

The Temple of God Past Present Future

by Hedley G Murphy

The sermon emphasizes the significance of the temple in the Old Testament, its destruction by Jesus, and the establishment of the spiritual temple, which is the church, where God dwells and believers can worship and offer sacrifices of praise and thanksgiving.

Duration: 1:01:12

Scripture: John 2:14

Topics: "Temple Of God", "Spiritual Identity"

Description

In this sermon, the speaker discusses the concept of the tabernacle and the temple in the Bible. They explain that the tabernacle was a temporary structure that the children of Israel built in the wilderness, while the temple was a permanent structure they built once they entered the promised land. The speaker emphasizes that both the tabernacle and the temple were representations of God's dwelling place among His people. They further explain that in the New Testament, every believer in Christ is seen as a temple of God, with each Christian being a part of a spiritual structure. The speaker encourages the audience to understand and embrace their identity as temples of God.

Transcript

We start tonight by singing a piece entitled The Precious Old Story of Love. October was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the kingses of Money City. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the kingses' money, and over through the tables, and said unto them that sold doves, Take these things hence, make not my father's house and house of merchandise.

And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou raise up it in three days? But he spake of the temple of his body.

Over 3 to the Epistle to the Ephesians, and then chapter 2, Ephesians chapter 2, and verse 19, Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself

being the chief cornerstone, in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are built together for the inhabitation of God through the Spirit. And over again to the 1st Epistle of Corinthians, please. 1 Corinthians, First of all in chapter 3, chapter 3, verse 16, Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy.

For the temple of God is holy, which temple ye are. And finally in chapter 6, chapter 6, and verse 19, What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's.

And we know that God has promised to bless to our hearts the reign of his wife. The chorus tonight is very large, uninvolved, and in certain areas quite short. And I am going to look at it very, very simply tonight to try to give to you a picture, a pattern, of the temples of God.

And we'll leave others better fitted than I to go into the deep things and explain to you why certain things are left unanswered. You are aware that the children of Israel in the wilderness were instructed by God to build a tabernacle. And the details of that is there for us in Exodus, how they built that tabernacle on the sand of the finite desert, how they took it down to a few hundred miles further along where we built it, the tabernacle.

When they eventually got into the land and owned the land, they built a temple. A temple is a permanent structure, while a tabernacle is a temporary structure. But in essence, they were the same, because that was the place where God instructed to dwell, to live, with men.

There is no answer to why God wanted to live with men. There are many good answers why men would want to live with God, but no answer to why God wanted to live with men. And he told Moses, building the tabernacle, to make a mercy seat, and he said, in that holy shrine, called the Holy of Holies, which was behind another area called the Holy Place, which again was behind the public area where the people lived, God said, there, in the Holy of Holies, there I will meet with thee.

And the high priests every year met with God on behalf of the people every year. It was a holy place. It was a holy, holy place.

It was the Holy of Holies. Build it, that great man, who wrote so many wonderful psalms, who slew Goliath. At the end of his life, he wanted to build a house for God.

A house for God. He said, God, I want to build you a house. He had his royal palace on Mount Zion, but God, I want to build you a house.

And God said, you couldn't build me a house, you are not qualified to build me a house. You have been a man of war, your hands are stained with blood, but your son Solomon will build me a house. We cannot linger tonight to go into the detail, precise detail, of where the house was to be built.

The site. You've always got to get a site before you can build a house. God had given to Joseph the site.

It was the same site where Abraham offers up Isaac on Mount Moriah. And for another reason there, because David bought that 15 acres of ground. An artificial plateau with walls holding up the flat area.

And 15 acres of that was used to build a house for God. Solomon built it. It's called Solomon's Temple.

Marvelous. God accepted it. God received it.

God consecrated it. God appointed a priesthood to run it. It was built exactly according to the architect.

The architect was God. The materials were supplied by friends and enemies around about Israel. It was a tremendous building.

If you read the dedication, Solomon's prayer of dedication in 1 Chronicles 2, you can read it in 20 minutes. 20 minutes. The dedication of that house of God for the service of God.

I did hear of a brother in a permittee one time who prayed for 25 minutes. And a rather witty, cheeky fellow, he said afterwards, I'm greater than Solomon up here, because Solomon will be prayed for 20. So if you're able to keep praying for more than 20 minutes, you're pretty good.

But you'll be an absolute boor, I can assure you. Solomon prayed at the dedication of the temple. Then of course there was the invasion by the Gentiles, who couldn't ever get measured, who took down that beautiful temple and destroyed it.

Who took captive the children of Israel and led them to Baboon. For 70 years there was no temple. Emmanuel prayed day and night.

Others prayed. And God revealed to him the plan, the program for Israel. And God said, you will go back and you'll build the wall and you'll rebuild the temple.

There was a master builder called Zerubbabel, and he engineered the building of another temple. Nothing at all like the one that Solomon built for grandeur and luxury. No, it was pretty primitive.

Then when Herod came in, King Herod of the Roman Empire, he thought he would please the Jews, so he gave them grants to make the temple much more comfortable. I don't know what they did, but it was something like what we get from the EEC, grants for the temple. The temple became more gorgeous, and that was called Herod's Temple.

Zerubbabel stayed at iceberg as he hadn't done a good job. But it was to Herod's Temple that Simeon came, an old man. Unto him it had been revealed that he wouldn't see death until he had seen the Lord's Christ.

And there on Moriah's summit we heard him offer up Isaac, or give an offer of a sacrifice to God to appease God for his own sin. So Solomon built the first temple, Zerubbabel the second, and Herod made it better, all in the one thousand years before Christ just took flesh. An old man, withered, tanned, wrinkled, waited in the porch for Messiah.

God revealed to him that he wouldn't see death. And wonder of wonders, on a certain day, a girl and her husband climbed the step, holding in her arms the King of Kings, the Lord of Glory, the Lord Messiah, a tiny little baby. With excitement and emotion, the old man went forward and reached out his hands and kissed the baby.

The girl probably didn't know what to do. It was her first time to present a baby to the Lord. And she handed the baby over to the old man.

And I'm sure the tears came down from his closed eyes as he looked to heaven. And he said, Lord, now let us, thou thy servant, depart and teach according to thy word, for mine eyes have seen thy salvation. Messiah in the temple! God in flesh! Where else would he go but to the temple? God in spirit lived in the temple.

God in flesh was carried into the temple. There was not a more holy place on planet earth than the temple of God on the summit of Moriah. There Israel, confessed her sins, gave her sacrifice, attended the altar and watched the blood.

And on the day of atonement, every day of the high priest went behind the veil to talk with God. And he listened with reverence and awe. Because if that man goes into the presence of God without blood, he will die and we'll never see him again.

Because on his robe were bells. And when he moved in the presence of God and God had accepted the blood, the bells rang on the battle of Israel. And the people cried, We are forgiven! We are cleansed! All our sins are gone.

Thank God for that temple. If you wanted to get right with God in those days, you had to go to the temple. You had to bring your offering, your sacrifice, and give it to the priest.

And on the day of atonement it was all settled and the curtains were closed. Jesus went to the temple and pined Sunday as he came over the Mount of Olives, down all of it into the Cleveland Valley, up the slope of Moriah, and into the temple and they had commercialized it as a place for selling money changers and so forth. And he drove them out.

And Jesus said, You make my father's house the den of thieves most significant. He was saying, I don't know what you think this place is, but I'm telling you it's my father's house. The reasoning was blurred.

The reality had shifted. It's just a temple. It's just a priest.

It's just the law. It's just the blood. It's just the sacrifice.

Familiarity had bred contempt. But Jesus said, It's my father's house. God's house.

God's house. That's what Solomon thought at the beginning, to build God's house. And thousands of years later, Jesus said, It's my father's house.

My father's house. He walked through the porches of that 15 acre site. He looked at the grandeur and the disciples were pointed just to him and pointed at him and he said, I'll tell you something.

The day is coming when there will not be one stone left upon another. What? The day is coming when it will be taken down. I understand that the great stones of the temple, massive stones, were pointed with pure gold.

And the Roman invasion of 87, the nobles or soldiers who were not paid any wages for fighting, but just lived on what they could plunder from their defeated enemy, the soldiers were taking the gold from between the stones of the parish temple and putting it in their pocket. They were millionaires, those Roman soldiers, by the time they had taken one stone up the top of the other. And there wasn't one stone left.

After 87, there was no temple in Israel. There was no need for a temple in Israel. Because God was building for 40 years, overlapping in spiritual temples.

God said, we do not now need the walls and the roof, we do not now need the veil, we do not now need the altar, we do not now need the priesthood, we do not now need the sacrifice, because on the day that the soldiers led the Son of God from under the shadow of the temple, because Pilate's parish was built on that 15 acre site. And a good strong soldier could have thrown a stone from Pilate's parish and shook the temple from that near to it. And from Pilate's parish they led him to Golgotha.

He had pronounced the destruction of the temple, he had prophesied the destruction of the temple, and now to prove it, and to endorse it, and to underwrite it, and underscore it, when Jesus died on the cross, God went to do that separated the holy of holies from the public. And God came out, and the people could go in. There was a way back to God, established at Golgotha, because Jesus had said to them, this is not anymore the temple, I am the temple, my body is the temple.

Jesus Christ was the personification of the temple. Yes, we can't go into more, but I want you to look it up, while many of you know it, who will. The Bible says that His flesh, the flesh of Jesus, was the veil that kept God in.

God was in Christ, just as real as God was in the temple. But now that Christ was in you, you didn't need the temple, you see. Jesus was the walking mobile temple.

Well, a temple has to have an altar. Well, Jesus had an altar, He bearing His cross. A temple has to have a sacrifice.

He was the Lamb of God. A temple has to have a priest. He was the great high priest.

You see, He had everything in Himself. And the temple of God perished on the southern tip of Moriah. While the human, personal, physical temple of God was crucified in the northern tip of Moriah.

Israel carried on for 40 years God wasn't in their temple. No. God had left.

Israel probably sewed up the veil or bought another one and kept the dead, barren, lifeless ritual of religion going. They came with their sacrifices to the southern tip of Moriah. They met the priest.

They had their day of atonement. They had the high priest. They had a veil.

But no God, no God. God had left it. Because God had gone to Golgotha.

And God left Israel on Moriah. And God established a sacrifice that's on the way with every other sacrifice but it pleased the Lord to bruise Christ and put Him to shame. Therefore, there is no temple in Israel today.

There is no Jewish religion today. These have said to them from the point I am standing, from the mind of all of you, your house will be left unto you desperate until you say, Blessed is he that cometh in the name of the Lord. Judaism is defunct and shall remain so until Christ touches the mind of all that is here.

Therefore, the lesson is clear today. No evangelical born-again Christian should participate in any so-called Jewish faith. Some of you know what I'm talking about and some of you don't.

Keep looking up the Christian journals and magazines, will you? And see how often there is an advert inviting you and me to go to Jerusalem in September to celebrate the Feast of Tabernacles. Within the first three magazines you pick up of an evangelical nature, you'll find an advert inviting you to Israel to participate in the Feast of Tabernacles. Last year, six thousand born-again believers walked the streets of Jerusalem at the head of the Israeli army carrying palm trees.

The rabbis were there, the people were there, the Orthodox Jews were there, and it was a big time for Jewish television and newsprinters that these Western Christians had come to celebrate the Feast of Tabernacles. Nothing short of blasphemy. How could a person who has gone to Zerubbabel and accepted Christ of total sacrifice and peace ever participate in a Jew's bazaar? Less than one of the leaders of the charismatic movement have said, the Holy Spirit led us on our hearts to go and worship with our Jewish friends.

Well, I don't know who it was that led it on his heart, but it wasn't the Holy Spirit. Would the Holy Spirit go behind the back of Jesus who said, your house is desolate? And say, you evangelical Christians, get behind your brothers, come on. It proves to me that the leader of that charismatic movement doesn't even know the Holy Spirit.

These are dark and difficult days. And the Judaism is finished, and the Judaism's feasts are finished. And there's no temple, and there's no sacrifice, and there's no Passover, and there's no Feast of Tabernacles.

And it's a farce for any Christian to go there. I visited a professional man in Belfast, he said, the media is still going to Israel? I said, yes. He said, I'll go with you the first time you go for the Feast of Tabernacles.

I said, why? He said, I'll tell you what church he went to. It wasn't the church as a whole, actually. I said, is that all you know? He said, I'd love to get involved in the Feast of Tabernacles.

There is one feast, and one feast only on earth today that God recognizes. And it's bread and wine on a table. That's all.

Everything else is out. Unless they out. We do not owe Israel anything.

We are not responsible for the persecution of Israel. You haven't done anything on them. The Gentiles owe Israel nothing.

Nothing. All that Israel has suffered in the last 1800 years was prophesied in Deuteronomy 20, as long before America came to be, or Britain or Russia. God sued Israel because Israel rejected the Messiah.

Simeon said, mine eyes have seen thy salvation. And six million Jews in Jerusalem said, crucify Him, crucify Him. We will not have this man from anywhere.

God moved the temple from a 15 acre site to an old rugged cross. He said, that's it. Jesus said, I am the way that's risen to life.

No man cometh unto the Father but by me. There is no alternative to Jesus Christ. No alternative.

So let's be done with religion. Let's be done with Judaism. Let's be done with the Passover and the feast.

They mean nothing today. Their house is desolate. It's closed up.

It's shut down. Until they stand at the bottom of all of it at the end of Armageddon and say, blessed is he that cometh in the name of the Lord. So, Jesus died, rose and went back to heaven.

On Pentecost, 50 days after the crucifixion, Jesus started to build a new temple on earth. It was a spiritual temple, invisible to the naked eye, made up of men and women. There is a temple of God today on earth which is made up of every believer in Christ.

Isn't that lovely? Worldwide. That's what it read in Ephesians, you see. He had built up that holy temple.

All that we could see it. All that we could gospel it. Every Christian on planet earth.

It was in God's eyes, the temple of God on earth. Wow. Yes.

And just as those bricks are joined together so beautifully and closely so is every believer in Christ. God sees every Christian as part of a spiritual structure. Do you see it like that? Have you got gaps in the walls, holes in the floor? This is a fundamental thing.

We are building together a priesthood, a holy nation, a spiritual temple. God dwells in the church of Christ on earth. If you want to find God, you'll find Him in the universal church of Christ.

Every believer, whatever they are, I don't have to go over it again. I go over it over so often, you know. People are beginning to catch on what I believe because I believe what the Bible says.

I believe in the unity of every believer on earth. And I hope you do. And if you don't, it's because you're carnal and unlearned and untaught.

And you know nothing of the brilliance of the Bible on the unity of the church, on the building of the spiritual temple, and in this universal temple of God. There is an altar. There is a sacrifice.

There is a priesthood. There is a holy of holies. You've got it all, haven't you? The entire church of Jesus Christ, India and China and for Moses, Africa, Asia, America, Europe, wherever, think of it.

That church is a temple. It's one. It's one.

The altar is a table. And the sacrifice is on the table. Bread and wine representing the body and blood of Christ.

Yes. The church of Jesus Christ revolves around a table. Not on Saturday.

Sunday. Does it really matter? Maybe it does. But Saturday was the Sabbath and that was Jewish.

Jesus said that's the end of that. Sunday is the Lord's day. Because that's the day that he appeared to his disciples.

After being in the heart of the earth for three days and three nights. And the early church broke bread on the first day of the week. And the early missionaries visited the saints on the first day of the week to break bread.

And they broke bread at night. Oh. We are a funny doctrine.

Not me, you. Funny, funny doctrine. People say I knew this, you see.

You mustn't teach a Sunday school class before you have the breaking of bread on the Lord's day. The breaking of bread in worship comes before service. I don't know where they got that.

It started in Scotland. I know that. It's over here a little bit.

And you mustn't do anything on the Lord's day until you break the bread and break the wine. Now that's a man-made rule. Isn't it? Look how the early disciples only broke bread at night.

Because they were working all day. And that's why Paul preached at midnight. He didn't start at eleven in the morning and went on till ten at night.

No, no. It probably started about ten at night. After they got home from their business it was time to break bread.

And as you well know a movement that sprang up in this country in 1830 in that beautiful estate of Powerscourt outside Dublin when church of Ireland clergymen drove in their tracks pulled by horses at the end of the evening service to meet in the palatial dwelling of Lady Powerscourt to re-establish this New Testament trust. They broke bread. Officers come and sat.

And a movement sprang up out of Powerscourt that was intended to unite the Christians of Ireland around the table and establish in this country a spiritual temple for God. The movement that's known as the Brethren Movement was originally a protest against division. And an effort to unite the Christians and they broke bread at night.

There's no scripture to tell you to break bread at night or in the morning. You can do it at three o'clock in the afternoon. God is so flexible.

You will learn as you mature that you only need to be firm on the fundamental and flexible on the incidental. God is flexible indefinitely. And so you have that great temple.

Then Paul talked to the local church at Carnes in 1 Corinthians chapter 3 and he said to them that he, the local church, and I understand they met in a house which was joined hard fast to the synagogue. And the house beside the synagogue was the temple of God. The synagogue is not a temple.

The synagogue is a beautiful reading room where they go to read the scriptures. But God established at Carnes in a house. And if you've been to Carnes and gone up the main street they have excavated the little wall just about two feet high and there is the site of the synagogue of Carnes.

And right next to it is a house and it said a Christian church met here. And up to the top of the street there is a square and a binah. Still there with the word binah written on it from which Paul preached.

So you can have a temple of God in a house. In a house. You can have it in a shop.

You can have it in a building like this. You can have it in a big building with a spire in the top of it. You can have it with a clock.

You can have it with bells. You can have it anywhere. If God said that's my temple.

Lucrose temple. That becomes a tremendous thing. Tremendous thing.

What you've got to investigate and I would go on to investigate is how that building got there. Who put it there? Why it's there? Because if a church is not born out of a vision it's usually born out of a division. And I wouldn't have anything to do with a division.

You know that. Well you shouldn't have anything to do with a division either. And half a dozen clever wealthy men are not fit by God to build a temple in another place because they don't like the woman that's here.

That's not a temple of God. That's a laughing stock. God says I'm going to put my name here at the corner of this street.

It might be a house in a country where they couldn't get permission to build a hall. Thank God in our country we have some beautiful buildings and churches and that. But it might have to be in a shop in France or in Delhi or some other place in Europe.

But that becomes temple of God where Christians meet on the first day of the week to break bread and drink wine to establish themselves as a unit. God said that's my temple. You come in a house to a synagogue.

You are temple of God. Temple of God. Not the temple of God.

The temple of God is the bigger thing. But temple of God. It's the same exactly if I had an orange I would say give me that orange.

Orange. Then I peel it and take it apart and take one of the little bits of it the segment of it and say to you that's orange. That is orange.

It's not pear. It's not apple. It's orange.

But it's not the orange. But it's got all the essential qualities of the orange because it's orange. Where I see Christians accepting the authority of God accepting the authority of the word of God accepting the presidency of the Holy Spirit of God and carrying out everything in the word of God from altar to sacrifice to priesthood to Holy of Holies I see temple of God.

Tell me this. Is where you're planning to go tomorrow morning temple of God? Have you imagined it? Are you going to break bread tomorrow morning on the table? No. It's not temple.

It's not temple. What? It's a strange story. The temple is an altar.

Sacrifice. We do not believe with our Roman Catholic friends that when we take bread and wine that that's the actual body and blood of Jesus. No, no, no.

That's the mouth. And the mouth unfortunately is blasphemy. Because they believe that they re-crucify Christ every time they perform the mouth.

No, no, no, no. Bread and wine is the message to us. We show forth the Lord's death in temple of God.

We have an altar. We have a sacrifice only altar. Bread and wine.

And when you've got bread on a plate and wine in a cup you've got them separated, haven't you? Of course you have. And when you separate body and blood you've got death. Of course you do.

And that's showing forth the Lord's death. Will you be showing forth the Lord's death tomorrow morning? No. Then you have to question whether or not yours is temple of God.

That's a fundamental thing. And the priests. Have you got priests in your temple? And then you learn that every believer is a priest.

Every believer. There are no laymen in temple of God. No.

Every believer is a priest. That's the priesthood of all believers. Think about that in Peter.

Of newborn babes. Desires of the immortals that work. Newborn babes.

And further down the chapter we are a holy priesthood, you newborn babes. A believer. A fellow who gets saved tonight.

Maybe at an open air meeting in the city of Belfast. And he's just picked up his rookie's dog at tea time and won a lot of money. And he had a good drink.

He drops into the open air meeting and he hears it and God speaks to him and he gets saved. He's a priest tonight. He's a priest.

You don't go to college to be a priest. You go to Calvary to be a priest. Have you been to Calvary? And you see the sacrifice on the altar of Golgotha? He died for me.

I put my hand upon him by faith and he's mine. Wonderful. Wonderful.

That's what a New Testament church is. I'm looking for those kind of places. I'm simple and sincere and honest enough to write off an awful lot of places in Ulster as not being a New Testament church because I don't see an altar, you see.

I don't see a sacrifice. And I don't see the Holy of Holies. It is the place where you're going to go tomorrow morning manifesting the holy presence of God.

Or is it not? Why is it that so many people say to me our church is dead? There's not a breath of life about it. Well, if that's true, I don't know whether that's your opinion but if that were to kill the best thing you could do on Monday morning would be to sell it and get a bit of money for the missions. Because if it's that dead, God's not there.

God lives, as you know. Yes, it was last session here that we saw how he left the seven churches of nature. And if there's not a Holy of Holies and if there's not a lawfulness about it and if there's not a reverence about it and if there's no power about it and if there's nobody getting saved in it you'll find you are out of it no matter what name they have on the board outside.

Well, I find it great to be free to say what God lives on my heart to say. I don't have to say anything. I don't believe.

If God's not working in me absolutely and has manifested his presence in your place since January of this year I would say you should sell it and stop fooling yourself. Oh, you may have it packed out. It could be packed out.

Packing the piece out doesn't mean a thing because if you bring the right teams to Windsor Park you'll pack it as well. And you could pack the Ulster Hall any night if the right boys were boxing in the gym hall. Doesn't mean a thing.

This is not the breath of God. It's not the temple of God. And even if the board outside calls it tabernacle or church or gospel hall if there is no evidence of God it's time for you to move because obviously God has moved some time ago.

That's what a New Testament church is. It's the temple of God. And you don't defile the temple.

Really when you approach the Lord's Supper on the first day of the week you should come with great reverence and you should come with great respect and you should come suitably dressed that doesn't really apply very much in this country but surely does across the water. They swagger in. You would think it was a club a community center with their pencils and genes.

Temple of God. They lunge. They cross their legs.

They gnaw the cross. They wink. They rustle their suites.

They open their handbags and clothes. Temple of God. Holy of Holies.

God is there. The temple of God on earth is universal. And there are gatherings of Christians across the world and they are called temple of God.

Then we move it quickly. God says through Paul to the Corinthians to each individual did you not understand that your body is the temple of the Holy Ghost who dwelleth in me? Oh my. My word.

Your body is the temple of the Holy Ghost who dwelleth in me. That makes it that kind of solves the problem for me now. That's really.

And my young friends who say and naturally say is there any harm in this? There truly is no harm in that. You know they think you are stupid if you did this. You've got to hear everybody do it.

Everybody. Everybody is not the temple of the Holy Ghost. Temple of the Holy Ghost.

Reverend Paul. What would you think of the temple of the Holy Ghost with all that I've said and we've only touched. Altar.

Sacrifice. Priesthood. Holy of Holies.

In my body there's an altar. In my body there's a sacrifice. In my body there's a priesthood.

In my body there's a Holy of Holies. What would you think of a temple swinging upright in a disco? Some of you old people say Christians wouldn't go to a disco. There's quite a few of them sitting here that go to discos.

Temple of God. Lord. Temple of God.

For you're not your own. You're bought with a price. You bought this stuff.

What's right and what's wrong? You are temple of the Holy Ghost. Is it an awesome thing to be a Christian? Is it really? You can't be pushed around. By the people you work with.

By the family you live with. You're a temple of the Holy Ghost. You can't be a divinity.

Have you got an altar in your life? What? An altar? For morning and evening worship? No altar? Are you a priest? Holy priest? Yes. Do you function as a priest? Well you're not a temple at all. Well you're a holy Christian.

Have you a sacrifice in your life? What have you sacrificed? What do you sacrifice? For Christ. What have you given up for Christ? Just think about it, Lord. We live for you just like a worldly.

The rind of parties. The rind of pleasure hunts. The continental holiday when nobody knows you.

And the continental Sunday. Are you temple at all? Are you born again? Have you an altar in your life? Have you a sacrifice in your life? Have you a priesthood in your life? Have you a holy of holies in your life? Because if you're a temple of God, the Spirit of God dwelleth in you. And he that is born of God does not sin.

There should be a part of your life that's sinless. That's the life of God. For you and I will never be sinless as human beings.

But since we receive the Holy Spirit, he is sinless. There's a part of me that's sinless. And the part that sins is probably working overtime.

While the sinless part is probably redundant. You are the temple of God. What stood on Moriah and held Israel in awe now dwells inside that body of yours that you have looked at many times today through the mirror.

You are temple. The day is coming. As we'll see tomorrow, next Friday night.

When the temple of God, the spiritual structure, the beliefs will be raptured, translated, taken away. And then God will not have a temple of mercy for seven years. Because he's dealing in judgment with Israel during those seven years.

As we'll see this night, fortnightly tribulation of Israel. And then Jesus will come back. It'll be good for you in the week that lies before us to read Ezekiel chapter 4 today right to the end of Ezekiel's prophecy.

And there you'll see the details, the architectural drawings, the material, the dimensions of the third temple that God's going to build on earth. For Israel, Jesus is going to build the third temple on Mount Moriah after he comes back. After he comes back.

People say to me all the time, is there any sign of the temple being built in Jerusalem? No, thank God there's not. The third temple cannot be built until Jesus comes back to build it himself. The details of it in Ezekiel chapter 4 and something that will cause you to think hard, maybe if you read Ezekiel chapter 4, you'll find that there are morning and evening sacrifices in that temple on Moriah during the reign of Christ on earth for a thousand years.

Oh no, no, no, wait, wait, wait, wait. You can't have sacrifices when Christ is on earth because he was the end of good reagence. Morning and evening sacrifices you've got to bring to the temple in Jerusalem.

Ezekiel 46. The third glorious temple. Ezekiel's temple.

To be built only after Christ comes back. Because, you see, there's Mount Moriah, there's the Tiber Valley, and there's the Mount of Olives. It's just like two humps of a camel railway.

By the time it's built, the banks of the river, there's no river there yet. The river won't be there until Jesus stands on the Mount of Olives. And the river runs through the salt seas to the Dead Sea.

And the Dead Sea becomes sweet. We have today a spiritual temple where God dwells. We have many more temple materials.

And I would always want to worship there in what was scripturally and truthfully a temple of God. We have human individuals. All of us who are born again are the temple of the Holy Spirit.

Apply that to every other Christian you see and say, does that boy look like a temple of the Holy Spirit? Apply it to me sometimes. Apply it to Christians who enter Kim on radio and television and say, does that look like a temple? Apply it to Christians who are involved in questionable occupations. Does that look like a temple of God? It's a terribly solid thing to be a Christian.

Terribly solid. When you're a temple of the Holy Spirit, therefore you're controlled by the Holy Spirit alone. Not by committees, not by men.

Don't be bought. Don't let anybody influence you. In God's name.

With God's word. Seriously to defend the truth of God. Because the temple will be there, the transmission of the faith.

And then Ezekiel's temple will appear. Tomorrow evening, next Friday night, we'll also look at the false temple of Antichrist. Which is possibly even now in Jerusalem.

But that's not temple of God, that's temple of Satan. Which will reign for three and a half years in Jerusalem during the tribulation. God bless you.

Let us pray. Father, we want to thank you for our gathering tonight. We want to thank you for the dear folks, for their interest and their intelligent appreciation of these things.

Reveal wonderful truths to them. We have done it in a stammering, stumbling way. We long that thou would reveal thyself to all of us and bring us closer to the end, closer to one another.

Lord, every believer that's in this place, rejoin to them by the Holy Spirit. Whether they're Church of Ireland, Methodist, Pentecostal, Eden, Brethren, Baptist. Oh God, for the wonder and the flow of the unity of God's temple on earth, we thank thee.

Bless everyone here who will be serving thee on the morrow in Sunday schools and youth work and preaching and teaching. Grant that the great temple of God worldwide will be raised a few more layers until the roof is complete and Jesus will come to take us home. We thank you for refreshments provided for us.

Bless them through us. And bless each of us as we separate in Jesus' name. Amen.

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