

THE BOOK OF EPHESIANS

Lesson 09

Chapter 2:16-22, The Study The Temple Appointments, P-2 and The Temple Appearance

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REVIEW

The Church As The Temple Of Christ, Part-1

The Temple Architecture, 2:1-10

The Raw Materials Used, 2:1-3

Paul is building a picture of believers being the new Temple of Christ. 1st is our Calling. Pre-calling we were spiritually dead. Post-calling we are made spiritually alive to God through Faith in Jesus Christ. The Raw materials: God takes spiritually dead people and makes them spiritually alive. He takes disobedient people obedient. He takes self-centered people and makes them "others" oriented.

The Reproduction Work Done, 2:4-10

It is revealed that it is God who is building His Temple of Christ. He is building out of His wealth of Grace and mercy. He is building out of His wealth of Power. He is doing a "Great and Powerful Work." Through it we are "raised up and seated together with Him," in Christ Jesus. All of these things demonstrate His Kindness toward us in Christ Jesus. All of His work in the believer is Guaranteed by His Grace – and not through any work of our own. Our future will be in making us and destining us to a "New Creation."

The Temple Appointments, 2:11-18

A Study in Contrasts, 2:11-12

The Ceremonial Aspects, 2:11

We were "formerly" amongst the Gentiles (Non-Jews). And untouched by God's Law where effectiveness was brought about in-the-flesh – that was unfulfillable by design and by the...

The Covenant Aspects, 2:12

Paul said that as non-Jews we were separated from the Messiah, excluded from Israel's state, and ignorant of the covenants of God's promises. We were not possessing any hope, and without God's help in the world-system. Without Hope and without God in this world.

A Study in Combinations 2:13-15

Once we were far away – Now we have been brought near (Through the Blood of the Messiah). We now have a single mediator between us and God the Father who is Jesus. The dividing wall between Jew and Gentile has been destroyed. The Law that divided us has been rendered inoperative. The two kinds of people are now One in Christ Jesus. We are now, both believing Jew and Gentile have become a "New Body" – The Body of Christ – The Church – the Grouping of those "set apart" from the world through Faith in Christ. Believers are now blessed by a new Proclamation – "And He came and preached peace to you who were far away (the former believing Gentile), and peace to those who were near (the former believing Jew)" (Zechariah 9:10). For it is through Christ Jesus that we both have access in one Spirit to the Father.

And now we'll pick up with the last three "**Studies in Combinations**" – 5. 2:16 "**A New Body**, 6. 2:17 "**A New Proclamation**," and 7. **2:18 "A New Access"** 2:16-18. Then the last section in Chapter 2 "**The Temple Appearance**" 2:19-22.

LESSON 9

Ephesians 2:16-22

II.

C.

2. A Study In Combinations - Continued,

- a. b. c. d.
- e. One New Body, 2:16
- f. One New Proclamation, 2:17
- g. One New Access, 2:18

D. The Temple Appearance, 2:19-22

- 1. It Is A Secure Temple, 2:19
- 2. It is A Substantial Temple, 2:20
- 3. It Is A Set-Apart Temple, 2:21
- 4. It Is A Spiritual Temple, 2:22

THE INTRODUCTION

The Chapter as a whole is labeled "The Church **As** The Temple of Christ." In the last lesson we covered the first half of chapter 2 labeled "**The Temple Architecture,**" and that took us as far as verse 15. We are the Temple of Jesus Christ and we have Jesus Christ as **the foundation of this Temple** and He indeed is the "**Corner Stone.**" In building structures, the corner stone is exactly a square. It is set in a prominent corner of the foundation – before any of the building is constructed. It is from this square stone that the straight paths of the sides can be visualized and laid. Distances are measured from the front outside corner, and angles are judged using the perfect square of the corner stone. It is Jesus, our Lord, who **sets the standard** for building **His Church** – Like the Temple in the future – Perfect, Holy, Steadfast, Alive, and Living for Him – All to the Glory of God The Father who has put all things under His (Jesus') authority and submission. Imagine this Temple of Christ, the Church, with one of **our** personal names on each block that builds the entire structure. **We** are His Church.

2:16-22, THE STUDY
A Study in Combinations P-2

The Church As The Temple Of Christ, 2:1-22

The Temple Architecture, 2:1-10

The Temple Appointments 2:11-18

A Study in Contrasts 2:11-12

The Ceremonial Aspects 2:11

The Covenant Aspects 2:12

A Study in Combinations 2:13-18

One New Position, 2:13

One New Mediation 2:14a

One New Grouping 2:14b

One New Mankind 2:15

One New Body 2:16

2:16 [MAC]

and that

He (Jesus)

might **reconcile them both**

to God

in one Body

by means of the cross,

having slain the hostility upon it.

2:16 [NASB]

and that

(He, Jesus)

might reconcile them both

in this one body

to God

through the cross,

by it having put to death their hostility.

THE COMMENTARY

But, the work of Christ has changed that, because by the blood of Christ the Gentiles have been "brought nigh (close)" also. The work of Christ has brought both Gentile and Jew to the threshold of the House of God (Church) and there **remains** just the step of **faith** to bring them into an internal and saving relationship with God through Jesus the Christ.

Paul wraps up the two verses with these lines. "And that **He** (Christ) might reconcile them both (the former Jew and Gentile) in this ONE "NEW" Body), the Body of Christ - to God." This "one body" is a **new** creation - the Church, the earthly and heavenly body of Christ, NOT a merger of the old (Israel) and new, but a **completely New Creation**.

Through BELIEVING you have become not only a member of The Body of Christ, but you HAVE BEEN RECONCILED TO GOD, "Through the cross." This is where it all has taken place. This did **not** occur through our own efforts or **the work** of some good doing people. Believers became reconciled **by way of the death of Christ on the Cross**. And, thusly, believers are no longer an enemy of God (either Jew or Gentile), because the death of Christ put to death the Hostilities between man and God.

2:17, THE STUDY

The Church As The Temple Of Christ, 2:1-22

The Temple Architecture, 2:1-10 (Lesson 07)

The Temple Appointments 2:11-18

A Study in Contrasts 2:11-12

The Ceremonial Aspects 2:11

The Covenant Aspects 2:12

A Study in Combinations 2:13-18

One New Position, 2:13

One New Mediation 2:14a

One New Grouping 2:14b

One New Mankind 2:15

One New Body 2:16

One New Proclamation 2:17

2:17 [MAC]

And having come

He proclaimed

peace

to **you** who were afar off (the gentile) and

peace

to **those** who were near (the Jew),

2:17 [NASB]

"AND

HE [Jesus]

CAME AND

PREACHED

PEACE

TO YOU WHO WERE FAR AWAY, AND

PEACE

TO YOU WHO WERE NEAR;" (Isaiah 57:19)

THE COMMENTARY

Paul closes this paragraph with a quote from the O.T. (Isaiah 57:19) - That Messiah would come upon the world and preach Peace between Himself, the Jew and the (gentile) World in general.

In order to move on to the next set of verses we'll pause here for a recapitulation of verses **2:11-17**

EPHESIANS 2:11-17 RECAP

11 *"Therefore remember, that formerly you, the Gentiles in the flesh, who are called "Un-circumcision" by the so-called "Circumcision," which is performed in the flesh by human hands;"*

There are seven things Paul pointed that Gentiles, historically suffered in these following areas:

- 1.They were Gentiles, **not Jews**
- 2.They were **considered** the "Un-circumcision" (worthless sinners) by the Jews
- 3.They were **separate** from and **without** the promised Messiah, Christ
- 4.They were **excluded** from the commonwealth of Israel
- 5.They were **strangers** of the covenants of the promise
- 6.They had **no hope** (Those things that were future for Israel)
- 7.They were **without God** (He had made His covenant with the Children of Abraham, Isaac, Jacob)

Because of these disabilities they, the gentiles, were "far off."

2:12

"remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world."

This means more than that they were **heathen**: they were destitute of the knowledge and expectation of **the Messiah**. As

Christ is the only redeemer of men, and the only mediator between God and man, to be without Christ, was to be **without** redemption and **without** access to God. To possess Christ, to be in Him, is the sum of all blessedness; **to be without Christ includes all evil.**

As the heathen were not included in the covenant God made with his people, they held no interest in the promise or the execution of which that covenant secured. Their condition was therefore **most deplorable**. They had nothing to **hope**, because they were shut out of the covenant of promise. The promise of God is the **only** foundation of hope, and therefore those to whom there is no **promise**, have no **hope**. And having no hope of redemption, the great blessing promised, they were, in the widest sense of the word, **hopeless**. They were moreover **without God**. This meant that they were **atheists**, in so far that they were destitute of the knowledge of the true God, and served those who by nature were not gods. **Jehovah was not their God**; they had no interest in him, they were without him. They stood outside of that community which belonged to God, who knew and worshipped him, to whom his promises were made, and in the midst of whom he dwelt.

In every point, therefore, their condition as heathen afforded a melancholy contrast to that of the true people of God, and to that into which they had been introduced by the Gospel. Their alienation was from God and his covenant.

2:13-17 Gentiles' relation to Israel and God after the cross.

"13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, 15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace, 16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity. 17 AND HE CAME AND PREACHED PEACE TO YOU

WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;"

God met the 7 Gentile sufferings and racial hatred through **the death of Christ**. Upon that basis, God has brought about a great model of union, namely, **the Church**. This proved to the world what His love and grace could do.

**There are two separate truths here:
the available reconciliation and
the actual reconciliation.**

First (the availability of salvation)

These seven disabilities were removed at the cross for all Gentiles and thus God was able, through the cross, to make the reconciliation of the world to Himself and eternal salvation **AVAILABLE** to all **who would believe**.

Secondly (the actuality of salvation)

The nature of the offer requires that the anyone desiring the salvation that God has offered, through the death of His Son Jesus on the Cross, would evaluate God's offer and **believe**, henceforth **becoming reconciled** to the demands of God. At that point God would be **reconciled** to the individual, and the individual would be **reconciled** to God, and through the act of **belief** be **proclaimed righteous, acquiring the offered salvation**.

The picture here is that the Jews before the cross were "**near**" to God in external relationship in that through the covenant they had the sacrifices, the blood of atonement, and could get to God by the **one step of faith**; whereas Gentiles had **no** sacrifices, **no** blood of the atonement (etc.) and, ceremonially and externally, were "**afar off**." It was very unlikely that they would become "proselytes of the gate" and get in.

Verse fourteen brings in the **image** that represents the truth of the tearing down of the "dividing wall." When the reflection

(image) of the tabernacle (during the wilderness wanderings) was re-cast by Solomon when He built his Temple of The Lord. The inner temple was for Jews only. Outside the entrance to the inner temple was a walled-off area known as the Courtyard of the Gentiles. It was in this area that the money changers, animal inspectors, animal retailers, and a mixture of Gentiles and Jews doing business.

However, no non-Jew was allowed to enter the main part of the Temple. This outer wall was a stone barrier with posted signs stating that "No Gentile allowed within, under penalty of death." This law was upheld by both the Jewish leadership and the Roman government. It is this stone embattlement that divided the courtyard between the inner temple and the outer Gentiles that is the symbolic object that the death of Christ "tore down."

Notes on Proselytes - The term denotes those who entered into the nation of Israel under two distinctions.

1. Those who came to Israel for their defense or well-being, these were called "proselytes of the gate." The meaning was literal, they had come into Israel and positionally they were inside the gates of Israel (under her protection). They were not required to become circumcised, nor did they have to follow the minutia of the Mosaic law.

2. Those who came to Israel seeking The One God of Israel and faith in Him alone. These were called "proselytes of Righteousness." Upon their acceptance by the leadership the males underwent circumcision and baptism (The proselyte baptism required standing in a tank or pool of water up to your neck).

Isaiah 56:3-8

"Let not the foreigner who has joined himself to the LORD say, "The LORD will surely separate me from His people." Nor let the eunuch say, "Behold, I am a dry tree." 4 For thus says the LORD, "To the eunuchs who keep My Sabbaths, And choose what

pleases Me, And hold fast My covenant, 5 To them I will give in My house and within My walls a memorial, And a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off. 6 "Also, the foreigners who join themselves to the LORD, To minister to Him, and to love the name of the LORD, To be His servants, every one who keeps from profaning the Sabbath And holds fast My covenant; 7 Even those I will bring to My holy mountain And make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; For My house will be called a house of prayer for all the peoples." 8 The Lord GOD, who gathers the dispersed of Israel, declares, "Yet others I will gather to them, to those already gathered."

The work of Christ has changed that, because by the blood of Christ the Gentiles have been "brought nigh (close)" also. The work of Christ has brought both Gentile and Jew to the threshold of the House of God (Church) and there remains just the step of faith to bring them into an internal and saving relationship with God.

Verse :17 closes this paragraph with a quote from the O.T. (Isaiah 57:19) That Messiah would come upon the world and preach Peace between Himself, the Jew and the World in general.

We mustn't also no miss the image of the heavy woolen curtain torn in two between the "Holy Place" and the "Holy of Holies" in the temple. Upon Christ's death the way to approach God directly through the sacrifice of His Son was forever opened up for those who believe and love God with all their hearts, minds, and soul's – not for just the Jewish High Priests.

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

Matthew 27:50-51

Ephesians 2:18 THE STUDY

II.

C.

2. A Study In Combinations - Continued,

- a. One New Position, 2:13
- b. One New Mediation, 2:14a
- c. One New Grouping, 2:14b
- d. One New Mankind, 2:15
- e. One New Body, 2:16
- f. One New Proclamation, 2:17
- g. **One New Access, 2:18**

(2:18 Mac)

"because

*through **His** (Jesus') action*

we both are enjoying

perpetual access

*by **one Spirit***

to the Father."

(2:18 NASB)

"for

through Him

we both have our access

in one Spirit

to the Father."

COMMENTARY

This verse is exceedingly important to understand. This **new access** is **entirely** brought about by **Christ**. There is no longer any merit in being a Jew – or being a Gentile, in respect to the acceptability in Salvation. Because of the effective and efficient **sacrifice** of the Lamb of God (Jesus, the Christ) upon the cross at Calvary **every believer** has **total** and **immediate** access to God the Father. This process is accomplished through the **power** of God the Holy Spirit. All those who believe become **members of God's immediate family** upon their salvation.

Our relationship to God the Father is like that of a righteous and loving father and his children. It is understandable that many do not have such a relationship with their physical human fathers, however Paul is showing us an example based upon what should be (should have been) the relationship between a loving and righteous father and his children. As His children **we** are **EXPECTED** to come to Him **in trust** and with hearts **full of love for Him**. He is there waiting for **us**. When we don't know or won't come to Him, **He comes to us**.

Ephesians 2:19

THE STUDY

II. Ch-2 – The Church As The Temple of Christ, P-2

D. The Temple Appearance, 2:19-22

1. It Is A Secure Temple, 2:19

(2:19 Mac)

So then

you Gentiles

are **no longer strangers or outsiders,**

but (**you** are) **fellow citizens**

of those who are **set apart** and

the **immediate family of God.**

(2:19 NASB)

Consequently,

you are no longer strangers and aliens,

but (now)

you are fellow citizens with the God's people, (**Lit., "holy ones"**) and

you are members of God's household,

THE COMMENTARY (pieces that belong)

The consequences of this reconciliation are that the Gentiles are now **"fellow citizens"** of the saints, **members** of the family of God, and part of that temple in which God dwells by his Spirit.

Formerly they, the gentiles, were strangers, now they are fellow-citizens. Formerly **the Gentiles** stood in the same relation to the commonwealth of Israel, that we do to a foreign State. They had **no** share in its privileges, **no** participation in its blessings. But **now** they (**you**) are "fellow-citizens of the saints."

The "saints" are **not** to be understood as the Jews, nor the ancient patriarchs, but **The People of God**. Christians have become, under the new dispensation, what the Jews once were (or better, were supposed to become), saints, men and women

selected and separated from the world and consecrated to God as His peculiar people.

This **new body** of believers constitutes a theocracy (a state or **kingdom governed directly by God**) -- which is no longer confined to any one people or country (Israel) but embraces all in every country who have **access** to God by Christ Jesus (the Church). In this kingdom the Gentiles now have the right of citizenship, and they are on terms of **perfect equality** with the other members of the kingdom (those who have been accepted into this kingdom **by faith during any age**. And that kingdom is the Kingdom of Heaven (where the King is).

We are now, says Paul, **citizens of heaven**. That family is a much more intimate brotherhood than any national state. Our relationship to The Father is much more **sacred and tender** than that which we bear to any civil ruler. Paul makes the point that this transition has made us members of "God's Household." We have become **literal children of God**, adopted and grafted into His immediate family, whose character and privileges belong to all those in whom God dwells by his Spirit.

2:20, THE STUDY

Ephesians 2:20 THE STUDY

II. Ch-2 – The Church As The Temple of Christ, P-2

D. The Temple Appearance, 2:19-22

1. It Is A Secure Temple, 2:19
2. **It Is a Substantial Temple 2:20**

(2:20 Mac)

You

have been **built up**
on the foundation
laid by the **apostles and prophets**,
of which **Jesus Christ** is the **head cornerstone**.

(2:20 NASB)

having been built
upon the foundation of the apostles and prophets,
Christ Jesus Himself being the corner stone,

THE COMMENTARY

Paul has built into this dialog a double meaning for the word used in verse 19 for "**household**." The second meaning the Greeks used for this word was "home or house." His imagery turns now to the "**house**" picture. When we entered into this new "household" we entered into a "house" whose **foundation** was made up of the **apostles** and the **prophets** and whose very support rests upon the "**Keystone**" or "**Capstone**," and not so much a corner stone.

The Bible uses the phrase "**Stone of Stumbling**" quite often when describing things we "fall over" that keep us from believing or following our Lord. The use of the term brings images to me of a great building that is in the process of being built, perhaps the

Temple in Nehemiah's time. Because there are many more laborers than architects there tends to be a **lack of knowledge** concerning building out in the field. So, our imaginary workers are busy building the basic structure from the ground up. Every once and a while a worker finds a funny shaped building block (or stone) that doesn't seem to "fit in" anywhere and the worker **tosses it out** into the nearby field.

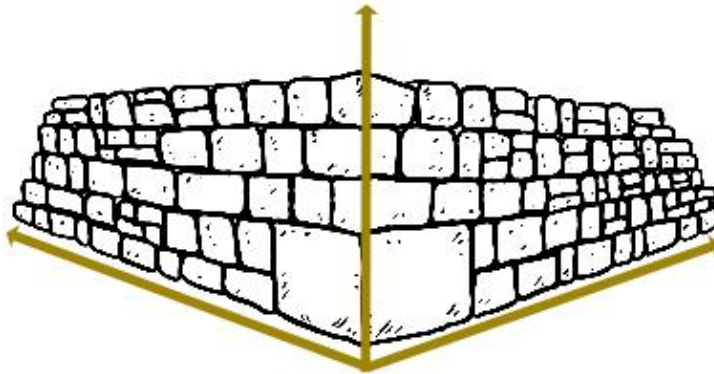


There the block stays and is a booby-trap just waiting for the evening or nighttime wanderer. Walking into a large **stone** can result in injury and keep you from your destination.

Meanwhile, back at the temple construction, the workers have come to the tops of the first story windows and can go no further, as they know of no way to put more building blocks over the spaces where the windows belong. They call for the architect, casting the blame upon him. When he arrives, he patiently shows them how to make an arch from some of the stones that have been discarded, and lastly places that final funny shaped stone at the very point of the arch - the "Key Stone." Specially shaped to support the weight of the entire building above and over the open window space.



Then there is the "Cornerstone." The image below shows the place and function of the cornerstone. This stone has been selected or milled because its sides are parallel to each other perfectly. This allows the walls to be aligned with its sides and the height of the structure to be straight when aligned with the cornerstone.



Paul writes that the foundation of this new "house" of God, of which we are the building blocks (The Royal Priesthood), rests upon the Apostles of the New Testament and the Prophets of the Old, and Jesus, the rejected stone, is the Key Stone in one metaphor, or the Corner Stone in another, that holds the whole structure up. The Architect and Builder is God, the workers are the rabbis, pastors, teachers that have labored for righteousness sake, and the building they are building is the Body of Christ - the church invisible - all believers of all ages.

In this building there is no Jew, no Gentile, but one new man (woman), the individual member of the body of Christ.

2:21, THE STUDY**The Church As The Temple Of Christ, 2:1-22**

The Temple Architecture, 2:1-10

The Temple Appointments, 2:11-18

The Temple Appearance, 2:19-22

It Is A Secure Temple, 2:19

It is a Substantial Temple, 2:20

It Is A Set-Apart Temple, 2:21**(2:21 Mac)****In Christ**

the **whole** building,
 harmoniously fitted together,
keeps on growing
 into a **holy temple**
in the Lord.

(2:21 NASB)

in whom
 the whole building,
 is being fitted together and
 is growing into a holy temple (**Alt.,**

"sanctuary")

in the Lord;

THE COMMENTARY

Christ being the **corner stone**, everything depends on **union with him**. Therefore, the apostle adds, "In whom all the building fitly framed together growing unto a holy temple in the Lord."

Christ is the principle at once of **support** and of **growth**. He not only **sustains** the building but carries it on to its

consummation. Union with him is the sole **essential condition** of **our** being parts of that **living temple** of which he is the cornerstone. Christ has but **one body**, and there is but **one temple** composed of Jews and Gentiles, in which God dwells by his Spirit. All the parts of this temple are **"fitly framed together"** (condensed from Hodges Bible Commentary).

2:22, THE STUDY**The Church As The Temple Of Christ, 2:1-22**

The Temple Appointments 2:11-18

The Temple Appearance, 2:19-22

It Is A Secure Temple, 2:19

It is a Substantial Temple, 2:20

It Is A Set-Apart Temple, 2:21

It Is A Spiritual Temple, 2:22**(2:22 Mac)****You too,****in Christ,**are being built **together**into a **dwelling of God**by the **Spirit.****(2:22 NASB)**

in who

you also are being built together

into a dwelling

in which God lives

by His Spirit.

THE COMMENTARY

What was said of the whole body of believers, is here affirmed of the Ephesian Christians. "In whom **ye also** are built together into a place of **habitation of God through the Spirit.**" "And **you** Ephesians are built together with **other believers** so as to form with them this habitation of God." It is in **union** with God and His Son, and by the agency of the Holy Spirit that this glorious work is carried on." **God lives here in the Church - The Body of Christ!** Merrill F. Unger states (Unger's Bible Dictionary, Moody Press, Chicago, p. 954) "**Believing themselves to be what they are** in their position before God, **they become such** in their everyday experience. The more one's **experience conforms** to **one's position**, the more practical holiness is manifested in the Child of God.

**HOMEWORK:
QUESTIONS AND ANSWERS**

*Chapter 2:16-22,
The Study
The Temple Appearance*

**LOOK AT THE QUESTION AND IGNORE THE ANSWER...
THEN STUDY THE ANSWER!**

(2:16)

"and might reconcile them both in one body to God through the cross, by it having put to death the enmity."

Q-1 What does it mean to "reconcile" two parties?

A-2 It would mean that two parties would have had difficulties with each other, even hatred, but found a way to satisfy that division and hatred and rejoined with each other.

Q-2 What was the reconciliation that was spoken of in this verse and how was it satisfied?

A-2 One group, the Hebrew people, had found a special relationship with God and the other, the Gentile (members of all other nations) had not. The reunion of these two groups was the work of Christ's sacrificial death on the cross. He paid the price for the enmity between the two groups by joining them, when believing, into one new body, the Body of Christ.

(2:17)

"AND HE [Jesus] CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO YOU WHO WERE NEAR;" (Isaiah 57:19)

Q-1 Who preached this message?

A-1 Jesus, the Christ (Messiah)

Q-2 Who was far... near?

A-2 The Gentile was far from God, as he did not have that special "covenant" with God that the Hebrew people had. Therefore the Hebrews were those who were "near."

(2:18)

"for through Him we both have our access in one Spirit to the Father."

Q-1 Who NOW has access to the Father through the Holy Spirit of God?

A-1 All who believe by faith.

(2:19)

"So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household,"

Q-1 If you are a believer, a person of personal faith, what is now your position before God the Father?

A-1 Fellow citizens of Heaven with all other believers, members of God's own household.

(2:20)

"having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone,"

Q-1 What does it mean to have a foundation?

A-1 The picture presented here is of a rock-solid basis upon which to place your faith (for now and the future).

Q-2 Who makes up that foundation?

A-2 The Prophets of the Old Testament, The Apostles of the New Testament, and Jesus Christ, the Son of God.

(2:21)

in whom the whole building, being fitted together, is growing into a holy ^{to}temple in the Lord,

Q-1 What building is growing into a holy temple?

A-1 The Body of Christ, what we call "the Church." Not the building or the organization we call the church, but the members of the Body of Christ - that is the true church. We are being born, saved, and are accumulating (building) into the very holy temple of the Lord, again not a physical building, but a temple made - "note with hands" - but a spiritual temple which belongs to God.

(2:22)**No question, just the verse!**

"in whom [this holy temple is the very body of Christ] you also are being built together into a dwelling of God in the Spirit."

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Jeremiah 18:15

"Don't stumble from the Ancient Path."

2024-11-24 update