

THE TEMPLE OF GOD AND TEMPLES OF MAN

When the Israelites were sojourning in the wilderness, God instructed them to make a tabernacle, where the presence of His glory would dwell with them. Everything was to be made according to a specific pattern, a reflection of the heavenly.

Then the LORD spoke to Moses, saying: ²“Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering. ³ And this is the offering which you shall take from them: gold, silver, and bronze; ⁴ blue, purple, and scarlet thread, fine linen, and goats’ hair; ⁵ ram skins dyed red, badger skins, and acacia wood; ⁶ oil for the light, and spices for the anointing oil and for the sweet incense; ⁷ onyx stones, and stones to be set in the ephod and in the breastplate. ⁸ And let them make Me a sanctuary, that I may dwell among them. ⁹ According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it. (Exodus 25:1-9)

It is not my intention now to describe all of the various symbols described in this tabernacle, but rather to point out that this tent was the dwelling place of God among His people, and later gave place to the temple at Jerusalem - which was essentially a larger, stone version of the tabernacle - once the Israelites were secure in the promised land. This temple was the center of Israel, even as the glory of God in their midst, and all worship and priestly service ultimately had its focus in and around this structure.

Once Jesus Christ was manifested to Israel, He revealed that the temple, like so many elements of the Old Testament, was a shadow, and that He, as in all things, was and is the substance. From now on, the temple of God would be the very body of Christ, as the antitype of that earlier wilderness tent and later imposing stone building. Not only this, but from now on, there would be no veil between the people and the presence of God, as there had been in both the tabernacle and the temple. In Christ, this veil was torn forever.

And Jesus cried out again with a loud voice, and yielded up His spirit. ⁵¹ Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split (Matthew 27:50-51)

Therefore, since we have such hope, we use great boldness of speech— ¹³ unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. ¹⁴ But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. ¹⁵ But even to this day, when Moses is read, a veil lies on their heart. ¹⁶ Nevertheless when one turns to the Lord, the veil is taken away. ¹⁷ Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. ¹⁸ But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (2 Corinthians 3:12-18)

The temple of God would no longer be a stone edifice within which a veil covered the divine glory, but from now on would rather be a spiritual temple made up of the people of God, within whom Christ dwells richly, and with no veil to alienate from the presence of the Father.

For you are the temple of the living God. As God has said: “I will dwell in them And walk among them. I will be their God, And they shall be My people.” (2 Corinthians 6:16)

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, ²⁰ having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, ²¹ in whom the whole building, being fitted together, grows into a holy temple in the Lord, ²² in whom you also are being built together for a dwelling place of God in the Spirit. (Ephesians 2:19-22)

This spiritual temple is spoken of again in Revelation, in the vision John is given of the New Jerusalem.

But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. ²³ The city had no need of the sun or of the moon to shine in it, ^[i] for the glory^[k] of God illuminated it. The Lamb is its light (Revelation 21:22-23)

This temple is made of spiritual, living stones, which are the people of God individually, knit together in perfect harmony by the one Spirit:

Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, ⁵ you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:4-5)

The writer of Hebrews reminds us that this heavenly tabernacle is altogether spiritual, and in no way made by the hands of man.

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. (Hebrews 9:11)

...and in a sense, God put an end to the very concept of His temple ever being made with human hands again, when He allowed the earthly temple at Jerusalem to be utterly destroyed by the Romans in 70 AD, an event prophesied by the Lord Himself.

Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. ² And Jesus said to them, “Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.” (Matthew 24:1-2)

Thus, the transition was complete, and if there had been a kind of overlap of the two ages and two tabernacles, the age of the stone temple was now gone forever in the sight of God. Never again would the work of man’s hands be validated by the divine Father as a holy sanctuary for His presence.

A CALLED OUT PEOPLE

In the glory of those early days and wonderful events after the resurrection of Christ, the people of God were the *ekklesia* – the called out ones, and their faith, so strange to those outside, was known as The Way. It was not a religion in the true sense of the word, and their wonderful Christ had not yet been extended in name to be called Christianity, and subtly shaded from a person to a thing, a system, and an institution.

Of course, there was a need for leadership, under the one leading of the Spirit, and the church was governed by Christ Himself as the Head of the body. The Spirit powerfully worked in the apostles and others to establish and add to the church, and men of good repute were appointed to function as elders, overseers, and servants (deacons). This was not an institution designed by the genius of man, and no earthly blueprints existed for this new temple. Rather it was the Spirit moving in the true temple, the body of Christ, and we see this declared again and again during key events, whether it was the tremendous events of Pentecost, where the Spirit was given:

When the Day of Pentecost had fully come, they were all with one accord^[a] in one place. ² And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and one sat upon each of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2:1-4)

...or Peter's speeches on the same day of Pentecost, and also later after the healing of the lame man, when he explained the source of the miraculous events and refused to receive the glory for himself:

This Jesus God has raised up, of which we are all witnesses. ³³ Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. (Acts 2:32-33)

So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?" (Acts 3:12)

...or in the qualifications looked for in those seven men who were merely to serve the tables of the believers:

Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. ³ Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business;" (Acts 6:2-4)

...or in the vision of Peter that led to him preaching to Cornelius and the assembled gentiles:

Now while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate. ¹⁸ And they called and asked whether Simon, whose surname was Peter, was lodging there. ¹⁹ While Peter thought about the vision, the Spirit said to him,

“Behold, three men are seeking you. ²⁰ Arise therefore, go down and go with them, doubting nothing; for I have sent them.” (Acts 10:17-20)

...or in the sending out of Paul and Barnabas.

Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. ² As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.” ³ Then, having fasted and prayed, and laid hands on them, they sent them away. (Acts 13:1-3)

Time would indeed fail to tell of all the ways that early church was ordered, built up, and empowered by the Holy Spirit, even as our breath gives life and animation to our own bodies. Believers were being called, appointed, and instructed, but it was through the Spirit of the Living God, not through a system of man’s own conception. The spiritual gifts that were given, were done so for the building up of the body, and the edification of the same. The elders, overseers and servants were not set up as lords in high positions, but placed as a spiritual function in a spiritual body, and in all humility and service, according to the words of Christ:

But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. ²⁶ Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. ²⁷ And whoever desires to be first among you, let him be your slave— ²⁸ just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Matthew 20:25-28)

Nor was there any such thing as “clergy” and “laity,” but a common brotherhood of believers under one Head, even Christ:

But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ,^[b] and you are all brethren. ⁹ Do not call anyone on earth your father; for One is your Father, He who is in heaven. ¹⁰ And do not be called teachers; for One is your Teacher, the Christ. ¹¹ But he who is greatest among you shall be your servant. (Matthew 23:8-11)

In those blessed days, the early church flourished, and met together, not by dead tradition or constraint, but in the joy and fellowship of the Spirit, and they were respected among those outside the body. There was a power among those early believers that could not be gainsaid:

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon’s Porch. ¹³ Yet none of the rest dared join them, but the people esteemed them highly. ¹⁴ And believers were increasingly added to the Lord, multitudes of both men and women, ¹⁵ so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. ¹⁶ Also a multitude gathered from the surrounding cities to

Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. (Acts 5:12-16)

Thus it was that the word of Christ went forth and the *ekklesia* multiplied.

A RETURN TO STONE

It would be easy to assume from what is written above that the early church had no problems, but of course this was not the case by any means, and the book of Acts and epistles describe various sins and divisions that still beset the people, not least the fact that tares are always found in the midst of the wheat. Yet for all that, in the era of the apostles, one could still say that the church was glorious in so many ways, manifesting the power of Christ and fruit of the Spirit in abundance. But a dark cloud would soon gather with the passing of those early disciples. For even in Paul's day, he saw some of the things that would come upon the people of God, and warned them of the same, of which his exhortation to the elders at Ephesus stands as an example:

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God^[c] which He purchased with His own blood. ²⁹ For I know this, that after my departure savage wolves will come in among you, not sparing the flock. ³⁰ Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. ³¹ Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. (Acts 20:28-31)

Indeed, in the centuries following the death of Paul and the others, there were various signs of corruption and decay, such as bishops (a simple English derivation from the Greek *episkopos* – overseer) becoming more and more important to everything the church did. The following words are attributed to Ignatius, an early church “father”:

Furthermore, if anyone observes that the bishop is silent, the more one should fear him. For everyone whom the Master of the house sends to manage his own house we must welcome as we would the one who sent him. It is obvious, therefore, that we must regard the bishop as the Lord himself. (Ignatius to the Ephesians 6:1)

This increasing importance of the bishop culminated in the elevation of the bishop of Rome and the institution of the papacy, once Constantine has stamped his empirical approval upon the Christian faith and solemnized it as a religion, mixing it with paganism and causing an upward flow of honor and money in this religious hierarchy. From now on, the bishop of Rome would indeed be regarded “as the Lord himself,” for he would be known as the Holy Father, in defiance of Christ:

Do not call anyone on earth your father; for One is your Father, He who is in heaven. (Matthew 23:9)

...and also be known as the Vicar of Christ, which literally means “in place of Christ”, or alternatively *the earthly representative of Christ*. This blasphemous golden calf stands to this day, and from the time the idol was first erected, has been the cause of much misery and spiritual

shipwreck. For in addition to all of the other corruptions and decadence this position has seen, it also resulted, through the elitism of the catholic institution itself, in the scriptures becoming difficult for the common man to possess or read, and it took the courage of those such as John Wycliff, John Hus and William Tyndale to restore the precious pages to the non-Latin speaking world.

This “catholic” church, which has been such a powerful example of religious institution and carnal hierarchy, has shown at every turn its true colors, and opposition to the ways of the Spirit and Lordship of Christ. With all its sumptuous buildings and countless riches, it is yet spiritually destitute, naked and impoverished.

FROM STONE TO STONE

The iron grip of the whore of Rome was finally broken a little by Martin Luther and others, but, rather than leading the charge away from the devices of man and towards the leading of the Spirit and Headship of Christ, they all, whether willingly or not, ended up becoming stone altars in their own right, devoted to their own sacraments, creeds and direction. What was once a dark religious monopoly of sorts (though not total, owing to the east-west schism of the catholic church that resulted in the similar Eastern Orthodox churches) has increasingly given way to denominationalism, where men still follow men and devise their own “flavors” of the faith. All of this is vanity, and draws the mind away from Christ:

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. ¹¹ For it has been declared to me concerning you, my brethren, by those of Chloe’s household, that there are contentions among you. ¹² Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” ¹³ Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? (1 Corinthians 1:10-13)

Even in those early days, there were problems with divisions in the body, but in modern times this has become an epidemic, where men set up their own kingdoms over a single area of disagreement with another part of the body. This is enabled and indeed made inevitable by the very concept of organized religion, as the very nature of the system lends itself to separation into factions, as one can give oneself a different name, meet in a different building, and have a different “Belief Statement” than one’s brethren down the road. Can such things happen in a spiritual temple inhabited by the Spirit and governed by Christ?

But now indeed there are many members, yet one body. ²¹ And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.” (1 Corinthians 12:20-21)

The religious system of man’s building is under the headship of man, not of Christ. Now, various of the people in that building may be part of the true body of Christ, but that does not make the building the house of God, any more than a golf course would be holy if two Christians met for a round!

Consider, my friend, the ministries of the church system. When you see a book for sale concerning the Christian faith, whose image is often on the cover? Is it not the minister's? And the name of the ministry itself – is it not often the name of the minister too, perhaps with the middle initial for added grandeur and respectability?

But Jesus perceived their wickedness, and said, “Why do you test Me, you hypocrites?

¹⁹ Show Me the tax money.”

So they brought Him a denarius.

²⁰ And He said to them, “Whose image and inscription is this?”

²¹ They said to Him, “Caesar’s.”

And He said to them, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” (Matthew 22:18-21).

Thus, a sobering question must be asked of all of these institutions. To whom are we being truly asked to render ourselves?

SERVING TWO MASTERS

Ultimately, the religious systems are used to putting their trust in man for their sustenance, relevance, and growth. In what way? Well, as far as sustenance and provision, the majority of churches present the Old Covenant practice of tithing as something that is still required, though our giving in the New Covenant is to be as follows according to scripture:

So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. (2 Corinthians 9:7)

We are indeed called to give, but as the Spirit leads, as in all things. To force the brethren to tithe is to impose the law upon them again, which is to willfully forget the exhortation of scripture:

And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. ⁴You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. (Galatians 5:3-4)

Yet the lure of guaranteed income, ten percent at that, is enough to make most churches turn a blind eye to the truth, and lay a burden upon the sheep that was never intended. Thus, instead of fulfilling their pastoral role in feeding the sheep, the sheep themselves become the food:

Thus says the Lord God: “Behold, I am against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them.” (Ezekiel 34:10)

In what other ways does the system put its trust in man? Why, in the very manner of speaking itself! The world teaches that to speak effectively publicly, one must begin with a joke or an anecdote to break the ice. And lo and behold, so many sermons follow this carnal blueprint of

communication, taking an earthly pattern for something that is meant to be of the Spirit! For comparison, let us see how Jesus and Peter began two of their proclamations:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” (Matthew 5:3)

“Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. ¹⁵ For these are not drunk, as you suppose, since it is only the third hour of the day. ¹⁶ But this is what was spoken by the prophet Joel...” (Acts 2:14-16)

No jokes or anecdotes were needed by the Lord or one of His apostles. No ‘putting people at ease’ or ‘breaking the ice’!

These carnal methods extend to “church growth” also. If you peruse the subject on a bookseller’s website, you will find titles such as ‘*Church Marketing 101 – Preparing Your Church For Greater Growth*’, ‘*Taking Your Church to the Next Level: What Got you Here Won’t Get You There*’, and ‘*How To Break Growth Barriers: Capturing Overlooked Opportunities For Church Growth*’, among a myriad of other similarly titled books. Who can deny that this system is a system of trusting in the ways of man? Are any of these titles acknowledging the true builder of the church, and the only method of growth?

‘Heaven is My throne, And earth is My footstool. What house will you build for Me? says the Lord, Or what is the place of My rest? (Acts 7:49)

And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. (Matthew 16:18)

Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? ⁶ I planted, Apollos watered, but God gave the increase. ⁷ So then neither he who plants is anything, nor he who waters, but God who gives the increase. (1 Corinthians 3:5-7)

By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. ⁹ By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; ¹⁰ for he waited for the city which has foundations, whose builder and maker is God. (Hebrews 11:8-10)

Because of the system being so opposed to the ways of God, it creates a double mindedness, as the people attempt to follow both God and their religious leader’s vision, and the leaders themselves attempt to succeed in both spiritual and earthly endeavors, with supposedly spiritual achievements (such as the aforementioned church growth) being measured in earthly currency. There is an eagerness among all denominations to merchandise the gospel, not considering the free nature of Christ’s sacrifice, nor His actions and words towards the merchandizers of His day:

Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold

doves. ¹³ And He said to them, “It is written, ‘My house shall be called a house of prayer,’^[g] but you have made it a ‘den of thieves.’” (Matthew 21:12-13)

There are always rationalizations and justifications given for merchandizing, many of which are the same as given for the “health and wealth” gospel, but Paul addresses this carnal minded greed in His first epistle to Timothy:

If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, ⁴ he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, ⁵ useless wranglings^[a] of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.^[b]

⁶ Now godliness with contentment is great gain. ⁷ For we brought nothing into this world, and it is certain^[c] we can carry nothing out. ⁸ And having food and clothing, with these we shall be content. ⁹ But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. ¹⁰ For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. (1 Timothy 6:3-10)

Truly, all of these issues come from the struggle to serve two masters, which is an impossible thing:

“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.” (Luke 16:13)

These two masters are reflected in the very nature of church authority. In the United States, churches generally become tax-exempt organs of the state, and pastors will be officers of the state in addition to supposed spiritual leaders, which is why one often hears the phrase at weddings “By the authority vested in me by God and the State of _____”

This is all reflected in the manner of belonging to an earthly church. For in order to be accepted into a religious organization, one must *join as a member*, but to enter into the kingdom of God and become part of the true temple, *one must be born from above*:

Jesus answered and said to him, `Truly, truly, I say to you, Unless one is born from above, he is not able to see the kingdom of God;’ (John 3:3)

TWO TEMPLES

Now brethren, these things are not written to disrespect the persons of any of the body of Christ who may meet or minister in the temples erected by man, nor to exhort them to leave. We rather exhort all to seek the will of the Father and be led by the Spirit of Christ in all things:

For as many as are led by the Spirit of God, these are sons of God. (Romans 8:14)

Rather, these things are written to declare that those things built by the blueprint of man are not built of God, and that there is only one true Holy Temple, which is the Body of Christ, the dwelling place of the Spirit. It is as if there are two temples laid across one another – there is an overlap between both, which is the place where true living stones are also members of the religious organizations, but these two temples are not the same. One might see incredible things happening in religious organizations, and presume that God is working in that organization. But I tell you, He is working in His people who are in that organization, just as He would work in His people if they were in a cave, an igloo, or on the moon!

There is certainly nothing wrong in the brethren meeting – indeed, this very thing is emphasized in the scriptures:

And let us consider one another in order to stir up love and good works, ²⁵ not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching. (Hebrews 10:24-25)

...nor is there anything wrong with sitting in rows, or a circle, triangle or rhomboid. What matters is that believers are meeting in the Spirit, governed by the Spirit, and worshipping in the Spirit. For what did Christ say to the Samaritan woman when she asked concerning *the location of worship*?

The woman said to Him, “Sir, I perceive that You are a prophet. ²⁰ Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”

²¹ Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. ²² You worship what you do not know; we know what we worship, for salvation is of the Jews. ²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. ²⁴ God is Spirit, and those who worship Him must worship in spirit and truth.” (John 4:19-24)

What a statement! While the stone temple in Jerusalem yet stood, Jesus declared that the time had already come when God would be worshipped in spirit and truth! He removes the focus from the *location of worship*, and places the focus on the *manner of worship*. For to be a part of a spiritual temple, we must indeed worship in the Spirit!

With these things in mind, it becomes yet clearer why Christ gave the minimum number necessary for a “church meeting”:

“For where two or three are gathered together in My name, I am there in the midst of them.” (Matthew 18:20)

...and one might go so far as to say He foreshadowed this in type after His resurrection, on the road to Emmaus:

Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles^[d] from Jerusalem. ¹⁴ And they talked together of all these things which had

happened. ¹⁵ So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. (Luke 24:13-15)

You see, a living, spiritual temple is gathered whenever two of the stones are placed together, no matter where the physical location. The realities of Christ are spiritual realities – they are certainly manifested into the temporal realm, but they have their source and substance *in Him, who is Spirit*. The kingdom of God is within you, even as the Holy Spirit dwells in you, and this kingdom cannot be bordered, contained, or walled by the thoughts and intents of natural man:

The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.” (John 3:8)

For long centuries, those who name the name of Christ have pointed to stone buildings as the house of God, as if we are still wandering in the wilderness with Moses, or sitting with the Pharisees and Sadducees in the temple at Jerusalem. But we are a part of a much greater temple, filled with the very glory of God Himself. A time is coming where the Body of Christ will once again be glorious, with a glory that exceeds that early church even as the temple of Haggai exceeded that of Solomon:

“For thus says the LORD of hosts: ‘Once more (it is a little while) I will shake heaven and earth, the sea and dry land; ⁷ and I will shake all nations, and they shall come to the Desire of All Nations, ^[b] and I will fill this temple with glory,’ says the LORD of hosts. ⁸ ‘The silver is Mine, and the gold is Mine,’ says the LORD of hosts. ⁹ ‘The glory of this latter temple shall be greater than the former,’ says the LORD of hosts. ‘And in this place I will give peace,’ says the LORD of hosts.” (Haggai 2:6-9)

May it be that we all have eyes to see this glorious temple, and understand the nature of the body of Christ. May we see that all things flow from the Head, and that it is Jesus Christ Himself who is building His temple and His church. Amen!