

PTB2-45: Jesus is the Temple.

We can talk about the completed history of the world here in Matthew 24:14 because the master of time and history has called it “the end”. Matthew 24:1-13 records 57 years of final Jewish National history with destruction of the temple, the symbol of national unity, and Matthew 24:14 carries the load of world history with two thousand years of church history. You say that simplification is leaving out so much of world history like the world wars, like scientific progress, and the establishment of the United States which made so much of church history in evangelism possible.

What we apply here is the principle of what is worth anything in the world. Paul gave us that. He wrote, ““But what things were gain to me, those I counted loss for Christ.” (Philippians 3:7) Yes, we are saying that anything in world history is dross compared to the service of Christ, and that anything that advance the service of Christ like 57 years of the temple and two thousand years of church history made real lasting contributions to the history of the world. Granted it is a simplification of world history, but remember with these words from Master Jesus we are looking at the world from the standpoint of the END, from the point of view of all is over and complete; and only what has been done for God through Christ will stand the test of time.

This all means that we must reorganize Matthew 24:1-13 and Matthew 24:14 to convey the impact of only 57 years in the first case and a whopping two thousand years of church missionary efforts in the second case. Something like that shown below.

“**24** Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. ²And 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. Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things be? And what *will be* the sign of Your coming, and of the end of the age?” And Jesus answered and said to them: “Take heed that no one deceives you. ⁵For many will come in My name, saying, ‘I am the Christ,’ and will deceive many. ⁶And you will hear of wars and rumors of wars. See that you are not troubled; for ^[a]all *these things* must come to pass, but the end is not yet. ⁷For nation will rise against nation, and kingdom against kingdom. And there will be famines, ^[b]pestilences, and earthquakes in various places. ⁸All these *are* the beginning of sorrows. Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake. ¹⁰And then many will be offended, will betray one another, and will hate one another. ¹¹Then many false prophets will rise up and deceive many. ¹²And because lawlessness will abound, the love of many will grow cold. ¹³But he who endures to the end shall be saved.”

.....Two thousand years.....

AND THEN: “¹⁴ And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.”

What a perspective of history, let us call it the Jesus or God the Father perspective of history, the great Maker of History. Pastor James of the first Jerusalem Church and the brother of Jesus expressed it for us when he spoke at the Great Jerusalem Circumcision Conference.

“¹² Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles. ¹³ And after they had [Ⓛ]become silent, James answered, saying, “Men *and* brethren, listen to me: ¹⁴ Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. ¹⁵ And with this the words of the prophets agree, just as it is written:

¹⁶ ‘After this I will return

And will rebuild the tabernacle of David, which has fallen down;

I will rebuild its ruins,

And I will set it up;

¹⁷ So that the rest of mankind may seek the LORD,

Even all the Gentiles who are called by My name,

Says the [Ⓛ]LORD who does all these things.’

¹⁸ [Ⓛ]“Known to God from eternity are all His works. ¹⁹ Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, ²⁰ but that we write to them to abstain from things polluted by idols, *from* [Ⓛ]sexual immorality, *from* things strangled, and *from* blood. ²¹ For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.”

The Quote from Amos 9 yields history

“⁸ Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

⁹ For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

¹⁰ All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

¹¹ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

¹² That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

¹³ Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

¹⁴ And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

¹⁵ And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Stephen's Outline of Old Testament History in Acts 7.

Stephen's last words of Acts 7, prior to the stoning to death, is a historical summary in short form of Old Testament history. The picture that Stephen present, philosophically, is of Israel's continuous rebellion against God. About the only truly positive aspect of the short history is of the time from Abraham to the youth of Joseph (Acts 7 :2-9).

Stephen starts his history of the nation of Israel with how God called Abraham out of Mesopotamia to go to the Promised Land, the land of Canaan. When Abraham came to "this land" (Acts 7:4), which was after the death of his father, he didn't have a piece of the land big enough to put his foot on (7 :5)--that was poor ; but he had the promise of God "that he would give it to him for a possession, and to his seed after him when as ye t he had no child" .

You see how obviously the Great Maker of History is laboriously working over a period of approximately 4 times 586 years, or 2,344 years to prepare a nation and a world for the birth of His Son!

What you need to get straight in history right now is that Jesus was the Temple of Amos 9, the temple that would be rebuilt in order that the Gentiles might come to believe in Jesus. This is a sad case where the Scofield mites have not learned as yet, Jesus is the rebuilt temple, there is no need of a temple of David or Solomon to restore the nation of Israel to a world power during a thousand years of millennium reign.

According to Stephen's short history, and of course in reading such we are also reading Word of God, God told Abraham how that his seed would go under Egyptian bondage for 400 years. This forecast is recorded in Genesis 15:13.

“And he (God) said unto Abram , know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.” (Genesis 15:13)

NOTE: It would be well to point out here, even before our look at some of the quotes about “seed” that the Apostle Paul and other Apostles make, that the “seed” has a double or full spectrum meaning, applying to the nation of Israel coming out of Egypt and to the little babe Christ coming of Egypt after fleeing from the fierceness of Herod.

Abraham is called “Abram” because the everlasting covenant as yet has not been given at this point in history. But on with Stephen's history: God promised that indeed the children of Israel would come back to the promised land of Canaan (Acts 7:7), and God gave Abraham the covenant of circumcision (Acts 7:8 and Genesis 17:10). Quickly then Stephen speeds up his history (no doubt he noticed that the mob was picked up stones to stone him), going from Abraham to Jacob to the 12 sons of Jacob which became the twelve tribes of Israel with a minor modification which we will discuss later. A giant step forward in the establishment of Israel as a nation was when God changed Jacob's name to “Israel”, and blessed Jacob (Genesis 32 :28).

In his history, Stephen then stopped preaching and went to meddling as he told the historical truth of how the “founding fathers”, the “patriarchs” or 11 of the 12 sons of Israel (Jacob) sold Joseph into slavery out of envy. However, we know that this was the plan of The Great Maker of History Who intended to use Joseph as the means whereby the little growing nation of Israel might be saved from starvation. Also incidentally as Paul makes clear in Romans, might be a means whereby the name of God might be known throughout the world as a rescuer of His own people.

Stephen told of God's blessings on Joseph that brought him into favor with Pharaoh and in charge of the king's treasury; and how finally during the drought throughout the land, how Jacob went into Egypt to join his son Joseph, taking 75 relatives with him . (You see, how the little nation of Israel is starting to grow--from the 12 sons to 75.) Then , you remember the story, but Stephen tells it quickly how Jacob dies, then Joseph dies, and finally a Pharaoh came into rule that did not know Joseph . This Pharaoh was one that treated the nation of Israel unjustly, now grown much larger and more prosperous; and Moses came to the rescue after his preparation for 40 years in the wilderness, the same wilderness through which he would lead over 600,000 men not including the children (Exodus 12:37) out of Egyptian bondage.

The same people who had rejected Moses at age 40, accepted him at age 80; and he led them out of Egyptian bondage (Acts 7:35,36). At this point in his speech Stephen quotes

the Old Testament to show how God would some day in the future send another Prophet like Moses.

“A prophet shall the Lord your God raise up unto you of your brethren like unto me (this is Moses talking, of course); him shall ye hear.” (Acts 7:37 and Deuteronomy 18:15) Stephen at this point in the speech did not say exactly who the Prophet was, but the religious leaders must have known that he was referring to Elijah, or Jesus, or both; and no doubt, they gripped tightly the stones in hand for the obliteration of the blasphemy to come! Stephen obliged them by continuing on the Prophet Moses.

“This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt...” (Acts 7:38,39)

Wow, the tension among the crowd of religious leaders must have been felt. The hair was standing up on back of their heads . You just do not talk bad of the deceased forefathers!

The new nation of Israel, now large in number but yet without a land , immediately after their rescue from bondage, and at the very moment when Moses was up on Mount Sinai getting the 10 commandments, made an idol to a false “god” to take the place of the God Who had rescued them. True, some of the Egyptians that came out of Egypt instigated it, but this was not excuse.

“And they make a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands....God turned and gave them up to worship the host of heaven...” (Acts 7:41,42a)

Then Stephen gives another direct quote from the Old Testament, introducing it with the words “as it is written in the book of the prophets...” (Acts 7:42b) The quote is from Amos 5:25-27. It is either more a paraphrase or a rendering from the Greek Septuagint while what we have in the book of Amos of most of our Bibles is from Hebrew , or vice-versa. In either case, the meaning is the same. Let us just read it from Acts 7:42b-43.

“O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye make to worship them: and I will carry you away beyond Babylon.” (Acts 7:42b-43 and Amos 5:25-27)

The main take away point is this –

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

**49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?
50 Hath not my hand made all these things?"**

In short Scofield mites, Jesus is the Temple.

Bible Verses about Jesus Christ as Temple

- [John 2:19](#)
[Jesus](#) answered and said to them, "Destroy this temple, and in three days I will raise it up."
- [Mark 14:58](#)
"We heard Him say, 'I will destroy this temple made with hands, and within three days I will build another made without hands.'"
- [John 2:21](#)
But He was speaking of the temple of His body.
- [1 Corinthians 3:16-17](#)
Do you not know that you are the temple of [God](#) and *that* the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.
- [1 Corinthians 6:19](#)
Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?

What is the temple of God in the Bible?

The word "temple" in the Old Testament always means the material temple; in the Gospels our Lord "spoke of the temple of his body;" in the rest of the New Testament the body of every baptized Christian is the temple of God (1 Corinthians 6:16), because "God dwelleth in him" (1 John 4:16; comp. John 14:23).

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

John 2

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

The Promise of the Millennial Temple

“...deep in their hearts, they have had a longing for the messianic age and another Temple to be built in Jerusalem. For almost two millennia, there has been no Temple in Jerusalem. The Jews have attended synagogue services around the world to pray, read the Scriptures, and perform various ceremonies. Yet, deep in their hearts, they have had a longing for the messianic age and another Temple to be built in Jerusalem.”



Hypothetical Temple in a hypothetical millennium not required, Jesus is the Temple.

1. Acts 7:48-50 God does not need a Temple made with hands,

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?”

2. Acts 15:16,17 Jesus is the Temple.

16 ‘After this I will return

And will rebuild the tabernacle of David, which has fallen down;

I will rebuild its ruins,

And I will set it up;

¹⁷ So that the rest of mankind may seek the LORD,

Even all the Gentiles who are called by My name,

Says the ^[d]LORD who does all these things.'

3. John : 2:19-22 Jesus spoke of the Temple of His body (the church) that would be restored in 3 days.

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20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

3 strike you're out Scofield and Darby Jesus is the Temple!