

THE THREE TEMPLES

F. T. WRIGHT



Source:
1977 Printing

Cover:

The theme of this booklet is the similarities and differences between the three temples, each of which is designed of God for more than the purpose of providing a shelter for worship. Each of them conveys rich spiritual lessons for those who have eyes to see and ears to hear.

The cover picture is of those three temples, two of them earthly, the last one heavenly. No one knows, of course, the design of the temple on Mount Zion in the new earth so that the attempt here has been made to present a picture of glory and splendor for that immortal structure.

It will be noticed that one of the earthly sanctuaries contains the light of God's presence and the service in the courtyard. The other does not. One signifies the building with God's presence and in God's service. The other, when Satan is the one in control.

Fonts:

Bodoni MT Condensed
Liberation Sans Narrow
Linux Biolinum
Linux Libertine



February 2024
practicaprophetica.com
srac.info

Contents

Introduction.....	1
1. The Sanctuary in the Wilderness.....	6
<i>Our Body Temples.....</i>	<i>11</i>
<i>Distinctions.....</i>	<i>13</i>
<i>The Incarnation of Christ.....</i>	<i>14</i>
<i>A Perfect Service.....</i>	<i>17</i>
2. The Second Temple.....	20
<i>Sons of Satan.....</i>	<i>23</i>
<i>First and Second Birth.....</i>	<i>26</i>
<i>The Way of Salvation.....</i>	<i>29</i>
3. The Third Temple.....	31



Introduction

THIS little paper has been prepared to meet a specific problem in understanding the gospel. Therefore, it is not designed to explain the whole of the provisions of the gospel of Christ. It is important that the reader be aware of this from the outset so that he will not expect more than is here. Other publications complement this one, to achieve a larger presentation of the work of salvation.

Continuously, as we seek to share the saving power of the gospel of Christ with the needy, we are confronted with the difficulty of explaining what the sin problem really is. We are frustrated by the universal acceptance of the idea that the flesh and blood body is the cause of the difficulty so that if only a new sinless, holy flesh could be provided, then the era of sinning would be ended. People everywhere do not believe, and find it seemingly impossible to comprehend that resident in the flesh is another power, namely, the character and offspring of Satan, which makes it impossible for the person to live righteously.

There is no denying that the flesh and blood body with all its appetites, passions, and affections is sinful and fallen, and is a terrible handicap in the battle against evil, but it is not the basic problem. It is only the temple for the indwelling of one or the other of two great powers, that of sin or of righteousness.

These two powers can never occupy the temple at the same time. The power of evil must be removed before the power of righteousness, which is the power of God, can enter and take its place. Only then can a true and living service to God commence.

The word of God confirms our deep conviction that unless these truths are understood, salvation cannot be experienced. They are so important that the Lord provided a picture of great clarity and simplicity so that none need fail to gain this essential knowledge. That picture, worth many thousands of words, is given in the sanctuary as the type of the human tabernacle.

Always, that tabernacle of old was the combination of two things:

1. The building itself composed of earthly, sin-cursed materials crafted together by sinful human bodies, and
2. The spiritual presence in that building.

That occupant was either the devil or God. While one or the other was always there, they were never both there together. That was impossible. When Satan was there, no service to God was performed. When God dwelt in the building, even though it was of sin-cursed dust built by feeble human efforts, it did render to God a perfect service, continuously.

The sanctuary provides a picture of the situation with the human soul temple. This tract is designed to teach that:

1. It is not the body temple in its fallen, sinful condition which is the problem, but the evil power occupying that temple.
2. The offspring of Satan and that of God can never dwell together in the temple at the same time.
3. The nature of Satan must be eradicated from the soul temple before the presence of God can take its place and service to God begin.
4. The temple is one thing, but the occupant in the temple is something else. The first is of this earth and sinful; the second is spiritual and is either from above or below.
5. The holy, spotless God of heaven did dwell in fallen, sinful flesh, during His earthly incarnation and will likewise dwell in our flesh today.

If these great truths can be understood and experienced as a result of this publication, then the purpose of this paper will have been well achieved.

It was for very specific purposes that God gave the sanctuary and its services to the Israel of yesterday and today. Everyone of those purposes is a purpose of blessing. Therefore, if each individ-

ual questing for eternal life fails to understand and experience those intended blessings, it will be to his present and eternal loss.

Never could this be more true than now when the sanctuary is the very foundation and center of God's final work for mankind. Without the ministration of Christ in the heavenly sanctuary, the work in this world could never be finished.

The Great Controversy, p. 488-489:

Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The arch deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.

Those who would share the benefits of the Savior's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain seeking, should be devoted to an earnest, prayerful study of the word of truth.

The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose.

Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost impor-

tance that all should thoroughly investigate these subjects and be able to give an answer to every one that asks them a reason of the hope that is in them.

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the Forerunner is for us entered." *Hebrews 6:20*. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

These words of solemn import call upon everyone to search out and understand this great subject as never before. In it, there are heights and depths sufficient to fill a whole library, and to engage the attention to the end of time.

In this study, however, attention will be focused upon certain particular lessons which are revealed in the sanctuary with a clarity found nowhere else.

There has been great difficulty for many, in understanding the real differences between the natures possessed by the converted and the unconverted man. Likewise, the real nature of the incarnation of Christ has remained a mystery to so many.

All this is clarified with convincing simplicity in the sanctuary of which there are three. Consideration of all three will be given in their turn, beginning with the sanctuary in the wilderness.



1. The Sanctuary in the Wilderness

IN PROVIDING that building and its services, God said,

Exodus 25

⁸ And let them make me a sanctuary; that I may dwell among them.

There are two parts to this verse. The first part states what man must do, while the second part describes what God will then do. Here is man's part:

⁸ Let them make me a sanctuary...

And then God will...

⁸ ...dwell among them.

Some other verses to this effect are:

Leviticus 26

¹¹ I will set my tabernacle *among* you, and my soul shall not abhor you.

¹² I will walk *among* you and be your God, and you shall be my people.

However, the message of these verses is in reality,

“That I may dwell *in* them and walk *in* them.”

This is made clear by Paul:

2 Corinthians 6

¹⁶ For you are the temple of the living God; as God has said, I will dwell *in* them, and walk *in* them; and I will be their God, and they shall be my people.

Paul is certainly not changing the Scriptures. He is only giving an enlarged meaning to them to show how closely God, in fact, would be among them through their building the sanctuary.

Their part, then, was to build the sanctuary. They fulfilled this by building it, whereupon God fulfilled His part by occupying the

building and thus dwelling among them. God was content with this so far, but He could not and would not be satisfied until He dwelt not only in the material tabernacle, but in their body temples as well.

The very purpose of His having them build that temple for His occupancy, was for them to look upon it and see the possibility, the desire and the intention of His dwelling in their body temples. Unless this was achieved, the real purpose of the sanctuary was lost. It might just as well never have been built at all.

Saying that man fulfilled his part in building the sanctuary, is not to suggest that this was done independently of God. It was God who provided the plan which they had to follow with exactitude. They had no say whatsoever in the design of the temple,

Hebrews 8

⁵ ...for, See, says He, that you make all things according to the pattern shown to you in the mount.

It was God who provided the materials by impressing the Egyptians to give the Jews a generous supply of gold, silver, brass, and other needed supplies.

Exodus 11

¹ And the Lord said unto Moses...

² Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.

³ And the Lord gave the people favor in the sight of the Egyptians.

Exodus 12

³⁵ And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

³⁶ And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

Not only did God supply the plan and the materials, but He also endowed the workmen with skill to perform the delicate handiwork involved.

Exodus 31

¹ And the Lord spake unto Moses, saying,

² See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

³ And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

⁴ To devise cunning works, to work in gold, and in silver, and in brass.

⁵ And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

⁶ And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded you.

God did that much. He provided the plans, the materials, and the endowment of skills. But He did not, as He could easily have done, make the sanctuary Himself and hand it down as a completed building. There is a time when He will do this. That time will come when God establishes the “New Earth Temple” on Mount Zion.

It was as a product of the energies, powers, and skills God had put into human bodies that the wilderness sanctuary came into existence. A special note should be made of this fact for it has considerable significance.

The second and equally significant fact is that every material used was of the dust of the earth. In fact, it would be extremely difficult, if not entirely impossible, to think of any solid material known to man which did not find its origin in the dust and is therefore composed of dust.

It is important that not only is it seen that every material used was of the dust of the earth, but that it was of the dust of the earth as it then was under the curse of sin.

There was a time before sin entered, when there was no curse upon the earth. When Adam and Eve sinned, the terrible curse of sin and death descended upon the land. God stated this in these words:

Genesis 3

¹⁷ Because you have hearkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life.

¹⁸ Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field.

It would have been quite simple for God to have carefully preserved materials from the Garden of Eden for the day when He called upon Israel to build the sanctuary. With equal simplicity He could have delivered into the hands of Moses, gold, silver, brass, linen and timbers upon which rested no curse of sin, with instructions that the temple be built from these.

But God did not do this for a very good reason. It was critically important that the house of God should be built from materials upon which the curse of sin rested. Had Israel built the sanctuary from any other than sin-cursed materials, God's purpose in building it would have been worthless. Worse than that, the sanctuary would become a misrepresentation of God's intended message.

The sanctuary was provided by God as a pictorial illustration of the way of salvation. As such, it must be reliably accurate in every detail. Not only must it be so, but the searcher for truth must believe it to be so. Therefore, when God provided sin-cursed materials when He could as easily have provided sinless materials, He did so because in that way the picture lesson is kept accurate.



So then, when God had provided the plans, as well as the appropriate materials from the sin-cursed dust, and had endowed the Israelites with the power to build; And when they had built the sanctuary with their own hands, then God came down and personally occupied that building.

It was by the combination of divine and human effort that the sanctuary was erected and brought into service. But nothing of this was an end in itself. It was all a means to an end. It was that God might not only dwell among them in the midst of their encampment, but in them personally. It was that the mystery of God,

Colossians 1

²⁷ ...which is Christ in you, the hope of glory,

—might be fully accomplished. To achieve this blessed objective, they must firstly see what they were to become, so they would be inspired to seek the way in which it could be achieved. The construction of the sanctuary which is the limitation of our study in

this booklet, provides the picture of what we are to be, while the services of the sanctuary reveal how it is to be gained.¹

Our Body Temples

In studying the sanctuary as the revelation to us of what we are to be, it must be seen as the picture of our body temples. Paul understood it as such and sought to have us all share that understanding. More than that, he expected the believers in his day to be established on that truth and expressed surprise that they were not.

1 Corinthians 6

¹⁹ What? know you not that your body is the temple of the Holy Ghost which is in you, which you have of God and you are not your own?

In the wilderness there were two things:

1. The tabernacle building, and
2. The presence of God in that building.

Likewise, in the Christian, are the same two things:

1. There is the tabernacle or temple which is the human body; and
2. There is the presence of God in that body.

A simple study of the origin and construction of the human body will show how accurately the sanctuary illustrates the body temple.

The wilderness sanctuary, as well as the temple later built by Solomon, was built by the hands of fallen, sinful human beings:

- with the materials of sin-cursed dust God had provided;
- according to the pattern God had drawn up;

¹ The study of the latter will not be covered in this book. We recommend the study of our other publications, *Freedom from Sin*, *Awake to Righteousness*, *Acceptable Confession*, *The Living and the Dead*, and *Revival and Reformation*, for the study of how this purpose of God is to be achieved in us.

- and by the power God had given them.

Likewise our bodies are made by other human bodies:

- of the material of sin-cursed dust God has provided;
- and by the power God has given the human family.

Students of God's word are apt to think of man as a created being. This is true of the human race initially for, of us all, Adam and Eve were directly created by God. They were His handiwork.

But God built into them and into every one of their children the power to produce other human beings. Therefore, every human being has been made by another human being just as the tabernacle back there was produced by human beings.

In making another human being, a man and a woman must use the materials God has provided them. Those materials are of the sin-cursed dust of the earth, and man can make another human being only by using those materials in the way God has directed.

God calls upon man to make another human being according to the pattern He has shown us. To a certain extent, man has no choice in this. He may wish to produce a child with certain abilities but he cannot, for he must accept the law of heredity.

However, when the child is conceived, the father and mother have opportunity to mold his physical and mental powers in accordance with God's pattern or otherwise. Tragically, the educational processes today do not follow God's design for human development. Men are not building according to the pattern.

Despite this wrong education, every person is still intended by God to be a temple for the indwelling of the Holy Spirit. When man has done his imperfect work of building that sanctuary, God desires to come in and occupy that building.

This is achieved at the point when a person is born again. Then the Spirit of God occupies the body temple and God's purpose is realized.



Distinctions

No one should have any difficulty in seeing the distinctions between the work of man and God and their results, both in the sanctuary of old and in their body temples.

The building is entirely of this earth; is made of sin-cursed dust; is imperfect; and must and does pass away. So it was in the sanctuary; so it is with the body temple.

The presence of God in that sanctuary is something entirely of heaven, is perfect, and cannot, and does not pass away. It is eternal. When the tent in which it abode passed away, it did not cease to exist, but found, instead, another dwelling place. Eventually that will be in a temple of God's handiwork which also shall never pass away.

There are those who have great difficulty in believing that God could dwell in sinful flesh. It is indeed a mystery as to how it could be. It is impossible for a human mind to explain it, but the sanctuary proves that it is a fact to be believed, nonetheless.

In the wilderness, the spotless, perfect, sinless God from heaven, did in reality occupy a temple made by sinful, fallen, human beings from sin-cursed dust. Just as surely as He did that then, will He dwell again in human bodies today, made by sinful, fallen humans from the sin-cursed dust of the earth. Every one of us can grasp this joyous fact for our own salvation.

The Incarnation of Christ

Added confirmation of this is provided in the incarnation of Christ. The construction of the sanctuary proves the nature of Christ's humanity in His incarnation. It proves that Jesus came into a human nature made by another fallen, sinful human body from the sin-cursed dust of the earth. It proves that God can and does dwell in fallen, sinful humanity today.

The Desire of Ages, p. 23-24:

God commanded Moses for Israel,

Exodus 25

⁸ Let them make me a sanctuary; that I may dwell among them,

—and He abode in the sanctuary, in the midst of His people.

Through all their weary wandering in the desert, the symbol of His presence was with them.

So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life.

John 1 [RV, margin]

¹⁴ The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth.

In the midst of the paragraph is the connecting word “so.” It connects two great truths showing that the first is the divinely appointed picture of the second.

1. The first picture is that of the Old Testament tabernacle with specific reference to its construction.
2. The second is the incarnation of Christ with direct reference to the way in which He set up His tabernacle which is His human nature.

The connecting word “so,” means, “likewise,” “in the same manner.” To state the message of the whole paragraph in other words, it would be said,

“Exactly as the tabernacle was set up by sinful, fallen human bodies from sin-cursed materials of the dust of the earth, so, likewise, in the same way, Christ received His humanity by its being made by a sinful, fallen, human body from the sin-cursed dust of the earth.”

If this were not so, this paragraph could never have been written. If Christ had come in a different flesh and blood from the children of men then, either the sanctuary in its construction could never have been a picture of the incarnation, or God would have had to direct them to build it differently so as to provide an accurate picture of Christ as He would otherwise have been.

But God directed fallen, sinful men to build it of sin-cursed materials to provide a truly accurate picture of Christ in His incarnation so that we could truly understand...

Matthew 1

²³ ...Emmanuel,...GOD WITH US.



The subject of the incarnation is the very mystery of God. It is beyond the understanding of man to grasp how the Creator of the universe could come down and dwell within the limited human form of His own creation. But, though it is not given to us to understand how it could be, we are to know that it is so. On this we can rest in faith. Though a mystery, it is a fact.

Because it is so deep a mystery, difficulty is experienced in understanding it. Consequently, minds can and do become confused, because they cannot reconcile the seeming contradictions present in the many statements on the subject. Let all such turn away from these statements for the moment and look at the simple, clear picture given by the sanctuary. Statements and texts may puzzle, but a picture is clear.

Whenever I feel at all unsettled in this subject, I take one long, comforting look at the sanctuary, and I know just how Christ

came to this earth in His incarnation. That picture is worth more to me than the words, true as they be, of a thousand statements. Those who become anchored in the truth as it is revealed in the sanctuary, will be strongest to resist the pressures of deception.

A Perfect Service

In this provision of the sanctuary, God has demonstrated the great truth that even though we are handicapped with a fallen, sinful, human nature, we can render a perfect service to God. This is something which is very difficult for the human mind to accept and believe, even though it is essential that this be understood.

It is Satan's great lie that the law of God cannot be obeyed by created beings:

Review and Herald, July 31, 1888:

From the beginning, it has been the special doctrine of the adversary of God and man, that the law of God was faulty and objectionable. He has ever represented the royal law of liberty, as oppressive and unendurable. He has denoted it "a yoke of bondage." He has declared that it was impossible for man to keep the precepts of Jehovah. This has been, and still is, the work of Satan.

Tragically, the vast majority of mankind believe this lie, to their inevitable damnation unless they are delivered from it. God, ever determined to save the perishing, has declared as clearly as words can convey, the truth that any human being, even in his fallen condition, who will accept the indwelling presence of God in place of the old sin nature, can render a service to God which is perfectly acceptable to Him. Jesus said,

Matthew 5

⁴⁸ Be you therefore perfect, even as your Father which is in heaven is perfect.

On two recorded occasions Jesus said,

John 5

¹⁴ ...sin no more.

John 8

¹¹ Go, and sin no more.

What He said then applies to every forgiven sinner. Paul reiterated this great call in the words,

1 Corinthians 15

³⁴ Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

The Faith I Live By, p. 114:

Christ came to the world to counteract Satan's falsehood that God had made a law which men could not keep. Taking humanity upon Himself, He came to this earth, and by a life of obedience showed that God has not made a law that man cannot keep. He showed that it is possible for man perfectly to obey the law. Those who accept Christ as their Saviour, becoming partakers of His divine nature, are enabled to follow His example, living in obedience to every precept of the law. Through the merits of Christ, man is to show by his obedience that he could be trusted in heaven, that he would not rebel.

The life and teachings of Christ prove that every man and woman whose body temple is filled with God's presence in the place of Satan's, can obey the law to perfection. It also proves that every infant and child can likewise obey to perfection. That this is so, is made clear in the following statement:

Sons and Daughters of God, p. 128:

Jesus is the perfect pattern, and it is the duty and privilege of every child and youth to copy the pattern. Let children bear in mind that the child Jesus had taken upon Himself human nature, and was in the likeness of sinful flesh, and was tempted of Satan as all children are tempted....

It is the duty and privilege of every child to follow in the footsteps of Jesus....Every blessing the Father has provided for those of more mature experience, has been provided for children and youth through Jesus Christ.

Of course, every child is born into this world as a child of man physically, and of Satan spiritually. Therefore, in order for him to

obey the commands of God, he must have the Satanic nature expelled and the divine nature take its place. Only as this condition was brought about in the sanctuary, could it produce perfect service to God. Likewise, it is only as children and adults have this state of being, that they can render perfect service to God.

The infant in arms cannot do this for himself, but a faith-filled parent can and should do it on his behalf. Then every promise accorded to the mature, will be experienced by the child.²

Let those who are discouraged by the knowledge that they have a fallen, sinful, human nature, look to the sanctuary and the life of Christ and see in both, the witness that, when the divine life of God dwells in just such a temple as is theirs, then they can, if they choose to, live lives of obedience which are acceptable to God.

² For further study of this subject, see the book, *Child Salvation*.

2. The Second Temple

THE second temple is, in reality, the same as the first temple. The important difference is that it has a different occupant.

While the tabernacle remained to the Israelites a model of what they, in their soul temples, should be, then God's presence remained in it, and it continued to be a model of what they were to be.

But when they lost sight of that ideal to turn to their own standards, God's presence departed from the building. This was exactly what Satan desired, for then it was his turn to occupy the temple. He was naturally quick to do so.

There is nothing that Satan desires so much as to sit in the temple of God in the place of God. Paul recognized this in his writings to the Thessalonians:

2 Thessalonians 2

³ ...that man of sin be revealed, the son of perdition;

⁴ Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.

When Christ came to His temple in the early part of His public ministry, He certainly did not find the presence of God's Spirit there. Rather,

John 2

¹⁴ [He] found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

Their presence there was in harmony with the will of Satan. In God's law there was place neither for their activities, nor for the spirit by which they carried them out. They practiced every form of extortion, greed, and deception. They were oppressors, robbers, and destroyers.

The peace of the place was shattered by the loud voices of the wranglers, the bleating of sheep, the lowing of cattle, and the call-

ing of doves and pigeons. Everything about it declared that God had departed from that temple and Satan had taken His place. Thus, the very building which had been designed for the presence of God had become Satan's abode.



This is temple number two. So far as its basic construction is concerned, there is no difference between it and temple number one. There can be no basic difference, for they are the same building. Firstly it was occupied by God. Then it was occupied by Satan.

Therefore, when Satan was the indwelling presence, it was still a building:

- made by fallen, sinful, human beings;
- from the cursed dust of the earth;
- according to the pattern provided by God.

The similarities between these two temples must be understood in order to learn the messages contained in these services.

When it is said that there is no basic difference, this is not to ignore the fact that the temple certainly took on some superficial differences when Satan became its occupant. Usually it fell into

disrepair, and became cluttered with rubbish—so much so that when good King Hezekiah sought to restore the neglected sanctuary and its services, it required fully seven days of work to accomplish this.³

On the other hand there was a time when it was embellished with tremendously expensive outward adornment, so that the building which according to God's pattern was to be plain and simple on the outside, became glitteringly beautiful instead. This happened in the days leading up to the first advent of Jesus Christ:

The Great Controversy, p. 24-25:

The disciples had been filled with awe and wonder at Christ's prediction of the overthrow of the temple, and they desired to understand more fully the meaning of His words. Wealth, labor, and architectural skill had for more than forty years been freely expended to enhance its splendors. Herod the Great had lavished upon it both Roman wealth and Jewish treasure, and even the emperor of the world had enriched it with his gifts. Massive blocks of white marble, of almost fabulous size, forwarded from Rome for this purpose, formed a part of its structure; and to these the disciples had called the attention of their Master, saying:

Mark 13

¹ See what manner of stones and what buildings are here!

Thus, while Satan's presence in the sanctuary did not change its origin of human construction from sin-cursed earth, it did change the general condition of order and cleanliness, and the outward appearance of the building.

Just as surely as the first temple was a picture of the converted human being, so this one, in every aspect, is a true and accurate picture of the unconverted.

There is no difficulty in seeing that the bodies of the unconverted and the converted are obtained in the same way, for con-

³ See 2 *Chronicles* 29.

version does not give anyone a new body temple. Rather it expels the old occupant— Satan, and admits a new occupant— God.

The body temples of God's children are made by other sinful, fallen humans of sin-cursed earth exactly as are those of Satan's children. It is for this reason that the Christian experiences the same physical limitations as the non-Christian and finds, with them, no escape from death.

But, while God's presence in the body temple of the Christian will lead to cultured refinement, order, industry, and perfect service to God, Satan's presence in the Godless will develop the coarser characteristics, lead to disorders and, in many cases, will be manifested in outward adornment.

While the presence of God will be marked by the beauty of character within, the indwelling of Satan will be manifested by the artificial outward adorning of gold, silver, costly apparel, and the like.

If it could only be seen by the godless, their outward adornings advertise their lack of character beauty.

Sons of Satan

In gospel teaching, a great deal has been said about the Christian being a son of God, but few are made aware that before sonship with God, there is sonship with Satan. The fact is that Satan is our first spiritual father. God only becomes our spiritual father when Satan has lost that role.

In speaking of Satan and then of God alternatively as being our fathers, reference is not being made to our physical life but only to the spiritual. Man alone is the father of our physical bodies and natures, through the power which God has given him. Satan does not have this power, for it was never given to the angels to reproduce themselves physically. This is proved by the words of Jesus Christ.

Mark 12

²⁴ And Jesus answering said unto them, Do you not therefore err, because you know not the Scriptures, neither the power of God?

²⁵ For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven.

But, while Satan has no power to reproduce himself physically, he is able to do so spiritually, so that his nature, characteristics, and evil traits become part of those in whom he places them. Nor is he merely content to reproduce the evil of his nature in human beings. He proceeds to develop these as intensively as possible. He was so highly successful in the case of the leaders of the Jews that Christ was given occasion to tell them so:

John 8

⁴⁴ You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

In these words, too plain to be misunderstood, Jesus declared the nature of their spiritual sonship. Satan was their father. Christ proved this by pointing to the presence in their physical temples of the same spirit of the deceiver and the destroyer as was in their father, the devil.

There are two ways in which a person can be the son of a certain father. One is by birth, the other is by adoption. There is usually no difficulty in determining which is which in given cases. The son by birth, cannot but be like his father. He will have the same colored skin, the same general appearance, aptitudes, and characteristics.

On the other hand, an adopted child will be different in many respects. He may have the same skin color, but his physical appearance will not be the same, and his general aptitudes and characteristics will differ.

If, for instance, we saw a black pygmy child from the heart of Africa acknowledging and looking to a tall white man of European descent, as his father, we would know he was a son only by adoption. We would know that his real father was a black man like himself.

So, were the Pharisees children of Satan by spiritual adoption or by spiritual birth? To determine this answer, we must consider the answer to another question,

“Were they like or unlike him in their spiritual natures?”

Satan’s spirit is that of a deceiver and a destroyer. In order to identify the Pharisees as the sons of Satan, Christ argued,

“Satan is a liar and a murderer, which is to say he is a deceiver and a destroyer, and you are likewise deceivers and destroyers.”

Therefore, in no sense were they children by adoption. They were Satan’s sons by birth. His nature and character were reproduced in them.

Not only were they children of Satan by birth, but every one of us also enters the world in this way. From our physical, earthly parents we receive our body temples, but from Satan, by the process of spiritual birth, we receive our evil natures. It is this way because Adam sold the whole human race to Satan. We are all born evil.⁴

Therefore, God’s task is to save us from Satan’s kingdom. Some have the notion that we are all born on neutral ground from which point Satan and God compete to win our allegiance. This is not so. Satan already has us through Adam’s sin, and God’s task is to save us if He possibly can.

There are many who find it difficult to understand, and impossible to accept, that initially everyone is the son of Satan. This is a

⁴ See *Romans* 5:12-21.

sadly serious problem, for no one will really understand the plan of salvation till this is comprehended.

First and Second Birth

Nicodemus found himself instantly out of his depth when Christ began to discuss this problem of the first and second birth. He had thought to impress Christ by recognizing His calling from God, but Jesus came right to the point by saying,

John 3

³ Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.

Nicodemus interpreted these words in the physical sense. He thought only of birth to a human parent. So he asked,

⁴ How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

There are many who have thought that if only they could wipe the record clear and go back to live their whole lives again, they could avoid the sins and mistakes made the first time.

The very moment this wistful thought enters the mind, it is chased out by the depressing realization that such a plan would never work. The second attempt would only be a repetition of the first because we would still have the same evil nature in the physical body. A second physical birth is not the answer. It is not the temple but the dweller in the temple which must be changed.

Nicodemus was thinking in terms of the physical and material. He could not look beyond that. But Jesus told him plainly that there was another area, the spiritual, in which births also took place.

⁵ Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

⁶ That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Thus Jesus informed Nicodemus that, while he was thinking in terms of physical or fleshly birth, Christ was talking in terms of the spiritual.

Nicodemus is not the only one who has misunderstood the words of Christ. Ever since, the average person has thought of Christ as talking in terms of the physical and the spiritual, whereas He was speaking in the spiritual alone. In other words, here is how these words of Christ are generally understood:

“Nicodemus, you were born once as a physical babe to a flesh and blood parent. Now you need another birth in addition to that first birth. This is a spiritual birth which comes by baptism and the regeneration of the Spirit of God.”

In this interpretation, the physical birth is seen as the first and the spiritual is seen as the second. This is about as serious a misconception of Christ's words as was that of Nicodemus. Christ was not talking in terms of physical and spiritual. He was speaking only of the spiritual. Therefore, when He said,

John 3

⁷ You must be born again,

He was talking of a second spiritual birth of which another earlier spiritual birth was the first. This spiritual rebirth is a spiritual *re*-birth. It is not something added to a physical body wherein previously there had been no spiritual nature at all. Everyone of us was originally possessed of two births in the birth from flesh and the birth from spirit. The former is from our human parents; the latter is from our father, the devil.

No one who is a son of man and a son of Satan can, as such, ever enter the kingdom of God. That is an impossibility. That spiritual nature from Satan must be subjected to death and replaced by a new spiritual nature altogether. Therefore, Jesus said to Nicodemus,

⁷ You must be born again.



The truth of this is pictured with great clarity in the sanctuary. When the sanctuary was empty of God's presence, it was occupied by Satan. It never stood empty of any presence. When the devil was in it, that building was incapable of rendering any service to God. Only when God was the occupant of the building could it have a place in His Kingdom and service. But, never could God and Satan occupy that building at the same time. Satan could not enter while God was there and God would not while Satan was there.

Therefore, before God could enter the sanctuary at any time when, because of the apostasy of the people, Satan had gained possession of the building, Satan had firstly to be expelled. Only then could God enter that building. No man should have any difficulty in seeing this in the picture lesson from the past.

If all could see that this picture lesson was given to teach the truths about the soul temple, then there would be no problem in understanding

The Way of Salvation

The problem so many find insoluble is to see the distinction between the sinful, fallen, human nature transmitted by birth from our human parents, and the evil spiritual nature acquired by birth from our spiritual father, the devil.

Yet the picture of it in the sanctuary is clear. No one should have trouble in seeing that the building was one thing, while the presence of Satan in it was something else. They never could be called the same thing. The distinction is clearly seen. No mistake is possible.

Through the clarity of that picture, God intends that we shall make no mistake in seeing that the fleshly nature derived from our parents, which is the temple, is one thing, while the presence of Satan's spirit of deception and destruction in us is something else.

As the presence of Satan could be separated from the building, making it was ready for the infilling of God's presence, so the human temple can be freed from the presence of Satan's spirit, making way for the entry of God's character and life.

As back then, God and Satan could not and did not ever occupy the building at the same time, so it is impossible for us to have the old sinful nature and the new life in Christ simultaneously.

- When Satan occupied the building, it served him, just as we, while we are his children, serve his cause.

- When God entered the building, it provided a perfect service to Him. Likewise with God in our body temple, we render a perfect ministry of love and peace.

Today, each person upon the earth is either the first or the second of these temples. Either his body temple is the abode of Satan's life and spirit, or he is a child of the living God. No one can be both. He is either one or the other.

If he has walked in the way of divine deliverance so that the nature of Satan has been expelled from his life, then he is on the way with every prospect of becoming that of which the glorious future temple is a picture.

3. The Third Temple

THIS is the glorious temple of the future, the temple of the new earth.

Unlike the other two, it is neither built by human hands nor from sinful, cursed dust. This building is the direct handiwork of God and is made from the sinless, perfect materials of heaven. Therefore it will never pass away. Within that building will be the glorious presence of God.

Like the first two, this temple is also a picture of the soul temple. But it is not, very obviously, of the unconverted in this life. It is the picture of the eternally redeemed when they are at last in heaven.

This flesh and blood body which we now have will never enter the kingdom of heaven. It is made from sin-cursed materials and whatever has been touched by sin must die and will certainly pass away.

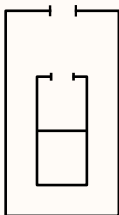
But, not in this life is the replacement given. Death comes, the body temple returns to the ruins of dust, and in the grave the believer waits till the great resurrection day. Then as Christ descends from heaven, He, by His creative power, makes a new body for the sleeping saints. This is the body we shall have through all eternity. It is not provided by birth from fallen, sinful human beings but it comes directly from God, by His creative power.

As the New Earth Temple is the handiwork of God and not of man, so will our heavenly bodies be the work of God and not of man. Then and only then will we have holy flesh.

Today, we may have holy characters in sinful flesh, just as a holy God dwelt in a building of sin-cursed material. But in the New Earth, the glorious character of God will fill every holy temple, a body of God's own marvelous building.

The Three Temples

THE OLD TESTAMENT SANCTUARY WITHOUT GOD'S PRESENCE



BUILT BY

1. Sinful, human beings
 2. From sin-cursed dust
- Therefore it passed away

THE SAME

IN THIS BUILDING WAS
SATAN'S PRESENCE

SERVICE TO SATAN ONLY



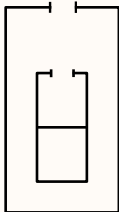
THE UNREGENERATE

Body Temple
Born of man, built by man
From sin-cursed dust
Imperfect
Unholy
Mortal

The Spirit
Born of Satan
Sinful
Imperfect
Unholy
Mortal

SERVICE TO SATAN ONLY

THE SANCTUARY IN MOSES' DAY



BUILT BY

1. Sinful, human beings
 2. From sin-cursed dust
- Therefore it passed away

THE SAME

IN THIS BUILDING WAS
GOD'S PRESENCE

A PERFECT SERVICE TO GOD



CHRIST IN HIS INCARNATION AND THE REGENERATE

Body Temple
Born of man, built by man
From sin-cursed dust
Imperfect
Unholy
Mortal

The Spirit
Born of God
Sinless
Perfect
Holy
Immortal

CAN RENDER PERFECT
SERVICE TO GOD

THE NEW JERUSALEM TEMPLE



BUILT BY

1. God
 2. From dust on which is no curse
- Therefore exists eternally

IN THIS BUILDING IS
GOD'S PRESENCE

A PERFECT SERVICE TO GOD



CHRIST IN HEAVEN AND THE ETERNALLY SAVED

Body Temple
Made by God
From dust without curse
Perfect
Holy
Immortal

The Spirit
Born of God
Sinless
Perfect
Holy
Immortal

PERFECT SERVICE TO
GOD ETERNALLY

No one can ever become this glorious last temple unless he firstly, here, ceases to be a temple for the indwelling of Satan and becomes a sanctuary for God.

Abundant are the provisions which God has made for all to become each of these blessed temples in turn. May not one of us fail of such holy achievement.

Interior Picture Credits

Introduction

- Hiram Edson's vision in the cornfield, unknown Adventist source.

Chapter 1

- "Wilderness Tabernacle," Heinrich Halmen, Sabbath Rest Advent Church, Dickendorf, Germany.
- "Human Body," Heinrich Halmen, Sabbath Rest Advent Church, Dickendorf, Germany.
- "In the Hands of the Father," Roger Loveless.

Chapter 2

- "Casting out the Money Changers," Carl Heinrich Bloch (1834-1890).
- "Jesus and Nicodemus," 1904, Providence Lithograph Company.

