prov. 2:18. chap. 5: 5. chap. 7:25, 26, 27*.

The steps then by which Men went up to the House of the Lord, were significative of those steps which Men take, when they go to God, to Heaven, and Glory, for these steps were the way to God, to God in His holy Temple.

But how few are there, that as the Queen of the South, are taken with these goodly steps. Do not most rather seek to push away our feet from taking hold of the Path of Life, or else lay

snare for us in the way? But all these notwithstanding, the Lord guide us in the way of His steps, they are goodly steps, they are the best.

XXIII.

Of the Gate of the Porch of the Temple.

The Porch, at which was an ascent to the Temple, had a Gate belonging to it. This Gate, according to the Prophet Ezekiel, was six Cubits wide. The Leaves of this Gate was double, one folding this way, the other folding that. *Ezek. 40:48.*

Now here some may object, and say, Since the way to God by these doors were so wide, why doth Christ say the way and gat is narrow?

Answer, The straightness, the narrowness, must not be understood of the Gat simply, but because of that cumber that some Men carry with them, that pretend to be going to Heaven. Six Cubits! What is sixteen Cubits to him who would enter in here with all the World on his back? The young Man in the Gospel, who made such a noise for Heaven, might have gone in easie enough; for in six Cubits breadth there is room, but poor Man, he was not for going in thither, unless he might carry in his Houses upon his shoulder too, and now the Gate was strait. *Mark 10:17, 18, 19, 20, 21, 22.*

Wherefore he that will enter in at the Gate of Heaven, of which this Gate into the Temple was a type, must go in by himself, land not with his bundles of trash on his back, and if he will go in this, he need not fear, there is room. *The righteous Nation that keepeth the truth, they shall enter in. Isa. 26:2.*

They that enter in at the Gate of the inner Court must be clothed in fine Linnen, how then shall they go into the Temple, that carry the clogs of the dirt of this world at their heels. Thus saith the Lord, No stranger uncircumcised in heart, or uncircumcised in flesh, shall enter into my Sanctuary. *Ezek. 44:9.*

The wideness there of this gate is for this cause here made mention of, to wit, to encourage them that would gladly enter thereat, according to the mind of god, and not to flatter them that are not for leaving of all for God.

Therefore let such as would go in remember that here is room, even a Gate to enter in at, six Cubits wide. We have been all this while but on the outside of the Temple, even in the Courts of the House of the Lord, to see the beauty and glory that is there. The beauty hereof made Men cry out, and say, How amiable are thy Tabernacles, O Lord of Hosts! My South longeth, yea fainteth for the Courts of the Lord; and to say, A day in thy Courts is better than a thousand. *Psal. 84: 1, 2. etc.*

XXIV.

Of the Pinacles of the Temple.

There was also several Pinacles belonging to the Temple. These Pinacles stood on the top aloft, in the air, and were sharp, and so difficult to stand upon: what men say of their number and length, I wave, and come directly to their signification.

I therefore take those Pinacles to be types of those lofty, airy Notions, with which some Men delight themselves, while they hover like Birds, above the solid and godly truths of

Christ. Satan attempted to entertain Christ Jesus with this type, and antitype, at once, when he set Him on one of the Pinacles of the Temple, and offered to thrust Him upon a false confidence in God, by a false and unsound interpretation of a Text. *Matt. 4:5, 6. Luk. 4:9, 10, 11.*

You have some men cannot be content to worship IN the Temple, but must be aloft, no Place will serve them, but Pinacles, Pinacles; that they may be speaking in and to the air, that they may be promoting their heady Notions, instead of solid truth; not considering that now they are where the Devil would have them to be, they strut upon their points, their Pinacles, but let them look to it, there is difficult standing upon pinnacles, their Neck, their soul, is in danger. We read, God is IN His Tempe, not upon those Pinicles. *Psal. 11:4. Hab. 2:20.*

'Tis true, Christ was once upon one of these, but the Devil set Him there, with intent to have dasht Him in pieces by a fall, and yet even then told Him, if He would venter to tumble down, He should be kept from dashing His foot against a stone. To be there, therefore, was one of Christ's temptations, consequently one of Satan's stratagems, nor went He thither of His own accord, for He knew that there was danger, He loved not to clamber Pinacles.

This should teach Christians to be low, and little in their own eyes, and to forbear to intrude into airy and vain speculations, and to take heed of being puffed up with a foul and empty mind.

XXV.

Of the Porters of the Temple.

THERE were Porters belonging to the Temple. In David's time their number was four thousand Men. *I Chro. 23:5.*

The Porters were of the Levites, and their work was to watch at every Gate of the house of the Lord. At the Gate of the outward Court, at the Gates of the inner Court, and at the Door of the Temple of the Lord. *2 Chro. 35:15.*

The work of the Porters, or rather the reason of their watching, was to look that none not duly qualified, entered into the House of the Lord. He set, saith the Text, Porters at the Gates of the house of the Lord, that none which was unclean in anything should enter in. *2 Chro. 23:19.*

The excellency of the Porters, lay in these three things; their watchfulness, diligence, and valour, to make resistance to those that as unfit would attempt to enter those Courts, and the house of God. *I Chro. 26:6. Mark. 13:34.*

These Porters were types of our Gospel Ministers, as they are set to be Watch-men in and over the Church, and the holy things of God. Therefore as Christ gives to every Man in the Church his work, so He commands the Porter to watch. *Isa. 21: 11. Ezek. 3:17. Chap 33:7. Acts 20: 17, 28, 29, 30, 31. 2 Tim. 4:5. Revel. 3:2, 3.*

Sometimes every awakened Christian, is said to be a Porter, and such at Christ's first knock open unto him immediately. *Luk. 12:36, 37, 38, 39.*

The heart of a Christian is also sometimes called the Porter, for that when the true Shepherd comes to it, to him, it, this Porter, openeth also. *Joh. 10:3.*

This last has the Body for his Watch-house, the Eyes, and Ears, for his Port-holes: the Tongue therewith to cry, *Who comes there?* As also to call for aid, when any thing unclean shall attempt with force and violence to enter in, to defile the house.

XXVI.

Of the charge of the Porters of the Temple more particularly.

THE charge of the Porters was to keep their Watch in four-square, even round about the Temple of God. Thus it was ordained by David; before him by Moses, and after him by Solomon his son. I Chro. 9:24. Numb. 3:2. Chro. 23:19. chap. 35:15.

The Porters had, some of them, the charge of the Treasure-chambers, some of them had the Charge of the ministering Vessels; even to bring them in and out by tale. Also the opening And shutting of the Gates of the house of the Lord, was a part of their Calling and Office.

I told you the Porters were types of our Gospel-Ministers, as they are Watch-men, in, and over the house of God; and therefore in that they were thus to watch round about the Temple, what is it, but to shew, how diligent Satan is, to see if he may get in somewhere, by some means to defile the Church of God. He goes round and round, and round us, to see if he can Find a Hog-hole for that purpose.

This also sheweth that the Church of it self, without its Watchmen, is a weak, feeble, and very Helpless thing; What can the Lady, or Mistriss do, to defend her self against Thieves, and sturdy Villains, if there be none but she at home? 'Tis said when the Shepherd is smitten, the Sheep shall be scattered. What could the Temple do without its Watch-men?

Again, in that the Porters had charge of the Treasur-chambers (as it is, I Chro. 9:26) It is to Intimate that the treasures of the Gospel are with the Ministers of our God; and that the Church next to Christ, should seek them at their mouth. We have this Treasure in earthen Vessels; saith *Paul*, and they are *stewards of the manifold mysteries of God*. I Cor. 4. I. 2 Cor. 4. 7. I Pet. 4. 10. Ephes. 4. 11, 12, 13.

There are God's true *Scribes*, and bring out of their Treasury things new and old: or as he saith in another place, *At our Gates*, that is, where our Porters watch, *are all manner of pleasant fruits which I have laid up for thee, O my beloved*. Matt. 13. 52. Song. 7. 13.

Further, some of them had charge of the ministring Vessels, and they were to bring them in and out by tale. 1 Chron. 9. 28.

If by ministring Vessels you understood *Gospel-Ordinances*, then you see who has the charge of them, to wit, the *Watch-men* and Ministers of the Word. Luk. 1. 12. 2 Thess. 2. 15. 2 Tim. 2. 2.

If by ministring Vessels, you mean the Members of the Church, for they are also ministring Vessels, then you see who has the care of them, to wit, the Pastors, the gospel Ministers. Therefore *obey them that have the rule over you, for they watch for your Souls, as they that must give an account, that they may do it with joy, and not with grief, for that is unprofitable for you*. Rom. 9. 23. Heb. 13. 17.

The opening of the Gates did also belong to the Porters, to shew that the power of the Keys, to wit, of opening and shutting, of letting in and keeping out of the Church, doth ministerially belong to these Watchmen. Matt. 16. 19. Heb. 12. 15.

The Conclusion is, Then let the Churches love their Pastors, hear their Pastors, be ruled by their Pastors, and suffer themselves to be watched over, and to be exhorted, counselled, and if need be, reprov'd, and rebuked by their Pastors. And let the Ministers not sleep, but be watchful, and look to the ordinances, to the Souls of the Saints, and the Gates of the Churches. Watchman, Watchman, watch.

XXVII.

Of the Doors of the Temple.

Now we are come to the Gate of the Temple; namely to that which let out of the Porch into the Holy place.

These Doors or Gates were folding, and they opened by degrees. First a *quarter*, then a *half*, after that three *quarters*, and last of all the *whole*. These Doors also hanged upon Hinges of Gold, and upon Posts made of the goodly *Olive-tree*. *1 King. 6. 33,34. Ezek. 41. 23,24.*

These Doors did represent Christ, as he is the way to the Father, as also did the Door of the Tabernacle, at which the People were wont to stand, when they went to enquire of God. *Wherefore Christ saith, I am the door, (alluding to this) by me if any man enter he shall be saved, and shall go in and out and find pasture. Exod. 33. 9, 10. chap. 38. 8. chap. 40. 12. Levit. 1. 3,4. chap. 8. 3, 4, 13. chap. 15. 14. Numb. 6. 13, 18. chap. 10. 3. chap. 25. 6. chap. 27. 2. 1 Sam. 2. 22. Joh. 10. 9.*

I am the Door. The Door into the Court, the Door into the Porch, the Door into the Temple, the Door into the Holiest, the Door to the Father: But now we are at the Door of the Temple.

And observe it, this Door by *Solomon* was not measured, as the Door of the Porch was: for though the Door into the Court, and the Ordinances, and the *inlet* into the Church, is to be according to a *prescript Rule*, yet this Door was not measured; to shew that Christ, as he is the *inlet* to saving grace, is beyond all measure, and unsearchable. Hence his grace is called unsearchable riches, and that above all we can ask or think, for that it passeth knowledge. *Ephes. 3. 8, 19, 20.*

It is therefore convenient that we put a note upon this, that we may distinguish *rule* and *duty*, from grace and pardoning mercy; for, as I said, tho' Christ, as the Door to outward Priviledges, is set forth by *rule* and *measure*: yet, as he is the Door to *grace*, and *favour*, never creature, as yet, did see the length and bredth of him. *Ephes. 3. 17, 18, 19.*

Therefore, I say, this Gate was not measured, for what should a rule do here, where things are beyond all measure?

This gate being also *to open by degrees*, is of signification to us, for 'twill be opening *first*, by one Fould, *then* by another, and yet will never be set wide, wide open, until the Day of Judgment. For then and not till then, will the whole of the matter be open. *For now we see thorow a Glass darkly, but then face to face; now we know in part, but then shall we know even as we are known. 1 Cor. 13. 12.*

XXVIII.

Of the Leaves of this Gate of the Temple.

THE *Leaves* of this Gate or Door, as I told you before, were *folding*, and so, as was hinted, has something of signification in them. For by this means, a Man, especially a *young Disciple*, may easily be mistaken; thinking that the whole passage, when yet but a part was open, whereas three parts might be yet kept undiscovered to him. For these Doors, as I said before, were never yet set wide open, I mean in the *antitype*; never man yet saw all the riches, and fulness which is in Christ. So that, I say, a *new comer*, if he judged by present sight, especially if he saw but little, might easily be mistaken, wherefore such for the most part are most horribly afraid, that they shall never get in thereat.

HOW saist thou, young comer, is not this the case with thy Soul? So it seems to thee that thou art too big, being so great, so *Tun-bellied* a sinner. But O thou sinner, fear not, the Doors

are *folding-doors*, and comest to this Gate, and imaginest there is not space enough for thee to enter, *Knock and it shall be wider opened unto thee*, and thou shalt be received. *Luk. 11. 9. Joh. 6. 37.* So then, whoever thou art, that art come to the Door, of which the Temple-door was a type, trust not to thy first conceptions of things, but believe there is grace in abundance: Thou knowest not yet what Christ can do, the Doors *are folding-doors*. He *can do exceeding abundantly above all that we ask or think*. *Ephes. 3. 20.*

The *Hinges*, on which these Doors do hang, were, as I told you, Gold, to signifie that they both turned upon motives, and motions of *love*, and also that the openings thereof were *rich*. Golden Hinges the Gate to God doth turn upon.

The Posts on which these Doors did hang, *were of the Olive-tree*, that *fat and oily* Tree; to shew that they do never open with *lothness*, or always *Oily*, and so open easily and quickly to those who knock at them. Hence you read, that he that dwells in this House, gives freely, loves freely, and doth us good with all his heart. Yea, saith he, *I will rejoyce over them to do them good, and I will plant them in this Land assuredly with my whole heart, and with my whole soul*. *Jer. 3. 12, 14, 22. Jer. 32. 41. Revel. 21. 6. chap. 22. 17.*

Wherefore the Oyl of Grace, signified by this Oily Tree, or these *Olive-posts*, on which these Doors do hang, do cause that they open glibly, or frankly to the Soul.

XXIX.

What the Doors of the Temple were made of.

1. The Doors of the Temple were made of *Firr*, that is so *sweet-scented*, and pleasant to the smell. *1. King. 6. 3.*

2. Mankind is also often compared to the *Firr-tree*, as *Isa. 41. 19. chap. 55. 13. chap. 60. 13. And chap. 14. 8.*

3. Now since the Doors of the Temple were made of the same, doth it not shew, that the way into God's house, and into his favour, is by the same nature which they are of, that thither enter, even thorow the vail, *his flesh?* (*Heb. 10.*) For this Door, I mean the Antitype, doth even say of himself, *I am as a green Fir-tree, from me is thy fruit found*. *Hos. 14. 8.*

4. This *Fir-tree* is Christ, Christ as man, and so as the way to the Father. The Doors of the Temple are also as you see here, made of the *Fir-tree*: even of that Tree which was a type of the Humanity of Jesus Christ. Consider, *Heb. 2. 14.*

5. The *Fir-tree* is also the house of the *Stork*, that unclean Bird, even as Christ is a harbour and shelter for Sinners. *As for the Stork*, saith the Text, *the FIR-TREE is her house*; and Christ saith to the Sinners, that see their want of shelter, *Come unto me, and I will give you rest. He is a refuge for the oppressed, a refuge in time of trouble*. *Deut. 14.18. Levit. 11. 19. Psal 84. 2, 3. Matt. 11. 27, 28. Heb. 6. 17, 18, 19, 20.*

He is, as the Doors of *Firr* of the Temple, the *inlet* to God's House, to God's presence, and to a partaking of his Glory. Thus God did of old by similitudes teach his people his way.

XXX.

How the Doors of the Temple were adorned.

And *Solomon* carved upon the Doors *Cherubins, Palm-trees, and open Flowers, and overlaid them all with Gold*. *1 King. 6. 35. Ezek. 41. 25.*

He carved Cherubins thereon; These Cherubims were Figures, or Types of *Angels*, and for as much as they were carved here upon the Door, it was to shew,

First, What delight the Angels take in waiting upon the Lord, and in going at his bidding, at his beck. They are always waiting like Servants at the Door of their Lord's house.

Secondly, It may be also to shew how much pleased they are to be where they may see sinners come to God. *For there is joy in the presence of the Angels of God over one sinner that repenteth* and comes to God by Christ for mercy. *Luke. 15. 10.*

Thirdly, They may be also placed here to behold with what *reverence*, or *irreverence*, those that come hither to worship, do behave themselves. Hence *Solomon* cautions those that come to God's House to worship, *that they take heed to their feet, because of the Angels.* *Paul* also says, Women must take heed that they behave themselves in the Church as they should, *and that because of the Angels.* *Eccles. 5. 1, 2, 6. Cor. 11. 10.*

Fourthly, They may also be carved upon the Temple Doors, to shew us how ready they are, so soon as any poor Creature comes to Christ for life, to take the care and charge of its conduct thorow this miserable World: *Are they not all ministring spirits, sent forth to minister for those which be heirs of salvation.* *Heb. 1. 14.*

Fifthly, They may also be carved here, to shew that they are ready at Christ's command, to take vengeance for him, upon those that despise his People, and hate his Person. Hence he bids the world take heed what they do to his little ones, *for their Angels behold the face of their father which is in heaven*, and are ready at the Door to run at his bidding. *Matt. 18. 10.*

Sixthly, Or Lastly, They may be carved upon these Doors, to shew that Christ Jesus, is the very Supporter and Upholder of Angels, as well as the Saviour of sinful Man: For, as he is before all things, *so by him all things consist*; Angels stand by Christ, Men are saved by Christ, and therefore the very *Cherubims themselves* were carved upon these Doors, to shew they are upheld, and subsist by him. *1 Cor. 8. 6. Col. 1. 17. Heb. 1. 3.*

Secondly, Again, as the Cherubims are carved here, so there were *Palm-trees* carved here also. The Palm-tree is *upright*, it twisteth not it self awry. *Jer. 10. 5.*

1. Apply this to Christ, and then it shews us the uprightness of his heart, word, and ways with sinners. *Good and upright is the Lord, therefore will he teach sinners in the way*, in at the Door to Life. *Psal. 25. 8. Psal. 92. 15.*

2. The Palm or *Palm-tree* is also a token of victory, and as placed here, it betokeneth the conquest that Christ the Door should get over Sin, Death, the Devil, and Hell, for us. *Rom. 7. 24. chap. 8. 37. 1 Cor. 15. 54, 55, 56. Revel. 7. 9, 10, 11.*

3. If we apply the Palm-tree to the Church, as we may; for she also is compared thereto, *Song. 7. 8, 9, 10.* Then the *Palm-tree* may be carved here, to shew, That none but such as are upright of heart and like, shall dwell in the presence of God. *The hypocrite*, says *Job*, *shall not come before him. The upright*, says *David*, *shall dwell in thy presence.* *Job. 13. 16. Psal. 140. 13.*

They are that are clothed in white Robes, which signifies uprightness of life, that stand before the Lamb with Palms in their hands. *Revel. 7. 9.*

Thirdly, There was also carved upon these Doors *open Flowers*. And that to teach us that here is the sweet scent and fragrant smell, and that the coming Soul will find it so in Christ, this door. *I am*, saith he, *the Rose of Sharon, and the Lily of the Vallies*; And again, *His Cheeks are as Beds of Spices and several Flowers, his lips like Lilies drop sweet smelling myrrhe.* *Song. 2. 1. chap. 5. 13.*

Open Flowers: Open Flowers are the sweetest, because full grown, and because as such, they yield their fragrancy most freely. Wherefore, when he saith, upon the Doors are *open Flowers*, he setteth Christ Jesus forth in his good savours, as high as by such similitudes he could. And that both in Name and Office. For *open Flowers*, lay, by their thus opening themselves before us, all their beauty also most plainly before our Faces. There are varieties of beauty in *open Flowers*, the which they also commend to all observers. Now upon these Doors, you see are *open Flowers*, Flowers ripe, and spread before us, to shew that his Name and Offices are savory to them, that by him do enter his house to God his Father. *Song. 1. 1, 2, 3, 4.*

All these were over-laid with fine gold. Gold is most rich of all Metals, and here 'tis said the Doors, the Cherubims, the Palm-trees, and open Flowers, were over-laid therewith. And this shews that as these things are rich in themselves, even so they should be to us.

We have a Golden Door to go to God by, and golden Angels to conduct us thorow the World: we have golden Palm-trees, as tokens of our victory, and golden Flowers to smell on all the way to Heaven.

XXXI. *Of the Wall of the Temple.*

THE Wall of the Temple was *cieled with Firr, which he over-laid with fine gold: and set thereon Palm-trees, and Chains.* 2. Chron. 3. 5. 6, 7.

The Walls were as the Body of the House, unto which Christ alluded, when he said, *Destroy this Temple, and in three days I will raise it up.* Joh. 2. 19, 21.

Hence to *be*, and worship *in* the Temple, was a type of being in Christ and worshipping God by him. For Christ, as was said is the great Temple of God, in the which all the Elect meet, and in whom they do service *to*, and *for* his Father.

Hence again, the true Worshipers are said to *be* in him, to *speak* in him, to *walk* in him, to *obey* in him. (2 Cor. 2. 14. chap. 12. 19. Col. 2. 6.) For as of *old* all true Worship was to be found at the Temple, so *now* it is only found with Christ and with them that are in him. The promise of old was made to them that worshiped within these Walls. *I will give, saith he, to them in my house, and within my walls, (to them that worship there in truth) a place, and a name, better then that of Sons and of Daughters.* Isa. 56. 5.

But now in New-Testament times, *all the promises in HIM are yea, and in HIM Amen, to the glory of God by us.* 2 Cor. 1. 20.

This is yet further hinted to us, in that 'tis said these walls are cieled with Firr; Which as was shewed before, was a figure of the humanity of Jesus Christ.

A Wall is for defence, and so it the humanity of Jesus Christ. 'Tis, was, and will be our defence for ever. For it was that which underwent, and overcame the curse of the Law, and that in which our everlasting righteousness is found. Had he not in that interposed, we had perished for ever. Hence we are said to be reconciled to God in the body of his flesh thorow death. Col. 1. 19, 20. Rom. 5. 8, 9, 10.

Now this Wall was *overlaid with fine gold*, Gold here is a figure of the righteousness of Christ, by which we are justified in the sight of God. Therefore you read that his Church as justified, is said to stand at his right hand in Cloth of Gold. *Upon thy right hand did stand the Queen in Gold of Ophir.* And again, *her clothing is of wrought gold.* Psal. 45. 9, 13.

This the Wall was overlaid with, this the body of Christ was filled with. Men, while in the Temple, were clothed with Gold, even with the gold of the Temple: and Men in Christ are clothed with righteousness, the righteousness of Christ. Wherefore this Consideration doth yet more illustrate the matter.

In that the Palm-trees were *SET* on this Wall, it may be to shew, that the Elect are fixed in Jesus, and so shall abide for ever.

Chains were also carved on these walls, yea, and they were golden Chains; there were Chains on the Pillars; and now also we finde Chains upon the Walls. *Philip. 1. 12, 13.*

Chains were used to hold one Captive, and such *Paul* did wear at *Rome*, but he calls them his Bands in Christ.

Chains sometimes signifie great afflictions, which God lays on us for our sins. *Psal. 107. 9, 10, 11. Lam. 1. 14. chap. 3. 7.*

Chains also may be more mystically understood, as of those Obligations which the love of God lays upon us, to do and suffer for him. *Acts. 20. 22.*

Chains do sometimes signifie beauty and comely Ornaments; *Thy Neck*, saith Christ to his Spouse, *is comely with Chains of Gold*: And again, *I put Bracelets upon thy hands, and a Chain about thy Neck*. Song. 1. 10. Ezek. 16. 8, 9, 10, 11. Prov. 1. 9.

Chains also do sometimes denote Greatness and Honour, such as *Daniel* had, when the King made him the Third Ruler, in the Kingdom. Dan. 5. 7, 16, 29.

Now all these are Temple-chains, and are put upon us for good, some to prevent our ruine, some to dispose our minds the better, and some to dignifie, and to make us noble. Temple-chains are brave Chains. None but Temple-worshippers must wear Temple-chains.

XXXII.

Of the garnishing of the Temple with precious Stones.

AND he garnished the House with precious Stones for beauty. 2 Chron. 3. 6, 7.

1. This is an other Ornament to the Temple of the Lord; wherefore as he saith, it was garnished *with them*; he saith, It was garnished with them, *for beauty*. The Line saith *garnished*, the Margent saith, *covered*.

2. Wherefore, I think, they were fixed as *Stars*, or as the Stars in the Firmament, so they were set in the cieling of the House, as in the heaven of the holy Temple.

3. And thus fixed, they do the more aptly tell us, of what they were a figure, namely, of the Ministerial Gifts, and Officers in the Church. For Ministers, as to their Gifts and Office, *are called STARS* of God, and are said to be *in the hand of Christ*. Revel. 1. 20.

4. Wherefore, as the Stars *glitter*, and *twinkle* in the Firmament of Heaven: So do true Ministers in the Firmament of his Church. 1 Chron. 29. 2. Joh. 5. 35. Dan. 12. 3.

5. So that 'tis said again, these Gifts *come down* from above, as signifying they distill their dew from above. And hence again, the Ministers are said to be set *OVER* us in the Lord, as placed in the Firmament of his Heaven to give a light upon his Earth. *There is Gold, and a multitude of rubies, but the lips of knowledge are a precious Jewel*. Prov. 20. 15.

Verily 'tis enough to make a Man in this house, *look always upward*: since the cieling above head doth thus glitter with precious Stones.

Precious Stones, all manner of precious Stones; Stones of all colours; *For there are divers gifts, differences of administrations, and diversities of operations: but it is the same God which worketh all in all*. 1 Cor. 12. 4, 5, 6.

Thus had the cieling of this house a *Pearl*, here; and there, a *Diamond*; here a *Jasper*; and there a *Saphire*; here a *Sardius*, and there a *Jacinth*; here a *Sardonix*, and there an *Amethyst*. *For to one is given by the Spirit the Word of Wisdom, to another the Word of Knowledge; to one the gift of healing, to another faith; to this man to work miracles, to that a spirit of prophesie; to another the discerning of spirits, to another divers kinds of tongues*. 1 Cor. 12. 8, 9, 10, 11.

He also over-laid the House, Beams, Posts, Walls, Doors etc. and all with Gold. O what a beautiful House the Temple was, how full of glory was it! And yet all was but a shadow, a shadow of things to come, and which was to be answered in the Church of the living God, the pillar and Ground of Truth, by better things than these.

XXXIII.

Of the Windows of the Temple.

AND for the House, he made Windows of narrow Lights. *King. 6. 4.* There was Windows for this House, Windows for the Chambers, and Windows round about. *Ezek. 40. 16, 22, 23, 24, 25, 29, 33, 36.*

These Windows were of several sizes, but *all narrow*, narrow *without*, but *wide within*, they also were *finely* wrought, and *beautified* with goodly stones. *Isa. 54. 12.*

Windows, as they are to an house, an ornament, so also to it they are a *benefit*. *Truly the light is good, and a pleasant thing it is for the eye to behold the Sun. Eccles. 11. 7.* The Window is that which Christ looks forth at, the Window is that which the Sun looks in at. *Song. 2. 9.*

By the light which shines in at the Window, we also see to make, and keep the House clean, and also do what business is necessary there to be done. *In thy light we see light; light to do our duty, and that both to God and Man.*

These Windows therefore were figures of the written Word, by and thorough which Christ shews himself to his, and by which we also apprehend him. And hence the Word of God is compared to a *Glass*, thorough which the light doth come, and by which we see not only the beams of the Sun, but our own *Smutches* also. *2 Chron. 30. 18. Jam. 1. 23, 24, 25.*

The Lights indeed were *narrow*, wherefore we see also thorow their antitype but *darkly*, and imperfectly. *Now we see thorow a glass darkly, or as in a riddle, now we know but in part. 1 Cor. 13. 12.*

Their Windows and their light are but of little service to those that are without; The World sees but little of the beauty of the Church by the light of the written Word, though the Church by that light can see the dismal state of the World, and also how to avoid it.

XXXIV.

Of the Chambers of the Temple.

IN the Temple *Solomon* made Chambers. *1 King. 6. 5.*

1. The Chambers were of several sizes; some little, some large; some higher, some lower; some more inward, and some outward.

2. These Chambers were for several services, some were for rests, some to hide in, some to lay up treasure in, and some for solace and delight. *2 Chron. 3. 9. Ezek. 40. 7. Chap. 41. 5, 9. 2 Chron. 31. 11, 12. 2 King. 11. 1, 2, 3. Ezra 8. 29.*

They were for resting places. Here the Priests and Porters were wont to lodge.

They were for hiding places. Here *Jehosheba* hid *Joash* from *Athaliah* the term of six years.

They were also to lay the *Temple-Treasure*, or dedicated things in, that they might be safely kept there for the Worshippers.

And some of them were for solace and delight; and I must add, some for durable habitation. Wherefore in some of them, some dwelt always, yea their Names dwelt there when they were dead.

1. Those of them which were for rest, were types of that rest, which by faith we have in the Son of God, *Matt. 11. 28.* and of that Eternal rest which we shall have in Heaven by him. *Heb. 4. 3.*

2. Those Chambers which were for hiding, and security, were types of that safety which we have in Christ from the rage of the World. *Isa. 26. 20.*

3. Those Chambers which were for the reception of the Treasures, and dedicated things, were types of Christ, as he is the common *store-house* of believers. *For it pleased the Father that in him should all fulness dwell, and of his fulness we all receive, and grace for grace. John. 1. 16. Col. 1. 19.*

4. Those Chambers that were for solace and delight, were types of those retirements, and secret meetings of Christ with the Soul, where he gives it his imbraces, and delights her with his bosom and ravishing delights. *He brought me, said she, into his Chambers, into the Chamber of her which conceived me; and then he gave her his love. Song. 1. 4. Chap. 3. 4.*

5. The Chambers which were for durable dwelling-places, were types of those Eternal dwelling-places, which are in the Heavens, prepared of Christ and the Father, for them that shall be saved. *Joh. 14. 1, 2, 3, 4. 2 Cor. 5. 1, 2, 3, 4.*

This it is to dwell on high, and to be safe from fear if evil. Here therefore you see are Chambers for *rest*; Chambers for *safety*, Chambers for *Treasure*, Chambers for *Solace*, and Chambers of God's *durable* Habitations. O the rest and peace that the Chambers of God's high house will yield to its Inhabitants in another World. Here they will rest from their *labours*, rest upon their *beds*, rest with *God*, rest from *sin*, temptation, and all sorrow. *Revel. 14. 13. Isa. 57. 1, 2. 2 Thes. 1. 7.*

God therefore then shall wipe all tears from our eyes, even when he comes out of his Chambers as a Bridegroom, to fetch his Bride, his Wife, unto him thither, to the end they may have Eternal solace together.

O these are far better *then the Chambers of the South.*

XXXV.

Of the Stairs, by which they went up into the Chambers of the Temple.

THERE was *Stairs*, by which Men went up into these Chambers of the Temple, and they were but one pair, and they went from *below* to the *first*, and so to the *middle*, and thence to the *highest* Chambers in the Temple. *1 King. 6. 8. Ezek. 41. 7.*

1. These Stairs were *winding*, so that they *turned about* that did go up them. So then, he that assayed to go into these Chambers, must *turn* with the Stairs, or he could not go up, no, not into the *lowest Chambers*.

2. These Stairs therefore were a type of *a twofold repentance*. That by which we *turn from nature to grace*, and that by which we turn from the *imperfections* which attend a state of grace, *to glory*. Hence true repentance, or the right going up these turning Stairs, is called *repentance to salvation*; for true repentance stopeth not at the reception of grace, for that is but a going up these Stairs to the middle Chambers. *2 Cor. 7. 10.*

Thus therefore the Soul, as it goes up these Stairs, *turns* and *turns* till it enters the Doors of the highest Chambers.

It groans, though in a state of grace, 'cause that's not the state of glory. I count then that from the first to the middle Chambers, may be a type of *turning from nature to grace*, but from the middle to the highest, these Stairs may signify a turning still from the imperfections and temptations that attend a state of grace, to that of immortality and glory. *2 Cor. 5. 1, 2, 3, 4, 5, 6, 7, 8, 9.*

For as these are *turning Stairs*, from the lowest to the middle Chambers, so the Stairs from thence *still turn*, and so will do, till you come to the highest Chambers. I do not say that they that have received grace, do repent they received grace; but I say, they that have received grace, are yet sorry that grace is not consummate in glory. And hence they are for going up thither still these *turning Stairs*; yea, they cannot rest below, as they would, till they

ascend to the highest Chambers. *O wretched man that I am; and in this we groan earnestly*, is the language of gracious Souls. *Rom. 7. 24. 2 Cor. 5. 1, 2, 3.*

True, every one doth not do thus, that comes into the Temple of God, many rest *below* Stairs, they like not to go *turning upward*. Nor do I believe that all that bid fair for ascending to the middle Chambers, get up to the highest stories, *to his Stories in the Heavens*: Many in Churches, who *seem* to be *turned* from nature to grace, have not the grace to go up *turning still*, but rest in that *shew* of things, and so die below a share in the highest Chambers.

All these things are true in the antitype, and as I think prefigured by these *turning stairs*, to the Chambers of the Temple. But this *turning*, and *turning still*, displeases some much, they say it makes them giddy: but I say there is no way like this, to make a Man stand steddy: steadfast in the faith, and with boldness in the day of Judgment. For he has this seated in his heart, I went up by the *turning Stairs*, till I came to the highest Chambers. A strait pair of Stairs, are like that Ladder by which Men ascend to the Gallows, they are the *turning ones*. that lead us to the heavenly Mansion-houses. Look therefore, you that come into the Temple of God to worship, that you stay not at the foot of these *turning Stairs*, but go up thence; yea, *up* them, and *up* them, and *up* them, till you come to the view of the Heavens; yea, till you are possess of highest Chambers. How many times has God by the Scripture called upon you to *TURN*, and told you you must *Turn or Die*: and now here he has added to his Call, *a Figure*, by placing a Pair of *turning Stairs* in his Temple, to convict your very senses, that you must *TURN*, if you mean to go up into his holy Chambers, and so into his Eternal Mansion-houses: and look that you turn to purpose. For every turning will not serve. Some turn, but not to the most High, and so turn to no purpose.

XXXVI.

Of the molten Sea that was in the Temple.

THERE was also a *molten* Sea in the Temple, it was made of *brass*, and contained *three thousand* baths. *2 Chron. 4. 2, 3, 4, 5, 6, 7, 8.*

This Sea was for the Priests to wash in, when they came into the Temple, to accomplish the Service of God: to wash their hands and feet at, that they might not when they came thither, die for their unpreparedness. The *Laver* also which was in the Wilderness, was of the same use there. *Exod. 30. 18, 19, 20, 21.*

1. It was, as may be supposed, called a Sea, for that it was large to contain, and a Sea of *brass*, for that it was made thereof. It is called in *Revelations* a Sea of *glass*, alluding to that in the Wilderness, which was made of the brazen *Looking-glasses* of the Women, that came to worship at the Door of the Tabernacle. *Revel. 4. 6. Chap. 15. 2. Exod. 30. 18.*

2. It was also said to be *molten*, because it was made of that fashion, *by fire*, and its Antitype therefore said to be a Sea of *glass* mingled with fire. *Revel. 15. 2.*

1. This Sea was a figure of the Word of the Gospel, in the cleansing vertue of it, which vertue, *then* it has, when mingled with the fire of the Holy Ghost. And to this Christ alludes, when he saith, Now ye are clean through the Word, which I have spoken unto you. *Joh. 15. 3.*

2. It was a figure of the Word, without mixture of Mens inventions: Hence it is called, *pure water*. Having your *Bodies washt with pure water*: And again, *He sanctifies and cleanseth his Church with the washing of Water by the Word*. *Ephes. 5. 26. Tit. 3. 5.*

All these Places are an allusion to the *molten Sea*, at which of old they washed, when they went into the Temple to worship. Therefore, saith he, being washed, *let us draw near to God*. *Heb. 10. 22.*

3. This Sea from brim to brim was compleat ten Cubits, perhaps to shew, there is as much in the word of the Gospel to save, as there is in the ten words to condemn.

4. From under this Sea round about appeared Oxen, *ten in a Cubit did compass it round about.* 2 Chron. 4. 3. Understand by these Oxen, *Ministers*, for to them they are compared in. 1 Cor. 9. 9. And then we are taught whence true Ministers come, to wit, from *under* the power of the Gospel, for this Sea breeds Gospel-Ministers, as the Waters breed Fish.

5. 'Tis also said in the Text, that these Oxen were cast when the Sea was cast: insinuating that when God ordained a word of grace to save us, he also in his Decree provided *Ministers* to preach it to us to that end. Paul tells us that he was made a Minister of the Gospel, *according to God's eternal purpose which he purposed in Christ Jesus our Lord.* Ephes. 3. 9, 10, 11. Col. 1. 25.

6. This Sea is said to have a *brim* like *the brim of a Cup*. To invite us as well to drink of its *grace*, as to wash in its *Water*. For the Word and Spirit when mixt, has not only a *cleansing*, but a saving quality in it. 2 Chro. 4. 2, 3, 4, 5. 1 Cor. 15. 1, 2.

7. This brim was wrought *with Lilies*: or was like a *Lily-flower*; To shew how they should grow and flourish, and with what beautiful Robes they should be adorned, who were washed, and did drink of this holy Water: Yea, that God would take care of them, as he also did of *Lilies*, and would not fail to bestow upon them, what was necessary for the Body, as well as for the Soul. Matt. 6. 28, 29, 30, 31, 32, 33.

XXXVII.

Upon what the molten Sea stood in the Temple.

1. This molten Sea stood upon the backs of *twelve brazen Bulls, or Oxen.* 2 Chro. 4. 4.

2. These Oxen, as they thus stood, *looked three towards the North, three toward the West, three toward the East, and three towards the South.*

3. These *twelve Oxen*, were types of the *twelve Apostles* of the Lamb, who, as these Beasts, stood looking into the four corners of the Earth, and were bid to go Preach the Gospel in all the world.

4. They were compared to Oxen, because they were *clean*, for the *Oxe* was a *clean* beast. Hence the Apostles are called *Holy*. They were compared to *Oxen*; because the *Oxe* is *strong*; and they also were *mighty* in the Word. Prov. 14. 4. 2 Cor. 12. 12.

5. The *Oxe* will not lose what he has got by *drawing*; He will not let the *Wheels* go back: So the Apostles were set to defend, and not let that Doctrine go back, which they had preached to others, nor did they, they delivered it pure to us.

6. One of the Cherubs of which you read in the Vision, had a face like an Ox, to shew that the Apostles, these Men of the first order, are most like the Angels of God. Ezek. 1. 10.

7. In that they stood with their Faces every way, it was as I said, to shew how the Apostles should carry the Gospel into all the World. Matt. 28. 19. Mark. 16. 15, 16, 17, 18.

8. And observe, Just as these Oxen were placed *looking* in the Temple every way, even so stand ope the Gates of the new Jerusalem. to *receive* those that by their Doctrine should be brought into it. *And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God.* Revel. 21. 13, 14. Luke. 13. 29.

9. These Oxen bear this molten Sea upon their back, to shew that they should be the foundation Workmen of the Gospel, and that it ought not to be removed, as was the molten Sea of old from that Basis to another.

10. It is also said concerning these Oxen, that thus did bear this molten Sea, *that all their hinder parts were inwards*, that is, covered by that Sea that was set upon their backs. Their *hinder-parts*, or as the Apostle has it *our uncomely parts.* 1 Cor. 12, 23, 24.

11. And indeed it becomes a Gospel-Minister to have his uncomely parts covered with that grace, which by the Gospel he preacheth unto others. As *Paul* exhorts *Timothy* to take heed unto himself, and to his doctrine. *1 Tim. 4. 6.*

12. But alas, there are too many, who, can they but have their *heads* covered with a few Gospel-notions, care not though their *hinder parts* are seen of all the World. But such are false Ministers, the Prophet calls them the *Taile*. *The Prophet that speaketh lies*, either by word or with his feet, *he is the tail*. *Isa. 9. 15. Prov. 6. 12, 13.*

13. But what a shame is it to hide his head under this molten Sea, while his *hinder parts hang out*. Such an one is none of Christ's Oxen, for they with honour to their Master, *shew their heads*, before all the World, for that their hinder parts are inward, covered.

14. Look to thy hinder parts, Minister; least while thy mouth doth preach the Gospel, thy nakedness and shame be seen of those which hear thee.

For they that do not observe to learn this Lesson themselves, will not teach others to believe the Word, nor to live a Holy Life: They will learn of them to shew their shame, instead of learning to be Holy.

XXXVIII.

Of the Lavers of the Temple.

BESIDES this *molten Sea*, there was *ten Lavers in the Temple*. Five of which were put on the *right* side, and five also on the *left*. *2 Chron. 4. 6.*

1. Of their fashion, and their furniture, you may see *1 King. 7.* These Lavers, as the molten Sea, were Vessels which contained Water, but they were not of the same use with it. True, they were both to wash in; The Sea to wash the *Worshippers*, but the Lavers to wash the *Sacrifice*. *He made the ten Lavers to wash in them such things as they offered for burnt-offering, but the Sea was for the Priests to wash in.* *2 Chron. 4. 6.*

2. The burnt-offering was a type of the body of Christ, which he once offered for our sins, and the fire on which the Sacrifice was burned, a type of the curse of the Law which seized on Christ, when he gave himself a ransom for us. *For therefore that under the Law was called the burnt-offering, because of the burning upon the Altar.* *Levit. 6. 8, 9.* *But what then must we understand by these Lavers, and by this Sacrifice being washed in them, in order to its being burned upon the Altar.*

I answer, verily, I think, that the *ten Lavers* were a figure of the *ten Commandments*: In the purity and perfection of Christ's obedience to which, he became capable of being made a burnt-offering, acceptable to God for the sins of the People. Christ was *made under the Law*, and all his acts of obedience to God for us, *was legal* and his living *thus* a perfect legal life, was his washing his offering in these ten Lavers, in order to his presenting it upon the Altar for our sins. *The Lavers went upon Wheels*, to signifie walking feet, and Christ walked in the Law, and so became a clean offering to God for us. *The Wheels were of the very same as was the Lavers*; To shew that Christ's obedience to the Law was of the same, as to *length* and *breadth* with its commands, and demands to their utmost tittle and extent. The inwards and legs of the burnt-offering was to be washed in these Lavers. *Levit. 1. 9, 13. 2 Chron. 4. 6.* To shew that Christ should be pure and clean in heart and life.

We know that obedience, whether Christ's, or ours, is called *a walking in the way*, typified by the *Lavers* walking upon their *Wheels*. But I mean not by Christ his washing of his offering, that he had any filthiness cleaving to his nature or obedience: Yet this, I say, that *so far as our guilt* laid upon him, could *impede*, *so far* he wiped it off by washing in these *Lavers*. For his offering was to be without blemish and without spot to God. Hence 'tis said, he sanctified himself, in order to his suffering; *And being made perfect, he became the Author of eternal salvation to all them that obey him.* *Joh. 17. 19. Heb. 5. 6, 7, 8, 9, 10.*

For, albeit, he came holy in to the World, yet *that* holiness was but *preparatory* to that by which he sanctified himself, in order to his suffering for sin. That then which was his immediate preparation for his suffering, was his obedience to the law, his washing in these Lavers. He then first yielded compleat obedience to the Law on our behalf, and then as so qualified, offered his washed Sacrifice for our sins without spot to God.

Thus therefore he was our burnt-offering washed in the ten Lavers, that he might, according to Law, be accepted of the Lord.

And he set five of the Lavers on the right side of the house, and five of them on the left. Thus was the ten divided, as the Tables of the Law, one shewing our duty *towards* God, the other our duty *towards* our Neighbour: in both which the burnt-offering was washed, that it might be clean in both respects.

They might also be thus placed, the better to put the People in mind of the necessity of the Sanction of Christ, according to the Law, in order to his offering of Himself an Offering to God for us.

XXXIX.

Of the Tables in the Temple.

He made also ten Tables, and placed them in the Temple, five on the right hand and five on the left. 2 Chro. 4. 8.

Some, if not all of these Tables, so far as I can see, was they on which the burnt-offering was to be cut in pieces, in order to its burning.

These Tables were made of *Stone*, of *hewen Stone*, on which this work was done. *Ezek. 40. 40, 41, 42, 43.*

Now since the burnt-offering was a figure of the Body of Christ, the Tables on which this Sacrifice was slain, must needs, I think, be a type of the heart, the stony heart of the Jews: For had they not had hearts hard as *Adamant*, they could not have done that thing.

Upon these Tables therefore, was the death of Christ contrived, and this horrid murder acted, even upon these Tables of Stone.

In that they are called Tables of *hewen Stone*, It may be to shew, that all this cruelty was acted under smooth pretences, for hewen stones are smooth. The Tables were *finely wrought* with Tools, even as the hearts of the Jews were with *hypocrisie*. But alas they were *stone still*, that is, hard and cruel, else they could not have been an *Anvil* for Satan to forge such horrid Barbarism upon. The Tables were in number the same with the Lavers, and were set by them, to shew what are the fruits of being devoted to the Law, as the Jews were, in opposition to Christ and his holy Gospel: there flows nothing but hardness, and a stony heart from thence. This was shewed in its first writing, *it was writ on Tables of stone*, figures of the heart of Man, and on the same Tables or hearts was the death of Jesus Christ compassed.

One would think that the meekness, gentleness, or good deeds of Jesus Christ, might have procured in them some relentings, when they were about to take away his life; but alas, their hearts were Tables of Stone. What feeling, or compassion can a *Stone* be sensible of? Here were *stony* hearts, *stony* thoughts, *stony* counsels, *stony* contrivances, a *stony* Law and *stony* hands: and what could be expected hence, but barbarous cruelty indeed? *If I ask you*, said Christ, *you will not answer me, neither will you let me go.* Luk. 22. 68.

In that these *stony* Tables were placed about the Temple, it supposeth that they were Temple-men, Priests, Scribes, Rulers, Lawyers, etc. that were to be the Chief, on whose hearts this murder was to be designed, and by them inacted to their own Damnation without Repentance.

XL.

Of the Instruments wherewith this Sacrifice was slain, and of the four Tables they were laid on in the Temple.

THE Instruments that were laid upon the Tables in the Temple, were not Instruments of Musick, but those with which the burnt-offering was slain.

And the four Tables were of hewen Stone for the burnt-offering: whereon also they laid the instruments wherewith they slew the burnt-offering and the Sacrifice. Ezek. 40. 42,43.

1. Here we are to take notice, that the Tables are the same, and some of them of which we spake before.

2. That the Instruments with which they slew the Sacrifice, was laid upon these Tables.

The Instruments with which they slew the Sacrifices, what were they, but a bloody Ax, bloody Knives, bloody Hooks, and bloody Hands? For these we need no proof, matter of fact declares it.

But what were those Instruments a type of?

Answer, Doubtless they were a type of our sins. *They* were the bloody *Ax*, the *Knife*, and bloody *Hands*, that shed his precious blood. They were the *meritorious* ones, without which he could not have died. When I say *ours*, I mean the sins of *the World*. Though then the hearts of the Jews were the immediate Contrivers, yet they were our sins that were the bloody Tools, or Instruments which slew the Son of God.

He was wounded for our transgressions, he died for our sins. Isa. 53. 1 Cor. 15. Gal. 1.

Oh these Instruments of us *Churls*, by which this poor Man was taken from off the Earth! *Isa. 32. 7. Prov. 30. 14.*

The *Whip*, the *Buffetings*, the *Crown of Thorns*, the *Nails*, the *Cross*, the *Spear*, with the *Vinegar* and *Gall*, were all nothing in comparison of our sins. *For the transgressions of my people was he stricken. Isa. 53.* Nor were the *flouts*, *taunts*, *mocks*, *scorns*, *derisions*, etc. with which they followed him from the Garden to the Cross, such cruel Instruments as these. They were our sins then, our cursed sins, by, with, and for the sake of which the Lord Jesus became a bloody Sacrifice.

But why must the Instruments be laid upon the Tables?

1. Take the Tables for the *hearts* of the murderers, and the Instruments, for *their* sins, and what place more fit for such Instruments to be laid upon? 'Tis God's command, that these things should be laid to heart, and he complains of those that do not do it. *Isa. 42. 25. chap. 57. 11.*

2. Nor are Men ever like to come good, until these Instruments with which the Son of God was slain, indeed be laid to heart. And they were eminently laid to heart even by them, soon after; the effect of which, was the conversion of thousands of them. *Acts. 2. 36, 37.*

3. Wherefore when it says these Instruments must be laid upon the *stony Tables*, he insinuates that God would take a time to charge the murder of his Son home, upon the Consciences of them that did that murder, either to their conversion or condemnation. And is it not reason that they who did this horrid villany, should have their doings laid before their faces upon the Tables of their heart: *That they may look upon him, whom they have pierced, and mourn. Zech. 12. 10. Revel. 1. 7.*

4. But these Instruments were laid but upon some of the Tables, and not upon all of the Ten, to shew that not *all*, but *some* of those, so horrid, should find mercy of the Lord.

5. But we must not confine these Tables only to the hearts of the bloody Jews, they were *our* sins for the which he died. Wherefore these Instruments should be laid upon *our* Tables too, and the Lord lay them there for good, that we also may see our horrid doings, and come bending to him for forgiveness.

6. These Instruments thus lying on the Tables in the Temple, became a continual Motive to God's People to Repentance, for so oft as they saw these bloody and cruel Instruments, they were put in mind how their sins should be the cause of the death of Christ.

7. It would be well also, if these Instruments were at all times laid upon *our* Tables, for our more humbling for our sins in every thing we do, especially upon the *Lord's* Table, when we come to eat and drink before him. I am sure the Lord Jesus doth more than intimate, that he expects that we should do so, where he saith, When ye eat that Bread, and drink that Cup, *Do this in remembrance of me*. In remembrance that I died for your sins, and consequently, that they were the meritorious cause of the shedding of my blood.

To conclude, Let all Men remember, that these cruel Instruments are laid upon the Tables of their hearts, whether they see them there or no. *The sin of Judah is written with a pen of Iron, and with the point of a Diamond, upon the Tables of their heart. Jer. 17. 1*

A Pen of Iron will make Letters upon a Table made of *Stone*, and the Point of a Diamond will make Letters upon *Glass*. Wherefore in this saying, God informs us, that if we shall forbear to read these Lines to our Conversion, God will one day read them against us unto our Condemnation.

XLI.

Of the Candlesticks of the Temple.

AND he made ten Candlesticks of gold, according to the form, and he set them in the Temple, five on the right hand, and five on the left. 2 Chro. 4. 7.

1. These Candlesticks were made of Gold, to shew the worth and value of them.

2. They were made after the form, or exact *according to rule*, like those that were made in the Tabernacle, or according to the Pattern which *David* gave to *Solomon* to make them by; observe, there was great exactness in these, and need there was of this hint, that Men might see, that every thing will not pass for a *right ordered* Candlestick with GOD. *Exod 25. 31, 32, 33, 34, 35, 36. I Chron. 28. 15.*

These Candlesticks are said sometimes to be *ten*, sometimes *seven*, and sometimes *one*. *Ten* here, seven *Revel. 1.* and *one* in *Zech. 4.* *Ten*, is a note of a *multitude*, and *seven*, a note of *perfection*, and *one*, a note of *unity*.

Now as the precious stones with which the House was garnished, were a type of Ministerial gifts: so these Candlesticks were a type of those that were to be the Churches of the New Testament. Wherefore he says, *The Candlesticks which thou sawest are the seven Churches. Revel. 1. 12, 13, 20.*

1. The Candlesticks were here in number *ten*, to shew that Christ under the New Testament would have a many Gospel Churches. *And I, if I be lifted up from the Earth, saith he, will draw all men unto me;* that is, abundance: *For the Children of the desolate, that is of the New Testament Church, shall be many more then they of the Jews were. Joh. 12. 32. Gal. 4. 27.*

2. In that the Candlesticks were set by the Lavers and stony Tables, it might be to shew us, that Christ's Churches should be much in considering, that Christ, tho' he was righteous, yet died for our sins: Though his Life was according to the holy Law, yet our stony hearts caused him to die. Yea, and that the Candlesticks are placed there, it is to shew us also that we should be much in looking on the sins by which we caused him to die, for the Candlesticks were set *by those Tables*, whereon they laid the Instruments, with which they slew the Sacrifice.

3. These Candlesticks being made according to form, seems not only to be exact as to fashion, but also as to work. For that in *Exodus* with its furniture, was made precisely of one Talent of Gold, perhaps to shew, that Christ's true Spouse is not to be a grain more, nor a

dram less, but Just the number of God's Elect. This is Christ's compleatness, his fulness, *one* more, *one* less, would make his Body a Monster.

4. The Candlestick was to hold the light and to shew it to all the House, and the Church is to let her light so shine, that they without may see the light. *Matt. 5. 15, 16. Luke 8. 16. Chap. 1. 33. Chap. 12. 35.*

5. To this end the Candlesticks were supplied with Oil-olive, a type of the supply that the Church hath, that her Light may shine even of the Spirit of Grace.

XLII.

Of the Lamps belonging to the Candlesticks of the Temple.

TO these Candlesticks belonged several *Lamps*, with their *Flowers*, and their *knops*. 2 *Chro. 4. 21.*

1. These *Lamps* were types of that profession, that the Members of the Church do make of Christ, whether such Members have saving grace or not. *Matt. 25. 1, 2, 3, 4, 5, 6, 7.*

2. These Lamps were beautified with *Knops and Flowers*, to shew how *comely* and *beautiful* that Professor is, that adorns his profession with a suitable Life and Conversation.

3. We read that the Candlestick in *Zecharias* had seven Lamps belonging to it, and a Bowl of Golden Oil on the top, and that by Golden Pipes this Golden Oil emptied it self into the Lamps, and all doubtless, that the Lamps might shine. *Zech. 4. 2, 12.*

4. Christ therefore who is the High Priest, and to whom it belongs to dress the Lamps, doth dress them accordingly. But now there are Lamp-Carriers of two sorts, such as have *only* Oyl in their Lamps, and such as have Oyl in their Lamps and Vessels too, and both these belong to the Church, and in both these Christ will be glorified. And they should have their proper places at last. They that have the Oyl of Grace in their hearts, as well as a Profession of Christ in their hands, they shall go in with him to the Wedding; but they who only make a Profession, and have not Oyl in their Vessels, will surely miscarry at last. *Matt. 25.*

5. Wherefore, O thou Professor! Thou *Lamp-Carrier*! Have a care and look to thy self, content not thy self with *that only*, that will maintain thee in a Profession, for that may be done without saving grace. But I advise thee to go to *Aaron*, to *Christ*, the trimmer of our Lamps, and beg thy Vessel full of Oyl of him, (that is grace) for the seasoning of thy heart, that thou mayst have wherewith, not only to bear thee up *now*, but at the day of the Bridegroom's coming, when many a *Lamp* will go *out*, and *many* a Professor be left in the *dark*, for that will to such be a woful day. *Levit. 14. 1. Matt. 25.*

Some there are, that are neither for *Lamps* nor *Oyl* for themselves, neither are they *pleased* if they think they see it in *others*. But *they* that have Lamps, and *they* that have none, and *they* which would blow out other folks light, must shortly appear to give an account of all their doings to God. And then they shall see, what it is to have Oyl in the Vessels and Lamps; and what 'tis to be without it in their Vessels, though 'tis in their Lamps; and what a dismal thing 'tis to be a *Malignant* to either; but at present let this suffice.

XLIII.

Of the Shew-bread on the Golden Table in the Temple.

THERE was also *Shew-bread* set upon a Golden Table in the Temple. *1 Kings. 7. 48.*

The *Shew-bread* consisted of *twelve Cakes* made of fine Flower, *Two tenth deals* was to go to *one Cake*, and they were to be set in order in two rowes upon the *pure Table*. *Exod. 29. 33. Levit. 8. 31. Chap. 24. 5, 6, 7, 8, 9.*

1. These twelve Loaves, to me do seem to be a type of the twelve *Tribes* under the Law, and of the Children of God under the Gospel, as they present themselves before God, in, and by his Ordinances, thorow Christ. Hence the Apostle says, *For we being many are one bread*, etc. *1 Cor 10. 17.* For so were the twelve Cakes, though twelve, and so are the Gospel Saints, though many. *For we being many are one body in Christ. Rom. 12. 5.*

2. But they were a type of the *true Church*, not of the *false*. For *Ephraim*, who was the head of the Ten Tribes in their Apostacy, is rejected, as a Cake not turned. Indeed he is call'd a Cake, as a *false Church* may be called a *Church*: but he is called a Cake not *turned*, as a false Church is not prepared for God, nor fit to be set on the Golden Table before him. *Hos. 7. 8.*

3. These Cakes or Shew-bread, was to have Frankincense strewed upon them, as they stood upon the Golden Table, which was a type of the sweet perfume of the Sanctifications of the Holy Ghost. To which, I think, *Paul* alludes, when he says, *The offering up of the Gentiles is acceptable to God, being sanctified by the Holy Ghost. Rom. 15. 16.*

4. They were to be set upon the pure Table, *new*, and *hot*: to shew that God delighteth in the Company of new and warm Believers. *I remember thee, the kindness of thy youth: when Israel was a child, I loved him.* Men, at first conversion, are like to a Cake well baked, and new taken from the *Oven*, they are warm, and cast forth a very fragrant scent, especially when, as warm, sweet Incense is strew'd upon them. *Jer. 2. 2. Hos. 11. 1.*

5. When the Shew-bread was *old*, and *stale*, it was to be taken away, and new and warm put in its place, to shew that God has but little delight in the service of his own people, when their duties grow *stale* and *mouldy*. Therefore, he removed his old, stale, mouldy Church of the Jews from before him, and set in their Rooms upon the Golden Table, the warm Church of the Gentiles.

6. The Shew-bread by an often remove, and renewing, was continually to stand before the Lord in his House, to shew us, that all ways, as long as Ordinances shall be of use, God will have a new, warm, and sanctified People to worship him.

7. Aaron and his Sons were to eat the old Shew-bread, to shew that when Saints have lived in the World as long as living is good for them; and when they can do no more service for God in the World: they shall yet be accepted of Jesus Christ, and that it shall be as Meat and Drink to him to save them from all their unworthinesses.

8. The new Shew-bread was to be set even on the *Sabbath* before the Lord. To shew with what warmth of love and affections God's servants should approach his Presence upon his holy day.

XLIV.

Of the Snuffers belonging to the Candlesticks and Lamps of the Temple.

AS there were *Candlesticks* and *Lamps*, so there were *Snuffers*, also prepared for these in the Temple of the Lord. *And the SNUFFERS were Snuffers of Gold. 1 King. 7. 50.*

1. Snuffers: the use of Snuffers is to Trip the *Lamps*, and *Candles*, that their Lights may shine *the brighter*.

2. Snuffers, you know are *biting*, *pincing* things, but use them *well*, and they will prove, not only beneficial to those within the House, but profitable to the Lights.

Snuffers, you may say, of what were they a type?

Answer, If our *snuffs* are our *superfluities of naughtiness*; our *Snuffers* then are those righteous *reproofs*, *rebukes*, and *admonitions*, which Christ has ordained to be in his House for good; or as the Apostle hath it, *for our edification*; and perhaps, *Paul* alludes to these,

when he bids *Titus* to rebuke the *Cretians sharply, that they might be sound in the faith. Tit. 1. 12, 13.*

As who should say, thou must use the Snuffers of the Temple, to trim their Lights withal, if they burn not well. These Snuffers therefore are of great use in the Temple of God, only, as I said, they must be used wisely. 'Tis not for every fool *to handle Snuffers*, at, or about the Candles, lest perhaps, instead of *mending* the light, they *put the Candle out*. And therefore *Paul* bids them that are *spiritual, do it. Gal. 6. 1.*

My reason tells me, that if I use these Snuffers as I should, I must not only endeavour to take the superfluous snuff away, *but so to do it, that the light thereby be mended*; which then is done, if, as the Apostle saith, *I use sharpness to edification, and not for destruction. 1 Cor. 5. 4, 5. 2 Cor. 13. 10.*

Are not the seven Churches in *Asia* called by the Name of Candlesticks? And why Candlesticks, if they were not to hold the Candles? And Candles must have *Snuffers* therewith to trim the lights. And Christ who is our true *Aaron*, in those rebukes which he gave those Churches, alluding to these *SNUFFERS* did it, that their lights might shine the brighter. *Revel. 2, & 3. Chapters.*

Wherefore as he used them, he did it still with caution to their light, that it might not be impaired. For as he still thus trimmed these Lamps, he yet encouraged what he saw would shine, if helped. He only *nipt the snuff away*.

Thus therefore he came to them with these Snuffers in his hand, and trimmed their Lamps and Candlesticks. *Revel. 2. 4, 20. chap. 3. 2, 15.*

This should teach *Ministers*, to whom it belongs, under Christ, *to use these Snuffers* well. Strike at the *Snuff*, not at the *Light*, in all your rebukes and admonitions, snuff not your Lamps of a private revenge, but of a design to nourish grace and gifts in Churches. Thus our Lord himself says he did, in his using of these Snuffers about these Candlesticks. *As many, saith he, as I love, I rebuke and chasten; be zealous therefore, and repent. Revel. 3. 19.*

To Conclude, *Watchman*, watch, and let not your snuffs be too long, nor pull them off with your Fingers, or carnal reasonings, but with godly admonitions, etc. Use your *Snuffers* graciously, curb Vice, nourish Vertue, so you will use them well, and so your light will shine to the glory of God.

XLV.

Of the Snuff-dishes that were with the Snuffers in the Temple.

AS there were Snuffers, so there were also Snuff-dishes in the Temple. *And they were also made of Gold. Exod. 25. 38. cha. 37. 23. Numb. 4. 9.* The *Snuff-dishes* were those in which the *Snuffs* were put, when *snuffed* off, and by which they were carried forth of the Temple. They therefore as the *Snuffers* are, are of great use in the Temple of God.

1. By them the golden Floor of the Temple is kept, from being daubed by the Snuffs.
2. By them also the clean hands of those that worship there, are kept from being defiled.
3. By them also the *stink of the Snuffs* is soonest suppressed in the Temple, and consequently the tender Noses of them that worship there, preserved from being offended.

Snuffs, you know are *daubing* things, *stinking* things, *nautious* things: therefore we must take heed that they touch not this Floor on which we walk, nor defile the hands which we lift up to God, when we come to worship him. But how must this be done, but as we take them off with the *Snuffers*, and put them in the *Snuff-dishes*?

Some are for being at the *snuffs* with their *fingers*, and will also cast them at their feet, and daub the Floor of God's holy House, but usually such do burn, as well as defile themselves. *But is it not a shame for a man to defile himself with that vice which he rebuketh in another?* Let us then, while we are taking away the snuffs of *others, hate even the garment*

spotted by the flesh, and labour to carry such stink with the Snuff-dishes out of the Temple of God.

Snuff-dishes, you may say, *what are they?*

I answer, If *sins*, are the *snuffs* and rebukes, and admonitions the *Snuffers*: Then methinks, *repentance*, or in case that be wanting, the *censures of the Church* should be the *Snuff-dishes*.

Hence *Repentance* is called, a *Church-cleansing grace*, and the *Censures of the Church* a *purging out of old leaven, and making it a new Lump*. 1. Cor. 5. 7. 2 Cor. 7. 11.

Ah! were these *Snuff-dishes* more of use in the Churches, we should not have *this Man's snuff*, defile *that Man's fingers* as it doth. Nor would the Temple of God be so besmeered with these *Snuffs*, and bedaubed as it is.

Ah, *Snuffs* pull'd off, lie still in the Temple-floor, and there stink, and defile both feet and fingers; both the calling and conversations of Temple-worshippers, to the disparaging of Religion, and the making of religious worship but of low esteem with men. And all, I say, for want of the due use of these *Snuffers*, and these *Snuff-dishes*, there.

Nay, are not *whole Churches* now defiled with those *very Snuffs*, that long since were plucked off, and all for want of the use of these *Snuff-dishes*, according to the Lord's Commandment. For you must know that *reproofs* and *admonitions* are but of small use, where *repentance*, or Church *censures*, are not thereto annexed. When Ministers use the *Snuffers*, the *People* should hold the *Snuff-dishes*.

Round reproofs for sin, when they light upon *penitent hearts*, then brave work is in the Church: Then the Snuff is not only pulled away, but carried out of the Temple of God aright, etc.

And now the worship and worshippers shine like gold. *As an ear-ring of gold, and an ornament of fine gold: so is a wise reprove upon an obedient ear*. Prov. 25. 12.

Ministers, it appertains to you to use the *Snuffers*, and to teach the *People* to *hold the Snuff-dishes right*. Acts. 20. 20, 21. 2 Tim. 4. 2. We must often be *snuffed* with these *Snuffers*, or our light will burn but dimly, our Candle will also waste: Pray therefore, O Men of God, look diligently to your *People*. Snuff them as you see there is need, but touch not their Snuff with your *WHITE Fingers*, a little *Smutch on you* will be seen a great way. Remember also that you leave them no where, but with these *Snuff-dishes*, that the Temple may be cleared of them.

Do with the Snuff, as the neat *House-wife* doth with the *Toad*, which she finds in her Garden. She takes the *Fork*, or a pair of *Tongs*, and therewith doth throw it over the Pales. Cast them away, I say, with fear, zeal, care, revenge, and with great indignation. 2 Cor. 7. 11. And then your Church, your Conversation, your Fingers, and all will be kept white and clean.

XLVI.

Of the Golden Tongs belonging to the Temple.

THERE was also *Tongs of Gold* used in the Temple of old. 1 King. 7. 49.

1. These *Tongs* was used about the Altar, to order the fire there.
2. They were used too, about the Candlestick, and are therefore called *HIS Tongs*.
3. Perhaps there was *Tongs* for both these Services, but of that the Word is silent.

But what were they used about the Candlestick to do?

Ans. To take holy fire from off the Altar to light the Lamps withal. For the fire of the Temple was holy fire, such as at first, was kindled from Heaven, and when kindled, maintained by the Priests, and of that the Lamps were lighted. Levit. 9. 24. 2 Chron. 7. 1.

Nor was there, upon pain of death, any other fire to be used there. Levit. 10. 1. These *Tongs* therefore was used to take fire from off the Altar, *to light the Lamps and Candlesticks*

withal. For to trim the Lights, and dress the Lamps, was Aaron's work day by day. Exod. 40. 24, 25. Levit. 24. 2, 3. Numb. 8. 3. He shall light and order the Lamps upon the pure Candlestick before the Lord, and Aaron did so: he lighted the seven Lamps thereof, as the Lord commanded Moses.

What is a Lamp or Candlestick to us, of there be not light thereon; and how lighted without fire, and how shall we take up Coals to light the Lamps withal, if we have not Tongs prepared for that purpose?

With these Tongs fire also was taken from off the Altar, and put into the Censers to burn sweet Incense with, before the Lord. The Tongs then were of great use in the Temple of the Lord.

But what were the Tongs a type of?

The Altar was a type of *Christ*, the *fire*, of the *Holy Ghost*; and these Tongs were a type of that *holy hand of God's grace*, by which the *COALS*, or several dispensations, and gifts of this Holy Ghost are taken and given to the Church, and to her Members, for her work and profit in this World.

Tongs, we know, are used instead of *fingers*, wherefore Aaron's golden Tongs, were a type of Christ's golden fingers. *Song. 5. 14.*

Isaiah saith, That one of the Seraphims flew to him with a live Coal in his hand, which he had taken with the Tongs from off the Altar. Here the type, and antitype, to wit, Tongs, and hand, are put together. *Isa. 6. 6.* But the Prophet *Ezekiel* treating of like matters, quite waves the type, the Tongs, and speaketh only of this holy hand. And he spake to the man clothed with linnen, and said go in between the wheels under the cherub, (where the mercy-seat stood, where God dwelt. *Exod. 25. Psal. 80. 1.*) and fill thy Hand with Coals of fire from between the Cherubims. *Ezek. 10. 2.*

Thus you see our golden Tongs, are now turned into a golden hand; into the golden hand of the man clothed in linnen, which is Jesus Christ, who at his ascension received of God the Father the Spirit in all fulness, to give as his Divine wisdom knew was best, the several Coals or Dispensations thereof unto his Church, for his praise, and her edification. *Matt. 3. 11. Acts. 2.*

'Tis by this hand also, that this holy fire is put into our Censers. 'Tis this hand also that takes this Coal, therewith to touch the lips of Ministers, that their Words may warm like fire: And 'tis by this hand that the Spirit is given to the Churches, as returns of their holy prayers. *Luke. 11. 1, 2. Rom. 8. 26. Revel. 8. 5.*

'Twas convenient that the fire in the Temple should be disposed of by golden Tongs, by the Holy Ghost, by the golden hand of Christ's grace, for that can wittingly dispose of it, according as Men and things are placed, and to do and be done in the Churches. Wherefore he adds, *And one Cherub stretched forth his hand from between the Cherubims, unto the fire that was between the Cherubims, and took thereof and put it into the hands of him that was clothed with Linnen, who took it and went out. Ezek. 10. 7.*

By this hand then, by this man's hand, the Coals of the Altar are disposed of, both to the Lamps, the Candlesticks, the Censers, and the Lips of Ministers, according to his own good pleasure. And of all this was the Tongs in the Temple a Type.

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 entring 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. I 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 smoak 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. *I 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.

XLVIII.

Of the golden Censers belonging to the Temple.

THERE were also golden Censers belonging to the Temple: and they were, either such as belonged to the Sons of *Levi* in general, or that were for *Aaron*, and his Sons, in special; as *Numbers 16. 6, 17, 18.*

The Censers of the *Levites* were a type of ours, but the Censer of *Aaron*, was a type of *Christ's*.

The Censers, as was hinted before, were for this use in the Temple, namely to hold the holy fire in, on which Incense was to be burned before the Lord. *Levit. 10. 1.*

These Censers then were types of *hearts*. *Aaron's* golden one, was a type of *Christ's* golden heart, and the Censers of the *Levites*, were types of other Worshipers *hearts*.

The fire also which was put therein, was a type of that Spirit, by which we pray, and the Incense that burnt thereon, a type of our desires.

Of *Christ's* Censer, we read, *Revelations* the viii, which is always filled with much Incense, that is with continual Intercessions, which he offereth to God for us: and from whence also there always goes a cloud of sweet savour, covering the Mercie seat. *Levit. 16. 13. Heb. 7. 25. Revel. 8. 3, 4.*

But to speak of the Censers, and fire, and Incense of the Worshipers. For albeit they were all put under one rule, that is, to be according to Law, yet often times, *as were the Worshipers*, such was the Censers, Fire, and Incense.

1. Hence the two hundred and fifty Censers with which *Corah*, and his Company offered, are called *the Censers of sinners*. For they came with *wicked hearts*, then to burn Incense before the Lord. *Numb. 16. 17, 37.*

2. Again, as the Censers of these Men were called *the Censers of sinners*, shewing they came at that time to God with naughty hearts, so the fire that was in *Nadab & Abihu's* Censers is called *strange fire*, which the Lord commanded them not. *Levit. 10. 1.*

3. This strange fire, was a type of that *strange spirit*, opposed to the spirit of God, *in* and *by* which, notwithstanding, some adventure to perform Worship to God.

4. Again, as these Censers are called the *Censers of sinners*, and this fire called, *strange fire*, so the Incense of such is also called *strange*, and is said to be an *abomination* unto God. *Exod. 30. 9. Isa. 1. 13. Chap. 66. 3.*

Thus you see that both the Censers, Fire, and Incense of some, is rejected, even as the *heart*, *spirit*, and *prayer* of sinners, are an abomination unto God. *Hos. 7. 14. Chap. 4. 12. Chap. 5. 4. Prov. 28. 9.*

But there was besides these, *true* Censers, *holy* fire, and *sweet* Incense among the Worshipers in the Temple, and their service was accepted by *Aaron* their High Priest: For that was done thorough the faith of *Christ*, and these were a type of our true Gospel-Worshipers who come with *Holy* hearts, the *holy* spirit, and *holy* desires before their God, by their Redeemer. These are a perfume in his Nose. *The prayer of the Upright is his delight. David's* Prayers went up like Incense, and the lifting up of his hands, as the Evening Sacrifice. *Pro. 15. 8. Psal. 141. 2.*

Let them then that pretend to worship before God in his holy Temple, look to it that both their *Censers*, *Fire*, and *Incense: Heart*, *Spirit*, and *Desires*, be such as the Word requires. Lest instead of receiving of gracious returns from the God of heaven, their *Censers* be laid up *against them*, lest the fire of God devours them, and their Incense becomes an abomination to him, as it happened to those, made mention of before.

But, 'tis said the Censers of Corah and his Company was hallowed.

Answer, So is God's Worship, which is so his by his Ordination, yet even that very Worship may be spoiled by Man's transgression. Prayer is GOD's Ordinance, but all Prayer

is not accepted of God. We must then distinguish between the thing commanded, and our using of that thing. The Temple was GOD's House, but was abused by the irreverence of those that worshiped there, even to the demolishing of it.

A golden Censer is a gracious heart, heavenly fire is the Holy Ghost, and sweet Incense the effectual fervent Prayer of Faith. Have you these? These God expects, and these you must have, if ever your Persons or performances be of God accepted.

XLIX.

Of the golden Spoons of the Temple.

1. The Golden Spoons belonging to the Temple, were in number, according to *Moses*, twelve; answering to the twelve Tribes. But when the Temple was builded, I suppose they were more, because of the numbers of the Basons. *Numb. 7. 14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86.*

2. The Spoons, as I suppose, were for the Worshipers in the Temple *to eat that broth withal*, wherein the Trespass-offerings were boiled: For which purpose there were several Cauldrons hanged in the corners of that Court called the Priest's, to boyl them in. *1 Sam. 2. 13, 14. Ezek. 46. 19, 20.*

3. Now in that he saith here were Spoons, what is it but that there are also *babes* in the Temple of the Lord. There was Broth for Babes, as well as Meat for Men, and Spoons to eat the Broth withal.

4. True, the Gospel being more excellent then the Law, doth change the term, and instead of *Broth*, saith, *there is Milk for babes*. But in that he saith *Milk*, he insinuates that there are *Spoons* for Children in the Church.

5. *I could not*, saith *Paul* to them at *Corinth*, *speake to you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. 1 Cor. 3. 1, 2.*

6. See, here were need of Spoons, milk is *Spoon-meat*: for here were those which could not feed themselves with Milk, let them then that are Men eat the strong Meat. *For every one that useth milk is unskilful in the word of righteousness, for he is a babe. For strong meat belongeth to them that are of full age, who by reason of use have their senses exercised to discern both good and evil. Heb. 5. 13, 14.*

7. Spoons, you know are to feed us with weak and thin food, even with that which best suteth with weak stomacks, or with a babish temper. Hence as the *strong man* is opposed to the *weak*, so the *milk* is opposed to the *strong meat*.

8. So then, though the Babe in Christ is weaker then the Man in Christ, yet is he not by Christ left unprovided for: For here *is milk for babes, and spoons to eat it with*. All this is taught us by the Spoons, for what need is there of Spoons, where there is nothing to eat but strong Meat?

9. Babes, you know, have not only *babish stomacks*, but also *babish tricks*, and must be dealt withal as Babes; their childish talk, and frompered Carriages, must be born withal.

10. Sometimes they cry for nothing, yea, and count them for their foes which rebuke their childish toys and ways. All which the Church must bear, because they are God's Babes; yea, they must feed them too; For if he has found them milk and spoons, 'tis that they may be fed therewith, and live: Yea, grown Ministers are God's Nurses, wherefore they must have a Lap to lay them in, and Knees to dandle them upon, and Spoons to feed them with.

11. Nor are the Babes but of use in the Church of God, for he commands that they be brought to cry with the Congregation before the Lord, for mercy for the Land. *Joel. 2. 16.*

12. Incense, I told you, was a type of Prayers, and the Spoons in the time of *Moses*, were presented at the Temple full of it. Perhaps to shew, that God will with the Milk which he has

provided for them, give it to them as a return of their crying to him, even as the Nurse gives the Child the Teat and Milk.

13. You know the Milk is called for, when the Child is crying, as we say to stop its mouth with it. O Babes, did you but cry soundly, God would give you yet more Milk.

14. *But what were those golden Spoons a type of?*

I answer, If the Milk is the Juice, and Consolations of the Word, then the Spoons must be those soft sentences, and golden Conclusions, with which the Ministers feed their Souls by it. I have fed you, said Paul, with the Milk of the Word; saith Peter, even as you have been able to bear it. Compare these two or three Texts; 1 Pet. 2. 1, 2, 3. 1 Cor. 3. 2. 1 Thess. 2. 7.

15. And this is the way to strengthen the *weak hands*, and to *confirm the feeble knees*. This is the way to make them grow to be Men, who now are but as Infants of days. Thus a little one may become a thousand and a small one a strong Nation. Yea, thus in time, you may make a little Child to Jostle it with a Leopard, yea, to take a Lyon by the beard; yea thus you may imbolden him to put his hand to the hole of the *Asp*, and to play before the Den of the *Cockatrice*. *Isa. 11. 6, 7, 8. Chap. 60. 22.*

Who is most stout, was once a Babe, he that can now eat meat, was sometimes glad of Milk, and to be fed with the Spoon. Babes in Christ therefore must not be despised, nor overlook'd: God has provided them Milk, and Spoons to eat it with, that they may grow up to be Men before him.

L.

Of the Bowles and Basons belonging to the Temple.

AS there were Spoons, so there were *Bowles* and *Basons* belonging to the Temple: Some of these were of Gold, and some of Silver: and when they were put together, their number was four hundred and forty. These you read of, *Ezra. 1. 10.*

The *Bowles*, or *Basons* were not to wash in, as was the Sea and Lavers of the Temple, they were rather to hold *the Messes in*, which the Priests at their holy Feasts, did use to set before the People. This being so, they were types of that *proportion of faith*, by which, or by the measure of which, every man received of the holy food, for the nourishment of his Soul. For, as a Man, had he a thousand Messes set before him, he eating for his *heath*, cannot go beyond what his stomach will bear: So neither can the Child of God, when he comes to worship in the Temple of God, receive of the good things that are there, beyond the *proportion of his faith*, or, as it is in another place, *according to the ability which God giveth*. *Rom. 12. 6. 1 Pet. 4. 11.*

And hence it is, that at the self same Ordinance, some receive three times as much as others do: for that their *Bowl*, I mean their *faith*, is able to receive it. Yea, *Benjamin's* Mess was five times as big as was the Mess of any of his Brethren; and so it is with some Saints, while they eat with their Brother *Joseph* in the House of the living God.

There are three go to the same Ordinance, and are all of them believers, who when they come home and compare notes, do find their receivings are not of the same quantity.

One says, I got but *little*; t'other says, 'twas a *pretty good* Ordinance to me; the third says, I was *exceeding* well there. Why, to be sure, he that had but little there, had there but little faith, for great faith in him would have received more. He had it then according to the largeness of his *Bowl*, even *according to his faith, even as God hath dealt to every man the measure of faith*. *Rom. 12. 3.* Mark, faith is a certain measure, and that not only as to its degree, but for that it can receive, retain or hold what is put into it.

So then, here it is no matter how much Milk, or holy Broth there is, but how big is thy *Bowl*, thy *Faith*. Little Bowls hold but little, nor canst thou receive, but as thy faith will bear:

(I speak now of God's ordinary dealing with his People) For so he saith in his Word. *According to thy Faith be it unto thee. Matt. 9. 29.*

If a Man goeth to the Ocean Sea for Water, let him carry *but* an *Egg-shell* with him, and with that he shall not bring a Gallon home. I know indeed that our little Pots, have a promise of being made *like the Bowls of the Altar*; but still our *Mess* must be according to our *measure*, be that small, or be it great. The same Prophet saith again, The Saints shall be filled *like Bowls, as the corners of the Altar*; which, though it supposes an enlargement, yet it must be confined to that measure of faith, which is provided for its reception. *Zech. 9. 15. Chap. 14. 20.* And suppose these Bowls should signifie the Promises; though the Saints, not the promises, are compared to them, because they, not promises, are the Subjects of Faith: Yet it is the Promise by our measure of Faith in that, that is nourishing to our Souls.

When *Ahasuerus* made a Feast to his Subjects, they *drank their Wine in Bowls*. They did not drink it by the largeness of the Vessel, whence they drew it, but according to their health, and as their stomacks would so receive it. *Esth. 1. 7, 8.*

Thy Faith then is one of the Bowls, or Basons of the Temple, by, or, according to which, thou receivest thy *Mess*, when thou sittest feasting at the Table of God.

And observe, All the Bowls were not made of Gold, as all Faith is not of a saving sort. 'Tis the Golden Faith that is right, the Silver Bowls were of an inferiour sort. *Revel. 3. 18.*

Some, I say, have golden Faith, all faith is not so. Wherefore look to it, Soul, that thy *Bowl*, thy faith be golden faith, or of the best kind. Look, I say, after a good faith, and great, for a great faith receives a great Mess.

Of old, Beggars did use to carry their Bowls in their Laps, when they went to a Door for an Alms: Consequently if their Bowls were but little, they oft-times came off by the loss, though the Charity of the Giver was large. Yea, the greater the Charity, the larger the loss, because the Beggar's Bowl was too little. Mark it well, it is oft-times thus in the matters of our God.

Art thou a Beggar, a Beggar at God's Door, be sure thou gettest a great Bowle, for as thy Bowl is, so will be thy Mess. *According to thy faith, saith he, be it unto thee. Matt. 9. 29.*

LI.

Of the Flaggons and Cups of the Temple.

THE next thing to be considered, is, the *Flaggons* and *Cups* of the *Temple*: Of these we read, *1 Chro. 28. 17. Jer. 52. 19.*

These were of great use among the Jews, especially on their Feasting days; as of their *Sabbaths*, *New-Moons*, and the like. *Levit. 23. 13. Numb. 28. 7. 1 Chro. 16. 3. Isa. 25. 6. chap. 62. 8, 9.*

For Instance, The Day that *David* danced before the Ark, he dealt among all the People, even to the whole Multitude of *Israel*, *as well to the Women as to the Men, to every Man a Cake of bread, a good piece of Flesh, and a Flaggon of Wine. 2 Sam. 6. 19. 1 Chro. 16. 3.*

In this Mountain, that is, in the Temple typically, saith the Prophet, *shall the Lord of Hosts make unto all People a Feast of fat things, a feast of Wine on the Lees, of fat things full of marrow, of Wine on the Lees well refined. Isa. 25. 6.*

These are Feasting-times: The times in which our Lord used to have his Spouse into his Wine-Cellar, and in which he used to display with delight his Banner over her Head in love. *Song. 2. 4, 5.*

The Church of Christ, alas, is of her self a very sickly *puely* thing, a Woman, a weaker Vessel, but how much more must she needs be so weak, when the custom of Women is upon her, or when she is sick of love. Then she indeed has need of a draught, for she now sinks,

and will not else be supported; *Stay me with Flaggons, saith she, and comfort me with Apples for I am sick of love. Song. 2. 5.*

These *Flaggons* therefore were types of those Feastings, and of those large draughts of Divine love, that the Lord Jesus draweth for, and giveth to his Spouse in those days that he feasteth with them. For then he saith, *Drink, yea drink abundantly, O Beloved.* This he does to cheer her up under her hours of sadness and dejection: For now *new Corn makes the young men chearful, and new Wine the maids. Pro. 31. 6, 7. Psal. 116. 13. Jer. 16. 7. Song. 5. 1. Zech. 9. 17.*

As there were *Flaggons*, so there were *Cups*, and they are called *Cups of Consolation*, and *Cups of Salvation*, because as I said, they were they by which God at his Feastings with his People, or when he suppeth with them, giveth out the more large draughts of his love unto his Saints, to revive *the spirits of the humble, and to revive the hearts of the contrite ones.* At these times God made *David's Cup run over.* For we are now admitted, if our faith will bear it, to drink freely into this grace, and to be merry with him. *Psal. 23. 5. Luk. 15. 22, 23, 24. Song. 5. 1. chap. 7. 11, 12. Joh. 14. 23. Revel. 3. 20.*

This is that to which the Apostle alludeth, when he saith, *Be not drunk with Wine, wherein is excess, but be ye filled with the Spirit; speaking to your selves in Psalms, and Hymns, and spiritual Songs, singing and making melody in your hearts unto the Lord.*

For the *Cups*, as to their use in the general, understand them, as of the *Bowls* made mention of before. For assurances are the blooms, and flowers of Faith, not always on it, though usually on Feasting days, 'tis so. So the degree of the one, is still according to the measure of the other. *Ephes. 5. 18. Jam. 5. Rom. 15. 13.*

LII.

Of the Chargers of the Temple.

IN the *Tabernacle* they had but twelve of them, and they were made of Silver, but in the *Temple*, they had in all *a thousand and thirty.* They thirty were made of Gold, the rest were made of Silver. *Numb. 7. 84.*

These *Chargers*, were not for uses common or profane, but, as I take it, they were those in which the Passover, and other Meat-offerings were drest up, when the People came to eat before God in his holy Temple.

The *meat*, you know, I told you was opposite to *milk*, and so are these *Chargers*, to the *Bowls*, and *Cups*, and *Flaggons* of the Temple.

The *Meat* was of two sorts, *rost*, or *boyl'd*. Of that which was *rost*, was the Passover, and of that which was *boyl'd*, was the Trespass offerings. Wherefore concerning the Passover, he saith, *Eat not of it raw, nor sodden at all in Water, but rost with fire, his head, with his legs, and with the purtenance thereof. Exod. 12. 9.*

This *rost meat*, was a type of the body of Christ, as suffering for our sins, the which when it was *rost*, was, and is, as drest up in *Chargers*, and set before the Congregations of the Saints.

But what were the Chargers a type of?

I also ask, in what *Charger* our Gospel-Passover is now drest up, and set before the People. Is it not in the *four Evangelists, the Prophets, and Epistles of the Apostles?* They therefore are the *Chargers*, and the Ordinance of the Supper; in these also is the Trespass-Offerings, with what is fried in Pans, mystically prepared for the Children of the highest.

And why might they not be a type of Gospel-Sermons?

I answer, I think not so fitly, for alas! the best of Sermons in the World, are but *as thin slices cut out of those large dishes.* Our Ministers are the *Carvers*, good Doctrine is the *meat*,

and the *Chargers* in which this meat is found, are the holy Canonical Scriptures, etc. Though, as I said, most properly, the New Testament of our Lord and Saviour Jesus Christ.

In these is Christ most truly, lively, and amply set before us as crucified, or *rost* at the fire of God's Law for our sins, that we might live by him through faith, feeding upon him. *2 Cor. 3. 12. Gal. 3. 1, 2. Acts 3. 18, 19, 20, 21. Chap. 13. 4. Chap. 26. 22. 1 Pet. 1. 10. Acts 7. 42. Chap. 15. 15. Chap. 28. 23. Rom. 16. 26. Revel. 10. 7.*

There is in these *Chargers*, not only *meat*, but *sawce* (if you like it) to eat the meat withal. For the Passover there is *bitter herbs*, or sound repentance: and for other, as the *thank-offerings*, there is holy cheerfulness and prayers to God for grace. All these are set forth before us in the holy Scriptures, and presented to us thereby, as in the golden *Chargers* of the Temple. He that will scoff at this, let him scoff. The *Chargers* were a type of some thing, and he that can shew a fitter Antitype then is here proposed to consideration, let him do it, and I'll be thankful to him.

Christians, here is your Meat before you, get your Carvers to *slice* it out for you: and this know, the deeper you dip it in the sawce, the better it will relish. *But let not unbelief teach you such manners, as to make you leave the best bits behind you.* For your liberty is to eat freely of the best, of the fat, and of the sweet.

LIII.

Of the goings out of the Temple.

AS to the comings into the Temple, of them we have spoken already; namely, of the *outer* and *inner* Court, as also of the Doors of the Porch, and Temple. The coming in was but one strait course, and that a type of Jesus Christ, but the goings out were many. *Joh. 10. 9. Chap. 14. 6.*

Now, as I said, it is insinuated, that the goings out are many, answerable to the many ways which the Children of Men have invented to Apostatize in from God. *Christ* is the way *into*, but *sin*, the way *out of* the Temple of God. True, I read not of a description of the *goings out* of this House, as I read of the *comings in*. Only when they had *Athalia* out thence, She is said, *To go out by the way by which the Horses come into the King's Stables, and there she was slain*; as it were upon the Horse-dunghil. *2 King. 11. 16. 2 Chro. 23. 15.*

When *Uzziah* also went out of this House for his transgression, he was cast out of all Society, and made to dwell in a kind of a *Post-house* even to the day of his death. *2 Chro. 26. 20, 21.*

Thus therefore, though these goings out are not particularly described, the Judgments that followed them, that have for their transgressions been thrust out thence, have been both *remarkable*, and *tremendous*. For, for to die upon a *dunghil*, or in a *Pest-house*, and that for wicked actions, is a shameful, a disgraceful thing. And God will still be spreading dung upon the faces of such, no greatness shall prevent it; *Yea, and will take them away with it. Mal. 2. 3. I will drive them out of my house, says he, I will love them no more. Hos. 9. 15.*

But what are we to understand in Gospel-days, by going out of the house of the Lord, for, or by sin?

I answer, If it be done *voluntarily*, then sin leads you out, if it be done by the *holy compulsion* of the Church, then 'tis done by the Judicial Judgment of God; That is, they are cut off, and cast out from thence, as a Just reward for their transgressions. *Levit. 20. 18. Chap. 22. 3. Ezek. 14. 8. 1 Cor. 5. 13.*

Well, but whether do they go, that are thus gone out of the Temple or Church of God?

I answer, not to the *Dunghil* with *Athalia*, nor to the *Pest-house* with *Uzziah*, but to the *Devil*, that's the first step, and *so to Hell*, without repentance. But if their sin be not unpardonable, they may by repentance be recovered, and in mercy tread these Courts again.

Now the way to this recovery, is to think seriously what they have done, or by what way they *went out* from the House of God. Hence the Prophet is bid to *shew to the rebellious house, first the goings out of the house, and then the comings in*. But, I say first, he bids shew them the goings out thereof. *Ezek. 43. 10, 11.*

And this is of absolute necessity, for the recovering of the sinner. For until he that has sinned himself out of God's house, shall see what danger he has incurred to himself, by this his wicked going out, he will not unfeignedly desire to come in thither again.

There is another thing, as to this point, to be taken notice of. There is a way, by which *God* also doth depart from this House, and that also is by *sin, as the occasion*. The *sin* of a *man* will thrust *him* out, and the *sin* of *men* will drive *God* out of his own house. Of this you read, *Ezek. 11. 22, 23.* For this, he saith, *I have forsaken mine house, I have left mine heritage, I have given the dearly beloved of my Soul into the hand of her Enemies. Jer. 12. 7.*

And this also is dreadful: The great sentence of Christ upon the Jews lay much in these words, *Your house is left unto you desolate*; that is, God has left you to *bare Walls, and to lifeless Traditions*.

Consider therefore of *this* going out also. Alas, a Church, a true Church, is but a poor thing, if God leaves, if God forsakes it. By a true Church, I mean one that is Congregated, according to outward rule, that has sinned God away, as she had almost quite done, that was of *Laodicea. Revel. 3.*

He that sins himself out, can finde *no good* in the *World*, and they that have sinned God out, can finde *no good* in the *Church*. A Church that has sinned God away from it, is a sad Lump indeed. You therefore that are in God's Church, take heed of sinning your selves out thence; also take heed that while you keep in, you sin not God away, for thence-forth, no good is there: *Yea, wo unto them when I depart from them, saith God. Hos. 9. 12.*

LIV.

Of the Singers belonging to the Temple.

HAVING thus far passed thorow the Temple, I come now to the *Singers* there. The Singers were many, but *all of the Church*, either *Jews*, or *Proselites*. Nor was there any, as I know of, under the Old Testament-worship, admitted to sing the Songs of the Church, and to celebrate that part of Woship with the Saints, but they, who, at least, in appearance, were so. The Song of *Moses*, of *Deborah*, and of those that danced before *David*, with Others that you read of, they were all performed, either by Jews by nature, or by such as were proselited to their Religion. *Exod. 15. 1. Judg. 5. 1, 2. 1 Sam. 18. 6.* And such worship then was occasioned by God's great appearance for them, against the power of the Gentiles, their Enemies.

But we are confined to the Songs of the Temple, a more distinct type of ours in the Church under the Gospel.

1. The Singers *then* were many, but the chief of them in the days of *David*, were *David* himself, *Asaph*, *Jeduthan*, and *Heman*, and their Sons.

2. In *David's* time the chief of these Singers were two hundred threescore and eight. *1 Chro. 25.*

These Singers of old were to sing their Songs *over the burnt-offering*, which were types of the Sacrificed Body of Christ, a *Memorial* of which Offering we have at the Lord's Table, the Consummation of which, *Christ and his Disciples celebrated with a Hymn. Matt. 26. 30.*

And as of old, they were the Church, that did sing in the Temple, according to Institution, to God; So also they are by God's appointment to be sung by the Church in the New. Hence,

1. They are said to be the *redeemed* that sing.

2. The Songs that they sing, are said to be the *Songs of their Redemption. Revel. 5. 9, 10.*

3. They were and are Songs, that *no man can learn*, but they.

But let us run a little in the Parallel.

1. *They were of old appointed to sing, that were cunning and skilful in Songs. And answerable to that, 'tis said, That no Man could learn our New-Testament Songs, but the hundred and forty and four thousand, which were redeemed from the Earth. 1 Chro. 15. 22. Revel. 14. 3.*

2. These Songs were song with *Harps, Psalteries, Cymbals, and Trumpets*; a type of our singing with spiritual Joy, from *grace in our hearts. 1 Chro. 25. 6. 2 Chro. 29. 26, 27, 28. Col. 3. 16.*

3. The Singers of old were to be *clothed in fine Linnen*, which fine Linnen, was a type of *Innocency*, and an *upright Conversation*. Hence the Singers under the New Testament, are said to be *Virgins*, such, in whose *mouth* was no *guile*, and that were without *fault before the Throne of God. 1 Chro. 15. 27. and Revel. 14. 1, 2, 3, 4, 5.* See also *Chap. 7. 9, 10, 11, 12, 13, 14, 15. Psal. 33. 1.*

4. The Songs sung in the Temple, were *new*, or such as were compiled after the manner of repeated mercies, that the Church of God had received, or were to receive, and answerable to this, is the Church to sing *now, new Songs*, with *new hearts*, for *new mercies. Psal. 33. 3. Psal. 40. 4. Psal. 96. Psal. 144. 9. Revel. 14. 3.*

New Songs, I say, are *grounded on new matter, new occasions, new mercies, new delivrances, new discoveries of God to the Soul*, or for *new frames of heart*. And are such as are *most taking, most pleasing, and most refreshing to the Soul.*

5. These Songs of old, to distinguish them from Heathenish ones, were called *God's Songs, the Lord's Songs*; because taught *by him*, and learned *of him*, and enjoined to them, to be sung *to his praise*. Hence *David said, God had put a new Song in his mouth, even praises to our God. 1 Chro. 25. 7. Psal. 47. 6, 7. Psal. 137. 4. Psal. 40. 3.*

6. These Songs also were called the Songs of *Sion*, and the *Songs of the Temple. Psal. 137. 3. Amos. 8. 3.*

And they are so called, as they were *theirs* to sing there. I say, of them of *Sion*, and the *Worshippers in the Temple*: I say, to sing *in the Church, by the Church*, to him who is the *God of the Church*, for the mercies, benefits, and blessings, which she has received from him. *Sion-Songs, Temple-Songs, must be sung by Sion's Sons, and Temple-worshippers.*

The redeemed of the Lord shall return, and come to Zion with Songs, and everlasting Joy upon their heads, they shall obtain joy and gladness; and sorrow and sighing shall flie away. Therefore they shall come and sing in the height, or upon the Mountain of Zion: and shall flow together, thither, to the goodness of the Lord. Break forth into singing ye Mountains, and let the Inhabitants of the ROCK sing. Isa. 44. 23. Chap. 42. 11.

To sing to God, is the highest Worship we are capable to perform in Heaven; and 'tis much if sinners on Earth, without grace, should be capable of performing it, according to his Institution, acceptably. I pray God it be done by all those that now a-days get into Churches, in spirit, and with understanding.

LV.

Of the Union of the holy and most holy Temple.

THAT commonly called the Temple of God at *Jerusalem*, considered as standing of two parts, was called the *outward*, and *inward* Temple, or, the *holy* and *most holy* place. They were builded upon *one*, and the *same* foundation, neither could one go into the Holiest, but as thorow the holy place. *1 King. 3. 1. Chap. 6. 1. 2 Chro. 5. 1, 13. Chap. 7. 2.*

The *first* house, namely, that which we have been speaking of, was a type of the Church-*militant*, and the place *most holy* a type of the Church-*triumphant*. I say, of the Church-*triumphant*, as it is now.

So then, The house standing of these two parts, was a shadow of the Church both in *Heaven* and *Earth*. And for that they are joyned together by *one* and the *same* foundation, it was to shew, that *they above*, and *we below*, are yet *one* and the *self-same* house of God. Hence *they*, and *we together*, are called, *The whole Family in Heaven and Earth*. *Ephes. 3. 14, 15.*

And hence it is said again, that we who believe on Earth, *are come to Mount Zion, to the City of the living God, the heavenly Jerusalem; and to an innumerable company of Angels. To the general Assembly, and Church of the first born, which are written in Heaven, and to the Spirits of just men made perfect, and to God the Judge of all, and to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.* *Heb. 12. 22, 23, 24.*

The difference then betwixt us, and them, is, not that we are really two, but one body in Christ, in divers places. True, we are *below* stairs, and they *above*; *they* in their *holy-day*, and *we* in our *working-day* cloaths: *they* in *harbour*, but *we* in the *storm*; *they* at *rest*, and *we* in the *Wilderness*: They *singing*, as *crowned* with Joy; *we crying*, as *crowned* with *thorns*. But I say, we are all of one house, one family, and are all the Children of one father.

This therefore *we* must not forget, lest we debar our selves of much of that, which otherwise, while here, we have a right unto. Let us therefore, I say, remember, that the Temple of God is *but one*, though divided, as one may say, into *Kitchin* and *Hall*, *above* stairs and *below*; or *holy* and *most holy place*. For it stands upon the same foundation, and is called, *but one, the Temple of God*; which is builded upon the Lord our Saviour.

I told you before, that none of old, could go into the *most holy*, but by the *holy* place, even by the *Vail* that made the *Partition* between. *Exod. 26. 33. Levit. 16. 2, 12, 15. Heb. 9. 7, 8. chap. 10. 19.*

Wherefore, they are deceived, that think to go into the *holiest*, which is *Heaven*, when they dye; who yet abandon, and hate the *holy place*, while they live.

Nay Sirs, the way into the *holiest*, is thorow the *holy place*; the way into *Heaven*, is thorow the *Church* on *Earth*; for that Christ is there by his *Word* to be received by *faith*, before he can by us in *Person* be received in the *beatifical* *Vision*. The *Church* on *Earth*, is *as the house of the Women*, spoken of in the *Book of Esther*, where we must be *dieted*, *perfumed*, and made fit to go into the *Bridegroom's Chamber*, or as *Paul* says, *made meet to be partakers of the Inheritance of the Saints in light.* *Esth. 2. Col. 1. 12.*

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, then 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, sence, 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 be done away. 1 Cor. 13. 8, 9, 10. Heb. 10. 19, 20, 21, 22.*

LVII.

Of the Vail of the Temple.

THE Vail of the Temple was a Hanging, made of *blue and purple, and crimson, and fine linnen, and there were Cherubims wrought thereon. Exod. 26. 31, 32.*

1. This Vail was *one partition* 'twixt the holy and most holy place. And I take it, it was to keep from the sight of the Worshipers, the things most holy, when the High Priest went in thither, to accomplish the service of God. *Exod. 26. 33. 2 Chro. 3. 14. Heb. 9. 8.*

2. The Vail was a type of Two things.

1. Of *these visible Heavens*, through which Christ passed, when he went to make Intercession for us. And as by the Vail, the Priest went out of the sight of the People, *when he went into the Holiest of all*: So Jesus Christ when he ascended, was by the Heavens, that great and *stretched-out curtain*, received out of the sight of his People here. Also by the same Curtain, since it is become as *a Tent for him to dwell in*, he is still received, and still kept out of our sight: For now we see him not, nor shall, *until these heavens be rouled together as a Scrole*, and pass away like a thing rouled together. *Isa. 40. 22. Acts 1. 9, 10, 11. Chap. 3. 19, 20, 21. 1 Pet. 1. 8.*

2. This is that Vail, thorow which the Apostle saith, Jesus is, as a *Fore-runner* for us, entered into the presence of God. For by Vail here also, must be meant the Heavens or *out-spread Firmament* thereof. As both *Mark* and *Peter* says, *He is gone into Heaven, and is on the right hand of God. Mark. 16. 19. 1 Pet. 3. 22.*

3. The Vail of the Temple was made of *blew*, the very colour of the Heavens. Of *purple*, and *crimson*, and *scarlet* also, which are the colours of many of the Clouds: because of the reflections of the Sun. But again,

4. The Vail was also a *type of the body of Christ*. For as the Vail of the Temple, when whole, kept the view of the things of the Holiest from us, but when rent, gave place to Man to look in unto them: Even so the Body of Christ while whole, kept that of the things of the Holiest from that view, we, since he was pierced, have of them. Hence we are said to *enter into the Holiest*, by faith, *thorow the Vail*, that is to say, *his flesh*. *Heb. 10. 19, 20, 21, 22.*

5. But yet, I say, all is by faith; and indeed the renting of the Vail that Day that Christ was crucified, did loudly preach *this* to us. For no sooner was the body of Christ pierced, *but the Vail of the Temple rent in twain, from the top to the bottom*: And so a way was made for a clearer sight of what was there beyond it, both in the Type and Anti-type. *Mat. 27. 50, 51, 52, 53. Heb. 10. 19, 20.*

6. Thus you see that the Vail of the Temple was a type of these visible Heavens, and also of the body of Christ; of the *first*, because, *he* passed thorow it unto the Father; of the *second*, because, *we* by it have boldness to come to the Father.

I read also of two other Vails, as of that spread over the face of *Moses*, to the end the Children of *Israel* should not stedfastly behold, and of the first Vail of the Tabernacle; but of these I shall not in this place speak.

Upon the Vail of the Temple there was also *the figures of Cherubims wrought*, that is, of Angels; to shew that as the Angels are with us *here*, and wait upon us all the days of our Pilgrimage in this World: so, when we die, they stand ready, even at the Vail, at the Door of these Heavens, to come, when bid, to fetch us, and carry us away into *Abraham's bosom*. *Luke. 16. 22.*

The Vail then thus understood, teaches us first where Jesus is, namely, not here, but gone into Heaven, from whence we should wait for him. It also teaches us, that if we would even now discern the Glories that are in the Holiest of all, we must look thorow Jesus to them, even thorow the Vail, *that is to say, his flesh*. Yea, it teaches us, that we may by faith through him, attain to a kind of a Presence, at least of the beauty and sweetness of them.

LVIII.

Of the Doors of the Inner Temple.

1. Besides the Vail, there was a *Door to the inner Temple*, and that Door was made of Olive-Tree; *And for the entering in of the Oracle, he made doors of Olive-Tree. The two Doors also of Olive-Tree, and he carved upon them Cherubims, and Palm-Trees, and open Flowers, and over-laid them with Gold, and spread Gold upon the Cherubims, and upon the Palm-Trees. 1 King. 6. 31.*

2. These Doors were a type of the gate of Heaven, even of that which lets into the Eternal Mansion-house that is beyond that Vail, I told you before, that the Vail was a type of the visible Heavens, which God has spread out as a Curtain, and through which Christ went, when he ascended to the right hand of the Father.

3. Now beyond this Vail, as I said, I find a Door, a Gate opening with two leaves, as afore, we found at the Door of the outward Temple. These are they which the Psalmist calls to, when he saith, *Lift up your Heads, O ye Gates, even lift them up ye everlasting Doors, and the King of Glory shall come in. Psal. 24. 7, 9.*

4. The Doors of the *Temple* were made of *Fir*, but *these*, as you see, were made of *Olive*; To shew us by that *fat Tree*, that rich type, with what *glory we shall be met*, who shall be counted worthy to enter at these Gates. The *Olive-Tree* has its name from the Oil and fatness of its nature, and the Doors that let into the Holiest were made of this *Olive-Tree*.

5. *Cherubims* were also carved upon *these* Doors, To shew, that as the Angels met us at the Temple-door, and as they wait upon us in the Temple, and stand also ready at the Vail, so even at the Gate of the *Mansion-house*, they will be also ready to give us a welcome thither, and to attend us into the Presence-Chamber.

6. *Palm-Trees* also, as they were carved upon the Temple-doors, so we also find them here before the Oracle, upon the Doors that let in thither. To shew, that as Christ gave us the Victory at our first entering into faith, So he will finish that victory, by giving of us Eternal Salvation. *Thus is he the Author and finisher of our faith*: For as sure as at first we received the *Palm-branch* by faith, so surely shall we *wear it in our hands*, as a token of his faithfulness in the Heaven of Heavens, for ever. *Revel. 7. 9.*

7. *Open Flowers*, are also carved here; To shew, that Christ, who is the *door* to *glory*, as well as the *door* to *grace*, will be precious to us at our entering in thither, as well as at the first step we took thither-ward in a sinful miserable World. Christ will never lose his *sweet-scent* in the Nostrils of his Church. He is most sweet now, will be so at Death, and sweetest of all, when by him we shall enter into that *Mansion-house* prepared for us in Heaven.

8. The *Palm-trees*, and open Flowers may also be a type of the precious ones of God, who shall be counted worthy of his Kingdom: The one, of the uprightness of their hearts; the other, of the good savour of their lives. *The upright shall dwell in thy presence; and to him that ordereth his conversation aright, I will shew the salvation of God. Psal. 140. 13. Psal. 50. ult.*

9. Thus sweet in Earth, sweet in Heaven: And he that yields the fruit of the Gospel here, shall find it for himself, and his Eternal Comfort, at the Gates of Glory.

10. All these were *over-laid* with gold, as you may say, and so they were at the Door of the first House. True, but observe, here we have an *addition*. Here is *gold* upon *gold*. Gold *laid* on *them*, and then gold *spread* upon *that*. He *over-laid* them with gold, and then *spread* gold upon them. The Lord gives *grace and glory*, *Psal. 84. 11. Gold, and gold. Gold spread upon gold*. Grace is gold *in the leaf*, and glory is gold *in plates*. Grace is *thin* gold, glory is gold that is *thick*. Here is gold layed on, and gold spread upon *that*. And that both upon the *Palm-trees* and the *Cherubims*. Gold upon the *Palm-trees*, that's on the Saints; Gold upon the *Cherubims*, that's upon the Angels. For, I doubt not, but that the Angels themselves shall receive Additional Glory for the Service which they have served *Christ* and his Church on Earth.

11. The Angels are GOD's Harvest-men, and doubtless he will give them good Wages, even Glory upon their Glory then. *Matt. 13. 38, 39. Chap. 24. 31. Joh. 4. 36.*

12. You know Harvest men use to be pay'd well for gathering in the Corn, and I doubt not but so shall these, when the great Ingathering is over. But what an entrance into Life is here? Here is gold upon gold at the Door, at our first step into the Kingdom.

LIX.

Of the Golden Nails of the Inner-Temple.

I SHALL not concern my self with all the *Nails* of the Temple, as of those made of *Iron*, etc. *1 Chro. 22. 3.* but only with the *Golden ones*, of which you read *2 Chro. 3. 9.* where he saith, *And the weight of the nails was fifty Shekels of Gold*: These Nails, as I conceive, were all fastened to the place most Holy, and of form most apt to that of which they were a Figure.

1. Some of them represented Christ Jesus our Lord, as fixed in his Mediatorial Office in the Heavens; wherefore in one place, when the Holy Ghost speaks of Christ, as he sprang from *Judah* to be a Mediator, saith, *Out of him came the Corner* (the Corner-stone) *out of him the Nails. Zech. 10. 4.*

Now since he is here compared to a Nail, *a golden Nail*, it is to shew that as a *Nail*, by driving, is fixed in his place; so Christ by God's Oath is made an everlasting Priest. *Heb. 7. 24.* Therefore as he saith again, *The Nail, the Aaronical Priesthood, that was fastned in a sure place, should be removed, be cut down, and fall:* So he who has the *Key of David, which is Christ (Revel. 3. 7.)* shall by God, *as a Nail, be fastned in a sure place, and abide;* therefore he says again, *And he shall be for a glorious Throne, or Mercy-seat, to his Fathers House:* And moreover, *That they shall hang on him (as on a Nail) all the Glory of his Fathers House, the Off-spring, and the Issue, all Vessels of small quantity, from the Vessels of Cups, even to the Vessels of Flagons.* According to that which is written, *And they sang a new Song to the Lamb that was slain, saying, Thou are worthy, etc. Isa. 22. 20, 21, 22, 23, 24, 25. Revel. 5. 9, 12.*

And therefore it is again, that Christ under the similitude of a *Nail*, is accounted by Saints indeed, their great Pledge or Hope, as he is in Heaven, of their certain coming thither: Hence they said of old, *Gold has given us a Nail in his holy place:* A *Nail*, says the Line, a *Pin*, a *constant and sure abode*, says the Margin. *Ezra. 9. 8.* Now *this Nail in his holy place*, as was shewed before, is Christ; Christ, as possessor of Heaven, and as abiding and ever living therein for us.

Hence he is called, as there, our *Head*, our *Life*, and our *Salvation*; and also we are said there to be set down together in him. *Ephes. 1. ult. Col. 3. 3. Ephes. 2. 5, 6.*

2. Some of these *Nailes* were types of the *holy words of God*, which for ever are settled in Heaven. Types, I say, of their *Yea*, and *Amen*. Hence *Solomon* in another place compares the Words of the wise God, *To goads and nailes, fastned by the Masters of the Assemblies, which are given from one Shepherd. Eccles. 12. 11.*

They are called *Goads*, because, as such prick the Oxen on in their drawing, so God's Words prick Christians on in their Holy Duties. They are called *Nailes*, to shew, that as Nails, when fastned well in a sure place, are not easily removed: So God's Words *by his will*, stand firm for ever. The Masters of the Assemblies are, *firstly*, the Apostles. The one Shepherd is *Jesus Christ*. Hence the Gospel of Christ is said to be *everlasting*, to abide *for ever*, and to be more stedfast than Heaven and Earth. *Isa. 40. 6, 7, 8. 1 Pet. 1. 24, 25. Heb. 13. 20. Revel. 14. 6. Matt. 24. 35.*

The Lord Jesus then, and his Holy Words are the Golden Nailes of the Temple, and the fixing of these *Nails* in the Temple, was to shew, that *Christ* is the same to day, yesterday, and for ever: and that his words abide, and remain the same for ever and ever. He then that hath *Christ*, has a *Nail* in the holiest, he that hath a promise of Salvation, hath also a *Nail in Heaven*, a Golden Nail in Heaven.

LX.

Of the Floor and Walls of the inner Temple.

1. The *Floor* of the *Oracle* was over-laid with *Cedar*, and so also was the Walls of this House. *He built twenty Cubits on the sides of the House, both the Floor and the Walls with boards of Cedar. He even built for it within, for the Oracle, for the most holy place. 1 King. 6. 16.*

2. In that he doth tell us with what it was cieled, and doth also thus repeat, saying, for the *Oracle*, for it *within*, even for the *most holy place*; it is because he would have it noted, *that this only is the place, that thus was done.*

3. *Twenty Cubits*, that was the length, and breadth, and height of the House: So that by his thus saying, he teacheth that thus it was builded round about.

4. The *Cedar* is, if I mistake not, *the highest of the Trees. Ezek. 31. 3, 4, 5, 6, 7, 8.*

Now in that it is said the House, the Oracle, *was cieled round about therewith*. It may be to shew, that in Heaven, and no where else, is the *height* of all perfections.

Perfection is in the Church on Earth, but not such as is in Heaven.

1. There is a *natural* perfection, and so a Penny is as natural Silver, as is a Shilling.
2. There is a *comparative* perfection, and so one thing may be perfect and imperfect at the same time; as a *half Crown* is more than a Shilling, yet less, than a *Crown*.
3. There is also that which we call the *utmost* perfection, and that is it which cannot be added to, or taken from him: and so God only is perfect.

Now heavenly glory is that which goes beyond all perfection on the Earth, as the Cedar goes beyond all Trees for height. Hence God, when he speaks of his own excellency, sets it forth by its height. The *high* God, the *most high*, and the *high and lofty* one: and the *highest*. *Psal. 97.9. Psal. 138. 6. Gen. 14. 19, 20, 21. Dan. 3. 26. Chap. 5. 18. Psal. 18. 13. Psal. 87. 5. Luk. 1. 32. Chap. 6. 35. Isa. 57. 15. Psal. 9. 2. Psal. 56. 2. Psal. 92. 1. Isa. 14. 14.*

These terms also are ascribed to this House, for that it was the place where utmost perfection dwelt.

I take therefore the Cedar in this place to be a note of perfection; even the Cedar with which this House was cieled.

For since it is the Wisdom of God to speak to us, oft-times by Trees, Gold, Silver, Stones, Beasts, Fowls, Fishes, Spiders, Ants, Frogs, Flies, Lice, Dust, etc. and here by Wood; how should we by them understand his Voice, if we count there is *no* meaning in them?

And the Cedar of the house within was carved with knops, and flowers, all was Cedar: There was no stone seen. 1 King. 6. 18.

Knops and Flowers, were they with which the Golden Candlestick was adorned, as you read. *Exod. 25. 33, 35. Chap. 37. 19. 21.*

The Candlestick was a type of the Church, and the Knops, and Flowers a type of her Ornaments. But what! Must Heaven be hanged round about with the Ornaments of Saints! with the fruits of their graces? Well, it is certain, that something more than ordinary must be done with them, since they are *admitted to follow them into the holy place; Revel. 14. 13.* And since 'tis said they shall have a far more exceeding and eternal weight of glory bestowed on them for them in the heavens. *2 Cor. 4. 16, 17.*

All was Cedar, there was no stone seen. Take stone in the *type* for that which was really so, and in the *antitype*, for that which is so *mystically*, and then it may *import* to us, that in Heaven, the antitype of this holiest, there shall never be any thing of hardness of heart in them that possess it for ever: All imperfection ariseth from the badness of the heart, but there will be no bad hearts in glory. *No shortness in knowledge, no crookedness of disposition, no workings of lusts, or corruptions will be there, no not throughout the whole Heavens.* Here alas they are seen, and that in the best of Saints, because here our light is mixt with darkness, *but there will be no night there, nor any stone seen.*

And the Floor of the House was over-laid with gold. 1 King. 6. 30. This is like that of which we read of the new Jerusalem, that is to come from God out of Heaven, says the Text, *The street of the City was pure Gold;* and like that, of which you read in *Exodus, They saw under the feet of the God of Israel, as it were a paved work of a Saphire stone, and as it were the body of Heaven in its clearness. Revel. 21. 21. Exod. 24. 10.*

All the Visions were rich, but this the richest, that the Floor of the House should be covered, or overlaid with Gold. The Floor and Street, are walking Places, and how rich will our steps be then! Alas! here we sometimes step into the Mire, and then again stumble upon blocks and stones. Here we sometimes fall into holes, and have our heel oft caught in a snare: but there will be none of these: Gold, gold, all will be gold, and golden perfections, when we come into the holy place. *Job* at best took but his steps in butter, but we then shall take all our steps in the Gold of the Sanctuary.

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 overlaid 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 Mens 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 spokenn 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 imbrace 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 it self, 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, thorough 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 rejoyce.* *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.

LXII.

Of the placing of the Ark in the Holiest, or Inner Temple.

1. The *Ark* as we have said, and as the Text declares, when carried to its rest, was placed in the inner Temple, or in the most Holy Place, even under the *Wings of the Cherubims*. And the Priests brought in the *Ark of the Covenant of the Lord* unto his place, to the oracle of the house, unto the most holy place, even under the *Wings of the Cherubims*. *Exod. 26. 33. Chap. 39. 35. 1 King. 8. 3. 2 Chro. 5. 7.*

2. Before this, as was said afore, the *Ark* was carried from place to place, and caused to dwell in a *Tent*, under *Curtains*, as all our fathers did. To shew that Christ, as we, was made for a time to wander in the World, in order to his being possesser of glory. *2 Sam. 7. 1, 2, 6. Heb. 11. 9. Joh. 1. 10. Chap. 16. 28. Chap. 3. 13.*

3. But now, when the *Ark* was brought into the Holiest, 'tis said to be brought into its place. This World then was not Christ his place, he was not from beneath, he came from his father's house; wherefore while here, he was not at his place, nor could, until he ascended up where he was before. *Joh. 8. 23. Chap. 16. 28. Chap. 6. 62. Chap. 3. 13.*

4. Christ's proper place therefore is the Holiest, His proper place, as *God*, as *Priest*, as *Prophet*, as *King*, and as the *Advocate* of his People. Here, with us, he has no more to do, in Person, as *Mediator*. If he were on Earth, he should not be a *Priest*, etc. His place and work is now above with his Father, and before the Angels. *Acts. 5. 31. 1 Pet. 3. 22. Heb. 4. 14. Chap. 8. 4. Chap. 9. 24. 1 Joh. 2. 1, 2. Revel. 1. 5, 6.*

5. 'Tis said, the *Ark* was brought to the Oracle of the House. *Solomon* was not content to say, it was brought into the Holiest: but he saith, his place was the Oracle, the holy Oracle, that is, the place of hearing. For he, when he ascended, had somewhat to say to God on the behalf of his People. To the Oracle, that is, to the place of revealing: For he also was there to receive, and from thence to reveal to his Church on Earth something that could not be made manifest, but from this holy Oracle. There therefore he is with the two Tables of Testimony in his heart, as perfectly kept; he also is there with the whole fulfilling of the Ceremonial Law in his side, shewing and pleading the perfection of his Righteousness, and the merit of his Blood with his Father, and to receive and to do us word, who believe in him, how well pleased the Father is, with what he has done in our behalf.

6. Into the most holy place. By these words is shewed, whither also the *Ark* went, when it went to take up its rest. And in that this *Ark* was a type of Christ in this, it is to shew or further manifest, that what Christ doth now in Heaven, he doth it before his Father's face. Yea, it intimates that Christ even there makes his appeals to God, concerning the worth of what he did on Earth, to God the Judge of all; I say, whether he ought not for his sufferings-sake, to have granted to him his whole desire, as *Priest* and *Advocate* for his People.

7. Wilt thou, said *Festus* to *Paul*, go up to Jerusalem, and there be judged of these things before me? *Acts 25. 9.* Why, this our blessed Jesus was willing when here, to go up to Jerusalem to be judged; and being misjudged of there, he made his appeal to God, and is now gone thither, even into the holy place, even to him that is Judge of all, for his Verdict upon his doing; and whether the Souls for whom he became undertaker, to bring them to glory, have not by him a right to the Kingdom of Heaven.

8. Under the Wings of the Cherubims: This doth further confirm our Words; for having appealed from Earth to Heaven, as the *Ark* was set under the Wings of the Cherubims, so he

in his interceding with God, and in pleading his Merits for us, doth it in the presence and hearing of all the Angels of Heaven.

9. And thus much of the Ark of the Covenant, and of its antitype: We come next to speak of the *Mercy-Seat*.

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 bredth thereof*. But the height thereof, *was without measure*.

1. The length and bredth of the *Mercy-Seat* is the same with that of the *Ark*: perhaps to shew us that the length and bredth of the Mercy of God to his Elect, is the same with the length and bredth 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 bread 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 currant 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.*

LXIV.

Of the Living Waters of the Inner Temple.

ALTHOUGH in the holy Relation of the Building of the Temple, no mention is made of these Waters, but only of the Mount on which, and the Materials with which the King did Build it: Yet it seems to me, that in that Mount, and there too, where the Temple was Built, there was a Spring of Living Water. This seems more than probable by *Ezek. 47. 1.* where he saith, *He brought me to the Door of the House, and behold, Waters issued out from under the Threshold of the House East-ward, for the fore-front of the House stood toward the East, and the Waters came down from under, from the right side of the House, at the South side of the Altar.*

So, Again, *Joel 3. 18. And a Fountain shall come forth of the House of the Lord, and shall Water the Valley of Shittim.* Nor was the Spring, where-ever was the *first appearance* of these *holy Waters, but in the Sanctuary*, which is the *holiest* of all (*Ezek. 47. v. 12.*) where the *Mercy-seat* stood; which in *Revelations* is called, *The Throne of God, and of the Lamb. Chap. 22. 1, 2.*

This also is that which the Prophet *Zechariah* means, when he says, *Living Waters shall go forth from Jerusalem, half of them toward the former Sea, and half of them toward the hinder Sea, etc. Zech. 14. 8.* They are said to go forth from *Jerusalem*, because they came down to the City from out of the Sanctuary which stood in *Jerusalem*.

This is that which in another place is called *a River of Water of Life*, because it comes forth from the Throne, and because it was at the head of it, as I suppose, used in and about Temple Worship. 'Twas with this, I think, that the Molten Sea and the Ten Lavers were filled, and in which the Priests washed their hands and Feet when they went into the Temple to do service; and that also in which they washed the Sacrifices before they offered them to God: Yea, I presume, all the washings and rinsings about their Worship, was with this Water.

This Water is said in *Ezekiel* and *Revelations*, to have the *Tree of Life* grown on the Banks of it, *Ezek. 47. Revel. 22.* and was a *type of the Word and Spirit of God*, by which, both Christ himself sanctified himself, in order to his Worship, as high Priest: and also this Water is that which Heals all those that shall be Saved; and by which, they being Sanctified thereby also, do all their works of Worship and Service acceptably, through Jesus Christ our Lord.

This Water therefore is said to go forth into the Sea, the World, and to Heal it's *Fish*, the *Sinners* therein: Yea, this is that Water of which Christ Jesus our Lord saith, *Whosoever shall drink thereof shall live for ever. Ezek. 47. 8, 9, 10. Zech. 14. 8.*

LXV.

Of the Chains which were in the Oracle or Inner Temple

AS there were *Chains* on the Pillars that stood before the Porch of the Temple, and in the first House: so, like unto them there was *Chains* in the *Holiest*, here called the *Oracle*.

These Chains were not *Chains* in *shew*, or as Carved on Wood, etc. but *Chains indeed*; and that of Gold: And they were prepared to make a Partition *before the Oracle within*. *1 King. 6. 21. 2 Chro. 3. 16.*

I told you before, that the *Holiest* was called the *Oracle*, not because in a strickt sence the *whole of it was so*, but because such answer of God was there, as was not in the *outward Temple*; but I think that the *Ark* and *Mercy-seat*, was *indeed* more specially *that called the Oracle*; for *there will I meet with thee*, said God, *and from above that will I commune with thee*. When *David* said *I lift my Hands toward thy holy Oracle*; he meant not so much towards the *Holiest House*, as toward the *Mercy-seat that was therein*. Or as he saith in the Margin, *Toward the Oracle of thy Sanctuary. Psal. 28. 2.*

1. When therefore he saith *before the oracle*, he means, *These Chains* were put in the most Holy place, before the *Ark* and *Mercy-seat*, to give to *Aaron* and his Sons to understand, that an *Additional Glory was there*: For the *Ark* and *Mercy-seat* were preferred before that holy House it self, even as *Christ* and the *Grace of God* is preferred before the highest Heavens. *The Lord is high above all Nations, and his Glory is above the Heavens. Psal. 113. 4.*

So then, the *Partition* that was made in *this House by these Chains*, these *Golden-Chains*, was not so much to divide the *holy* from the place *most holy*, as to shew that there is in the *Holiest House*, *that*, which is yet more worthy then it.

The *Holiest*, was a type of *Heaven*, but the *Ark* and *Mercy-seat* were a type of *Christ*, and of the mercy of *God* to us by him; and I trow, any man will conclude, if he knows what he says, that the *God* and *Christ* of *Heaven* are more excellent, then the *House* they dwell in. Hence *David* said again, *Whom have I in Heaven but thee?* For thou art more Excellent than they. *Psal. 73. 25.*

For though that which is called *Heaven*, would serve some; yea, though *God* himself was out on't, yet none but the *God of Heaven* will satisfie a truly Gracious Man: 'tis *God* that the *Soul of this Man* thirsteth for: 'Tis *God* that is *his exceeding Joy. Psal. 42. 2. Psal. 63. 1. Psal. 143. 6. Psal. 17. ult. Psal. 43. 4.*

These Chains then, as they made this *Partition* in the most holy Place, may teach us, that when we shall be glorified in *Heaven*, we shall yet, even then, and there, know that there will continue an infinite *Disproportion between God and us*. The *Golden Chains* that are there, will then distinguish the *Creator* from the *Creature*.

For we, even we which shall be saved, shall yet retain our own Nature, and shall still continue *finite* beings; yea, and shall there also see a *disproportion* between our Lord, *our Head*, and us; for though now we are, and also then shall be like him, as to his *Manhood*; yea, and shall be like him also, as being glorified with his glory; yet he shall transcend and go beyond us, as to Degree and Splendor, as far as ever the highest King on Earth did shine above the meanest Subject that dwelt in his Kingdom.

Chains have of old been made use of as notes of Distinction, to shew us who are bond men, and who free: Yea, they shall at the Day of Judgment be a note of Distinction of bad and good; even as here they will distinguish the *Heavens* from *God*, and the *Creature* from the *Creator. 2 Pet. 2. 4. Jude. 6. Matt. 22. 13.*

True, *They* are *Chains of Sin* and *Wrath*, but *these Chains of Gold*; yet *these Chains*, even these also, will keep *Creatures* in their place, that the *Creator* may have his *Glory*, and receive

those acknowledgments there from them, which is due unto his Majesty. *Revel. 4. and Chap. 5. 11, 12, 13, 14.*

LXVI.

Of the High Priest, and of his Office in the inner Temple.

WHEN things were thus Ordained in the House *most Holy*, then went the high Priest in thither, according as he was appointed, to do his Office, which was to burn Incense in his Golden Censer, and to sprinkle with his Fingers the blood of his Sacrifice, for the People upon and above the Mercy-seat. *Exod. 30. 7, 8, 9, 10. Levit. 16. 11, 12, 13, 14.*

Now for this special work of his, he had peculiar preparations.

1. He was to be washed in Water.
2. Then he was to put on his holy Garments.
3. After that, he was to be Anointed with holy Oil.
4. Then an Offering was to be Offered for him, for the further fitting of him for his Office.
5. The Blood of this Sacrifice must be put, some of it, up on his right Ear, some on the Thumb of his right Hand, and some on the great Toe of his right Foot.

This done, some more of the Blood, with the Anointing Oil, must be sprinked upon him, and upon his Garment; for after this manner must he be Consecrated to his work, as high Priest. *Exod. 29.*

His being washed in Water, was to shew the Purity of Christ's Humanity.

His Curious Robes was a type of all the Perfections of Christ's Righteousness.

The holy Oil was poured on his Head, was to shew how Christ was Anointed with the Holy Ghost unto his work, as Priest.

The Sacrifice of his Consecration was a type of that Offering Christ Offered in the Garden, when he mixed his Sweat with his own Blood, and Tears, and Cries, when *he prayed to him that was able to save him; and was heard in that he feared;* for with his Blood, as was Aaron with the Blood of the Bullock that was slain for him, was this Blessed One besmeared from head to Foot, when *his Sweat, as great drops or clodders of Blood, fell down from his Head, and Face, and whole Body to the ground. Luk. 22. 44. Heb. 10. 20.*

When Aaron was thus prepared, then he Offered his Offering for the People, and carried the Blood within the Vail. *Levit. 16.* The which Christ Jesus also answered, when he Offered his own Body without the Gate, and then carried his Blood into the Heavens, and sprinkled it before the Mercy-seat. *Heb. 13. 11, 12. Chap. 9. 11, 12, 24.*

For Aaron was a type of Christ; his *Offering*, a type of Christ's Offering his *Body*; the *Blood* of the Sacrifice, a type of the *Blood* of Christ; his *Garments*, a type of Christ's *Righteousness*; the *Mercy-seat*, a type of the *Throne of Grace*; the *Incense*, a type of Christ's *Praise*; and the *sprinkling* of the Blood upon the *Mercy-seat*, a type of Christ's *pleading* the vertue of his Sufferings for us in the presence of God in Heaven.

Wherefore holy Brethren, partakers of the Heavenly Calling, consider the Apostle and high Priest of our Profession, Christ Jesus: And seeing we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our Profession; for we have not an high Priest, which cannot be touched with the feeling of our Infirmities, but was in all points tempted as we are, yet without Sin. Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need: For every high Priest taken from among men, is ordained for men, in things pertaining to God, that he may offer both Gifts, and Sacrifices for Sin, who can have Compassion on the Ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

This then is our high Priest; and this was made so, not after the Law of Carnal Commandment, but after the Power of an Endless Life: For Aaron and his Sons were made Priests without an Oath, but this with an Oath, by him that said unto him, The Lord Sware, and will not repent; Thou art a Priest for ever, after the Order of Melchisedec.

By so much was Jesus made the surety of a better Testament; and they truly were many Priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable Priesthood. Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever-liveth to make intercession for them.

For such an High-Priest became us, who is Holy, Harmless, undefiled, Separate from Sinners, and made higher than the Heavens; who needeth not daily, as those High-Priests, to offer up Sacrifice, first for his own Sins, and then for the Sins of the People; for this he did once, when he offered up himself. For the Law maketh men High-Priests which have Infirmities; but the word of an Oath which was since the Law, maketh the Son, who is consecrated for evermore.

Now of the things which we have spoken, this is the sum; We have such an High-Priest who is set down on the right Hand of the Throne of the Majesty in the Heavens. A Minister of the Sanctuary, and of the New Tabernacle, which the Lord pitched and not man. For every High-Priest is ordained to offer Sacrifices, wherefore it is of necessity that this man have somewhat also to offer. For if he were on Earth, he should not be a High-Priest, seeing that there are Priests that offer Gifts according to the Law. Who serve unto the Example, and Shadow of Heavenly Things; as Moses was admonished when he was about to make the Tabernacle; For see, saith he, that thou make all things according to the Pattern shewed to thee in the Mount.

But Christ being come an High-Priest of good things to come; by a greater and more perfect Tabernacle; that is to say, not of this Building: Neither by the blood of Bulls and Calves, but by his own Blood he entred in once into the Holy Place, having obtained Eternal Redemption for us. For if the Blood of Bulls and Goats, and Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh: How much more shall the Blood of Christ, who through the Eternal Spirit offered himself without Spot to God, purge your Consciences from dead works, to serve the living God.

For Christ is not entered into the Holy Places made with hands, which are the figures of the true: But into Heaven it self, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the High-Priest entered into the Holiest every year with the blood of others, for then must he often have suffered since the foundation of the World. But now once in the end of the World hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men, once to die; and after this, the Judgement: So Christ was once offered to bear the sins of many: And to them that look for him, shall he appear the second time without sin, unto Salvation. Heb. 3. 1, 2. Chap. 4. 14, 15. Chap. 5. 1, 2. Chap. 7. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28. Chap. 8. 1, 2, 3, 4, 5. Chap. 9. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28.

LXVII.

Of the High-Priest's going into the Holiest alone.

AS it was the Priviledge of the High-Priest to go into the Holiest *alone*; so there was something of mystery also; to which I shall speak a little: *There shall*, says God, *be no man in the Tabernacle of the Congregation, when Aaron goeth in to make an atonement in the Holy Place, until he comes out, and have made an atonement for himself, and for his Household, and for all the Congregation of Israel. Lev. 16. 17. etc.*

The Reason is, For that Christ is Mediator alone; He trod the Wine-Press alone, and of the People there was none with him, to help him there. *Isa. 63. 3. 1 Tim. 2. 5.*

Of the People there was none to help him to bear his Cross, or in the management of the first part of his Priestly Office: why then should there be any to share with him in his executing of the second part thereof. Besides, he that helps an intercessor, must himself be innocent, or in favour, upon some grounds not depending on the worth of the intercession. But as to the Intercession of Christ, who can come in to help upon the account of such Innocencie or Worth? Not the Highest Angel; for there is none such but *One*, wherefore he must do that *alone*. Hence 'tis said he went *in alone*, is there *alone*, and there interceeds *alone*. And this is manifest, not only in the Type, *Aaron*: But in the Antitype, Christ Jesus. *Heb. 6. 19. 20. Chap. 9. 7, 8, 9, 10, 11, 12, 23, 24.*

I do not say that there is no man in Heaven but Jesus Christ; but I say, he is there to make intercession for us *alone*. Yea the Holy Text says more:

I go, saith Christ, to prepare a place for you; and if I go and prepare a place for you: I will come again and take you to my self, that where I am, there ye may be also. John. 14. 1, 2, 3, 4.

This text seems to insinuate that Christ is in the Holiest, or highest Heavens *alone*; and that he there *alone* must be until he has finished his work of Intercession: For not till then, he comes again to take us to himself.

Let us grant Christ the prehemency in this, as also in all other things; for he is Intercessor for his Church, and makes it for them in the Holiest *alone*. 'Tis said he is the Light that no man can approach unto.

LXVIII.

Of the High-Priests going in thither but once a year.

AS the High-Priest went into the Holiest, when he thither went, *alone*: So to do that work, he went in thither but once a year. *Thou shalt not come at all times*, said God to him, *into the Holy Place, within the Vail, before the Mercy-Seat, which is upon the Ark, that thou die not. Levit. 16. 2.*

And as he was to go in thither but once a year, so not then neither, unless clothed and adorned with his Aaronical Holy Robes. Then he was to be clothed, as I hinted before, with the Holy Robes, the Frontlet of Gold upon his Forehead, the names of the twelve Tribes upon his Breast, and the Jingling Bells upon the Skirts of his Garment; nor would all this do, unless he went in thither with Blood. *Exod. 28. Levit. 16.*

Now this *once a year*, the Apostle taketh special notice of, and makes great use of it. *Once a year*, saith he, this High-Priest went in thither: *once a year*, that is, to shew that Christ should *once in the end of the world*, go into Heaven it self to make intercession there for us. For by this word, *year*, He shews the term and time of the world is meant, and by *once* in that year, he means, *once in the end of the world*.

Not, saith he, *that he should offer himself often: as the High Priest entered into the Holy Place every year with the Blood of others: for then must he often have suffered, since the foundation of the World. But now once in the end of the World, hath he appeared to put away sin, by the Sacrifice of himself. Heb. 9.*

And having thus *once* offered his Sacrifice without the Vail, he is now gone into the Holiest to perfect his Work of Mediation for us: Not into the Holy Places made with Hands, which are the Figures of the True, but into Heaven it self; *Now* to appear in the presence of God for us.

Now if our Lord Jesus is gone indeed, *Now* to appear in the presence of God for us: and if this *now* be the *once a year*, that the Type speaks of: The *once in the end of the World*, as our

Apostle saies; then it follows, that the People of God should all stand waiting for his *Benediction*, that to them he shall bring with him, when he shall return from thence. Wherefore he adds, *Christ was once offered to bury the sins of many, and to them that look for him shall he appear the second time without sin unto Salvation.*

This therefore shews us the greatness of the work that Christ has to do at the Right hand of God, *for that he stays there so long.* He accomplished all the first part of his Priesthood in less then forty Years, if you take in the making of his holy Garments and all; but about this second part thereof, he has been *above* in Heaven above sixteen hundred years, and yet has not done.

This therefore calls for Faith and Patience in Saints, and by this he also tries the World; so that they in *mocking* manner begin to say already, *Where is the Promise of his coming?* (2 *Pet. 3. 4.*) But I say again, *we must look and wait.*

If the People waited for *Zacharias*, and wondered that he stayed so long, because he stayed in the holy place somewhat longer that they expected: No marvel, if the Faith of the World about Christ's coming, is fled and gone long ago; yea, and that the Children also are put to it to wait, since a Scripture little while doth prove so long: For that which the Apostle saith, *Yet a little while*, doth prove to some to be a *very long little.* *Joh. 16. Heb. 10. 37.*

True, *Zacharias* had then to do with Angels, and that made him stay so long. O but Jesus is with God, before him, in his presence, talking with him, swallowed up in him, and with his Glory, and that's one Cause he stays so long. He is there also pleading his Blood for his tempted Ones, and interceeding for all his Elect, and waits there till all his be fitted for, and ready to enter into Glory: I say, he is there, and there must be till then: And this is another reason why he doth stay the time we count so long.

And indeed 'tis a wonder to me, that Jesus Christ our Lord should once think, now he is there, of returning hither again, considering the ill treatment he met with here before. But what will not Love do! Surely he would never touch the ground again, had he not a People here that cannot be made perfect, but by his coming to them. He also is made Judge of *quick and dead*, and will get him Glory in the ruine of them that hate him.

His People are as himself to him. *Can a loving Husband abide to be always from a beloved Spouse?* Besides, as I said, He is to pay the Wicked off, for all their Wickedness, and that in that very plat, where they have committed it. Wherefore the day appointed for this is set, and he will and shall come quickly to do it.

For however, the time may seem long to us, yet according to the reckoning of God, it is but a little while since he went into the holiest to interceed. *A thousand years with the Lord is but as one day*, and after this manner of counting he has not been gone yet full two days into the holiest. *The Lord is not slack concerning his Promise, as some men count slackness; he will come quickly, and will not tarry.* 2 *Pet. 3. Heb. 10. 37.*

LXIX.

Of the Cherubims, and of their being placed over the Mercy-seat in the inner Temple.

THERE was also *Cherubims* in the most holy place, which were set on high above the *Mercy-seat*. See 1 *Kings. 6. 23, 24, 25, 26, 27, 28.*

1. These are called by the Apostles, *the Cherubims of Glory covering the Mercy-seat.* *Heb. 9. 5.*

2. These *Cherubims* were Figures of the Angels of God, as in other places we have proved.

3. 'Tis said these *Cherubims* were made of *Image-work*, and that in such manner, as that they could, as some think, move their Wings by Art: Wherefore 'tis said they *stretched forth*

their Wings; the Wings of the Cherubims spread themselves; and that the Cherubims spread forth their Wings over the place of the Ark, and the staves thereof above. 1 Kings. 6. 27. 2 Chro. 3. 13. Chap. 5. 8.

4. I read also of these *Cherubims*, that they had *Chariots* and *Wheels*; by which is taught us how ready and willing the Angels are to fetch us when commanded, unto the *Paradise of God*; for these *Chariots*, were types of the *Bosoms of the Angels*, and these *Wheels*, of the *quickness* of their motion to come for us when sent. *The Chariots of God are twenty thousand, even thousands of Angels: the Lord is among them, as in Sinai, in the holy place. 1 Chro. 28. 18. Ezek. 10. 9, 15, 16, 18, 19, 20. 2 King. 6. 17. Psal. 68. 17. 2 King. 2. 11. Dan. 9. 20.*

5. What difference, if any, there is between *Cherubims* and *Seraphims*, into that I shall not now enquire; though I believe that there is a diverse Order and Degrees of Angels in the Heavens, as there are Degrees and diverse Orders among men in the World. But that these *Cherubims* were Figures of the holy Angels, their being thus placed in the holy Oracle, doth declare; for their Dwelling-place is Heaven, though they, for *our sakes*, are Conversant in the World. *Heb. 1.*

6. 'Tis said, that these *Cherubims* in this holy place, *did stand upon their Feet*. To shew,

1. That the Angels of Heaven are not fallen from their Station, as the other Angels are.

2. To shew also that they are always ready at God's bidding, to run with swiftness to do his pleasure.

3. To shew also that they shall continue in their Station, being therein Confirmed by Jesus Christ, *by whom all things consist. Col. 1. 17.*

7. 'Tis said, *their Faces were inward*, looking one to another, yet withal, somewhat *ascending*, to shew that the Angels both behold, and wonder at the Mysteries of Grace, as 'tis displayed to *Uward*, from off the *Mercy-seat*. *The Faces of the Cherubims shall look one to another; toward the Mercy-seat shall the Faces of the Cherubims be. Exod. 25. 20. 2 Chro. 3. 13. 1 Pet. 1. 12. Ephes. 3. 10.*

1. *Towards the Mercy-seat*: They are desirous to see it, and how from thence (I say) Mercy doth look towards us.

2. *They look one towards another*, to shew that they agree to Rejoyce in the Salvation of our Souls. *Luk. 15. 10.*

3. They are said to stand *above* the *Mercy-seat* (perhaps) to shew that the Angels have not need of *those* Acts of Mercy and Forgiveness as we have, who stand *below* and are *Sinners*. They *stand above it*, they are Holy. I do not say, They have NO need that the goodness of God should be extended to them, for 'tis by *that* they have been, and are preserved: but they need not to be *forgiven*, for they have committed no Iniquity.

4. They stand there also *with Wings stretched out*, to shew how ready, if need be, the Angels are to come from Heaven to Preach this Gospel to the World. *Luk. 2. 9, 10, 11, 12, 13, 14.*

5. 'Tis said in *this*, their *thus* standing, their *Wings* did reach from Wall to Wall; from one side of this holy House, to the other, to shew that *ALL the Angels* within the *boundaries* of the Heavens, with *one* Consent, and *one* Mind, are ready to come down to help, and serve, and do for God's Elect at his Command.

'Tis said also that their *Wings are stretched on high*, to shew they are ONLY delighted in those Duties, which are enjoyned them by the *high and lofty One*, and not inclined, no not to serve the Saints in their Sensual or Fleshly Designs. It may be also to shew that they are willing to take their Flight *from one end of Heaven, to the other*, to serve God and his Church for good. *Matt. 13. 41, 49. Chap. 24. 31. Chap. 25. 31. 2 Thes. 1. 7, 8.*

LXX.

Of the Figures that were upon the Walls of the inner Temple.

THE *Wall* of the *inner Temple*, which was a type of heaven, was, as I have already told you, Ciel'd with *Cedar* from the bottom to the top. Now by the Vision of *Ezekiel*, it is said, this *Wall* was Carved with *Cherubims* and *Palm-Trees*, So that a *Palm-Tree* was between a *Cherub* and a *Cherub*; and every *Cherub* had two *Faces*: So that the *Face* of a man was toward the *Palm-Tree* on the one side, and the *Face* of a young *Lion* toward the *Palm-Tree* on the other side. It was made thorow all the *House* round about; from the ground to above the door, were the *Cherubims* and the *palm-Trees* made. *Ezek. 41. 17, 18, 19, 20.*

1. As to these *Cherubims* and *Palm-Trees*, I have already told you what I think them to be *Figures* of. The *Cherubims* are *Figures* of the *holy Angels*, and the *Palm-Trees* of *Upright Ones*: We therefore here are to *Discourse* only of the placing of them in the *Heavens*.

2. Now you see the *Palm-Trees* in the *Holiest* are placed between a *Cherub* and a *Cherub*, round about the *House*, which methinks should be to signifie, that the *Saints* shall not there live by *Faith* and *Hope*, as here, but in the *immediate Enjoyment of God*; for to be placed between the *Cherubims*, is to be placed where *God dwells*; for holy *Writ* says plainly, *He dwells between the Cherubims*, even where, here 'tis said, these *Palm-Trees*, or *Upright Ones* are placed. *1 Sam. 4. 4. 2 King. 19. 15. 1 Chro. 13. 6. Psal. 80. 1. Isa. 37. 16.*

The *Church* on *Earth* is called *God's House*, and *HE* will dwell in it for ever; and *Heaven* it self is called *God's House*, and *WE* shall dwell in it for ever: and that between the *Cherubims*. This is more than *Grace*, this is *Grace* and *Glory*, *Glory indeed*.

3. To dwell between the *Cherubims*, may also be to shew that there we shall be equal to the *Angels*. Mark, Here's a *Palm-Tree* and a *Cherub*, a *Palm-Tree* and a *Cherub*. Here we are a little lower, but there we shall not be a whit behind the very *Chief* of them. A *Palm-Tree* and a *Cherub*, an *Upright One*, between the *Cherubs*, will then be round about the *House*: we shall be placed in the same rank, neither can they die any more, for they are equal to the *Angels*. *Luke. 20. 36.*

4. The *Palm-Trees* thus placed, may be also to shew us, that the *Elect* of *God* shall there take up the *vacancies* of the *Fallen Angels*; they for sin were cast down from the holy *Heavens*; and we by *Grace* shall be caught up thither, and be placed between a *Cherub* and a *Cherub*. When I say their places, I do not mean the *fickleness* of that *state*, that they for want of *Electing Love* did stand in while in *Glory*; for the *Heavens*, by the *Blood* of *Christ*, is now to us become a *purchased Possession*; wherefore, as we shall have their place in the *Heavenly Kingdom*, so by vertue of *Redeeming Blood*, we shall there abide, and go no more out, for by that means that *Kingdom* will stand to us *unshaken*. *Heb. 9. 12. Chap. 12. 22, 23, 24, 28. Revel. 3. 12.*

5. These *Palm-Trees*, I say, seem to take their places, who for *Sin* were cast from thence. The *Elect* therefore take that place in possession, but a *better Crown* for ever. Thus *Israel* possessed that of the *Canaanites*, and *David*, *Sauls Kingdom*; and *Mathias*, the place, the *Apostle-ship* of *Judas*. *Acts. 1. 20, 21, 22, 23, 24, 25, 26.*

6. Nor were the *Habitations* which the *Fallen Angels* lost, excepting that which was excepted before, at all *inferiour* to theirs that stood; for their *Captain* and *Prince* is called *Son of the Morning* for he was the *Antitype* there. *Isa. 14. 12.*

7. Thus you see they were placed from the ground, up to about the door; that is, from the lowest to the highest *Angel* there. For as there are *great Saints* and *small* ones in the *Church* on *Earth*, so there are *Angels* of divers *Degrees* in *Heaven*, some greater than some; but the smallest *Saint*, when he gets to *Heaven*, shall have an *Angels Dignity*, an *Angels Place*: from the ground, you find a *Palm-Tree*, between a *Cherub* and a *Cherub*.

8. *And every Cherub had two Faces, so here; but I read in Chap. 10. that they had four Faces apiece: the first, was the Face of a Cherubim: The second, the Face of a Man: The third, the Face of a Lyon: And the fourth, the Face of an Eagle.*

9. *They had two Faces apiece, not to shew that they were of a double heart, for their appearance and themselves was the same, and they went every one straight forward. Ezek. 10. 22.*

These two Faces then was to shew here the quickness of their apprehension, and their terribleness to execute the Mind of God. The Face of a *Man*, signifies *them Masters of Reason*: The Face of a *Lyon*, *the terribleness of their presence. 1. Cor. 13. 12. Judg. 13. 6.*

In another place I read of their Wheels; yea, that *themselves*, their whole *bodies*, their *backs*, their *hands*, their *wings*, and their *wheels*, *were full of Eyes round about. Ezek. 1. 18. Chap. 10. 12.*

And this is to shew us how knowing and quick-sighted they are in all Providences and dark dispensations, and how nimble in apprehending the mischievous Designs of the Enemies of God's church, and so how able they are to *Undermine* them; and for as much also as they have the Face of a *Lyon*, we by that are shewed how full of power they are to kill and to destroy, when God says go forth and do so.

Now with these we must dwell, and co-habit a *Palm-Tree* and a *Cherub*; a *Palm-Tree* and a *Cherub*, must be *from the ground to above the door, round about the house; the Heavens.*

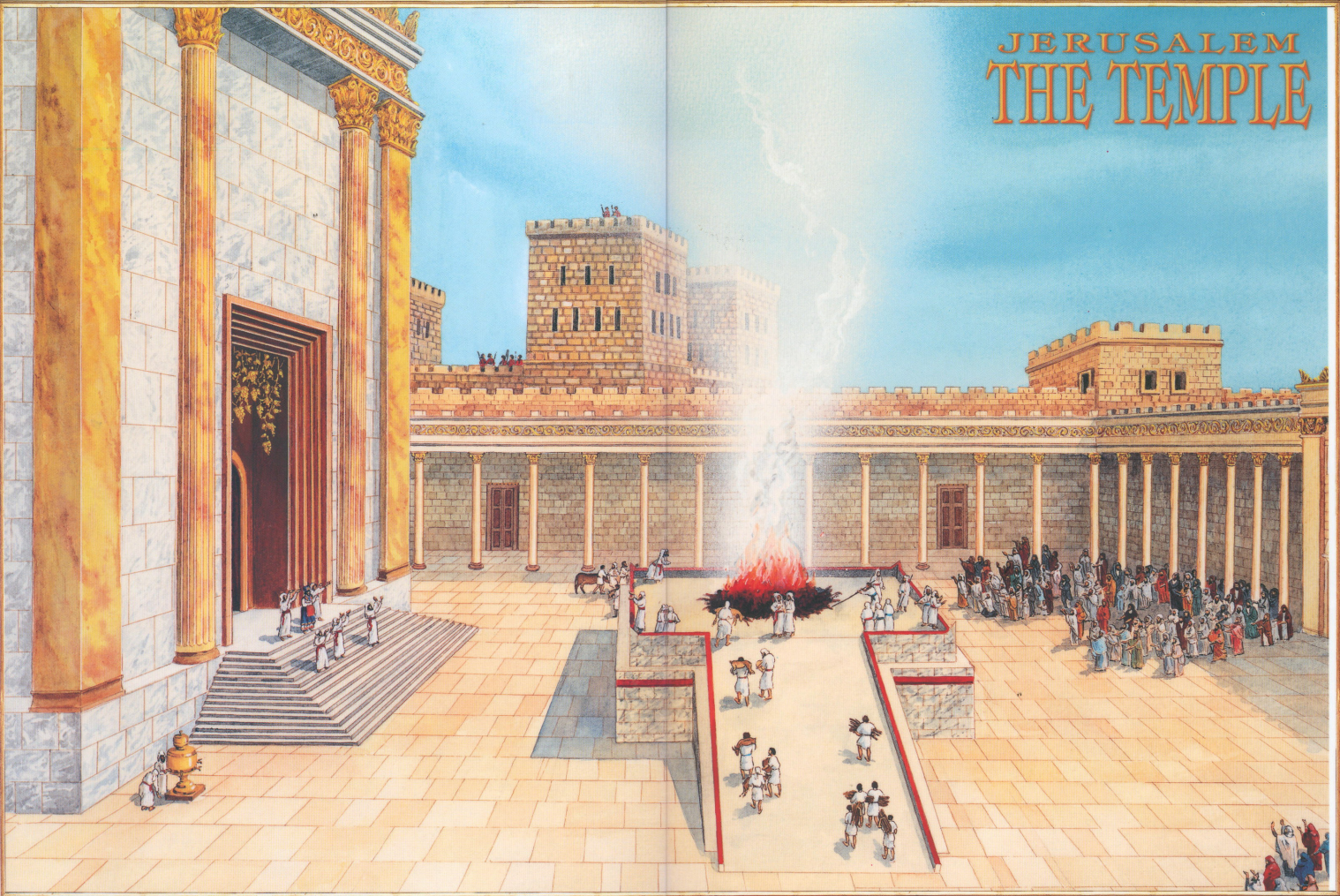
So that the Face of a Man was toward the Palm-Tree on the one side, and the Face of a young Lyon toward the Palm-Tree on the other side.

By these two Faces may be also shewed, that we in the Heavens shall have Glory sufficient to Familiarize us to the Angels. Their *Lyon-like* look with which they used to fright the biggest Saint on Earth, as you have it, *Gen. 32. 30. Judg. 13. 15, 22*, shall then be accompanied with the Familiar Looks of a Man. Then Angels and Men shall be *Fellows*, and have to do with each as such.

Thus you see something of that little that I have found in the Temple of God.

FINIS

JERUSALEM THE TEMPLE



Plans of the 2nd Temple in Jerusalem are ready for its rebuilding, according to Scripture, on Mount Moriah (The Temple Mount), at God's appointed time.