

# God's Temple

by Robert B. Thompson

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*The sermon emphasizes that God is building a house for himself in mankind, and that the heart of the gospel is Christ in us, not just with us.*

**Duration:** 1:18:00

**Scripture:** Ezekiel 40:28, Ezekiel 40:48, Matthew 6:33, Ephesians 2:22, Revelation 3:12, Revelation 21:22

**Topics:** "Persecution", "Discipleship"

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## Description

In this sermon, the speaker emphasizes the sacrifices made by those who came before us in their dedication to serving God. He mentions how they were persecuted, sawn in half, and burned at the stake for their faith. The speaker then calls on Jesus for help and asks for the empowerment of Michael to drive Satan away. He encourages the audience to give their all to serve God and to be willing to love not their own lives to the death. The speaker also discusses the challenges and trials that believers may face in their journey with God, comparing it to the process of breaking a horse. He concludes by highlighting the impact Jesus had in just three years of ministry and the importance of following God's will.

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## Transcript

And we do appreciate what you're doing with Regina, Lord. And we pray that you will be with her in a special way to give wisdom. And that she will know exactly what it is that she is to do, Lord.

At every point, Lord, she'll be aware of your presence and your leading. Because you have opened her eyes and you've touched her heart, Lord, to part of the harvest field. And if that's for Regina, we pray it will come to pass, Lord.

Whatever and however, Lord, just do what you're doing. Keep her on the straight path, Lord, with you. So that the fires will burn white hot.

And yet, she will be right where you want her at all times, Lord. Hallelujah. We thank you, Lord, for this revelation of your presence and your will.

And we just let her be under the covering of this church, Lord. Under the spiritual covering that she will not be alone, Lord. But that we will be responsible here spiritually, Lord.

And the burden will be upon us that you've started, Lord, will be brought to wonderful fruition. Grant it, Lord. And we pray, Lord, for the people there in Australia, Lord, that she has been touched.

We know, Lord, that is your touch, that is your attitude toward those people. And we pray you will keep them, Lord. And send to them those who will meet the need.

Send the laborers, Lord, that will get fruit for your table. And that Regina might have her part, Lord, whatever it is. To go, to stay, to pray, whatever, Lord, you have your ways.

And we just pray that she'll be right in the center of that. And that nothing will arise that will in any way, Lord, cause any confusion at all. It will just be straight on.

We pray for the families represented here, Lord, that you will keep us, Lord. In this time, it seems there's so much going on in the spirit realm. And, Lord, we need your protection, we need your help, we need your guard around our families, Lord, that there will be peace and righteousness and holiness in our homes and in our families, Lord.

We just need your presence. And now, Lord, as we go into your word, we need, Lord, we need that you will meet the need that is here. I do not know the needs of the heart or the future of the people here, but you do.

So, Lord, bring out whatever you want brought out through your Holy Spirit that no one leave, Lord, without their needs being met. We ask in Jesus' name, Amen. Now, we're in Ezekiel, and we're going to start tonight in chapter 40, verse 48.

Now, what we're about here is that Ezekiel's temple has been a big mystery, what it means and what we're saying it means, what God is doing in the Christian church. Very profound and very marvelous things here. So, in Ezekiel 40, 48, he brought me to the porch of the house.

Let's see, is that what I wanted? No, I got down here, 40, 48, but I wanted something where it mentioned the temple. That doesn't mention the temple there. Huh? What are you doing with the King James? No wonder I'm confused.

That's because the preacher Sunday has got a thing about the NIV, so he has schooled him into the King James. Now, we're all right. He brought me to the portico, that's that covered, to the temple.

Now, that's what I want to talk about just a little bit, about the temple of God. And if you'll notice, Ephesians 2, 21 and 22. Ephesians 2, 21 and 22.

Now, this concept that Christ is not just with us, but in us, is my message. This is what God gave me. This is the center of it, the heart of it.

When God gave this to me, Christ in you was not preached like it is now. It was all about, well, it was about the Holy Spirit and tongues, and it was about, we were in the great falling away, and the Catholic Church was the Babylon, the rapture, but there was no stress on Christ in you. And you know, to this day, there is not.

You won't hear it very much stressed. It's what we're going to do for Christ, or Christ is with us, or Christ is going to take us to heaven, or what it's like in heaven when we'll be with Jesus. But that's not the heart of the gospel.

The heart of the gospel is that God is building from mankind a house for himself. That's the heart of it. It isn't Christ with us.

I know and I believe Christ will be with us in heaven, but that is not the gospel. The gospel is Christ in us. There's a big difference between Christ being with you and Christ being in you.

Christ with you makes certain demands on you of righteous behavior. Christ in you makes total demands. There's nothing left that is total because you have become a vehicle for his presence.

And this is the heart of what Christianity is. It is that God is making a house for himself. That's why in John 14, 2, we have the wrong emphasis.

We say, My Father's house are many mansions. The accent is on the Father's house. There are many rooms in the Father's house.

We're all off on how we're going to live in a nice home. That is not the emphasis. The emphasis is the Father's house.

That where I am and where Jesus is, is in the center of God's being. Jesus is the house of God. When God says, In my Father's house, Christ is talking about himself.

He is the dwelling place of God. And what he's telling us is there's going to be more stones in that temple. If I were to be the only one, I would have told you so.

But there are many rooms. Not just me. There are many rooms.

And if this wasn't the case, I would have told you. I go to prepare a place for you. Where? In the Father's house.

In the house that is God's eternal dwelling. That's the centrality of the gospel. And anything other than that is a means to that end or is non-essential.

God, because of the original rebellion of the angels, God is countermanding that. He is solving that problem. When the angels rebelled, there were no men.

There was no mankind. There was nothing made from the dust of the earth. There was no earth.

And so God in his infinite wisdom figured out, How am I going to solve this problem of rebellion? I cannot trust the angels anymore. I can't trust them. I cannot trust them.

He charges them with folly, Job says. I cannot trust them. So what will I do? I will make a house for myself made up of a new kind of creature called man.

And that's what man is. See, that's what man is. He is the throne of God.

No angel, no matter how exalted, can ever, ever be the dwelling place of God. That is unique. That is how we fundamentally are different from the angels.

We are made male and female in the image of God. And we have the capacity for union with God and with each other. And the angels have nothing like that.

And so God says, I'll fix them. I will create a new race. An intelligent race.

The angels are intelligent. I will create an intelligent race. And I will create them so that they have in their person a throne room for me.

And until God is on that throne in your life, you are not a fulfilled person. You can never be a fulfilled person until God is on the throne in your life and all the idols have been cast down. And that, and Regina was mentioning that it's worth the pain of being a Christian because of an eternity of happiness.

Did I hear you correctly? Okay. I want to give you a different slant on that. That's true.

That's absolutely the truth. And I want to show you something, an adjunct to that, a corollary to that. All people suffer pain.

The difference between the saint and the sinner is not that the saint suffers pain and the sinner does not. There are three crosses on the hill. God was crucified, the saved man was crucified, and the unsaved man was crucified.

It wasn't just one cross on the hill, there were three. And everyone is crucified including God. But we think our way is hard.

The Bible says the way of the transgressor is hard. It's the way of the sinner that is hard. Look at the sinners in the world and they have frantic fun, but look how dearly they pay for it.

Our pain is of a different kind. It is not the pain that comes to the transgressor, the judgment on him because he is breaking the laws of God. That is not why the pain comes on us.

The pain comes on us to make us the throne of God and to bring down the things that are hindering us from perfect joy not only in paradise, which is good in and of itself, but so that we can have the joy of the rest of God. That is of being in complete harmony with our Creator so that He can move in us in a totally unhindered manner. Now, we are never completely fulfilled in God and to be fulfilled in God is the only way to be fulfilled.

You can't be fulfilled in anything else, really fulfilled. But to be fulfilled, that for which we were created, is only realized when what we want is what God wants. Then and only then are we free.

And the pain a saint suffers is not the pain of the world, the ails of perversion or the intestinal problems of gluttony or the cancer from smoking. These things come on us, come on people, these pains come on, and they are pains, they come on people for breaking the laws of God. But the pain that comes on us is very much to be desired because what it is doing is bringing us to that supreme good which is to have your will and God's will be absolutely consonant, absolutely.

And you see how free you are then? You see how free you are then? Oh, I want to do this so badly. Well, that's what God wants you to do so badly. That's perfect liberty.

And the thing is, you're already blessed for doing God's will, but then He blesses you for blessing you. I mean, it just blesses, blesses, blesses all over the place and then you have the blessing of bearing fruit, you have the blessing of the presence of God, you have everything. Everything.

And here there's a great scriptural inscrutability. Here there's a great scriptural inscrutability. And I was noticing that in Matthew 13, now listen to this, because this is absolutely antithetical to everything that we regard as just.

Jesus said, to him that has shall be given. And to him that has not shall be taken away even that which he has. Now, if a philosopher said that, would say you better go up to the next school of philosophy because you're mentally ill.

But God said it. And he said it in connection with the parable of the sower. He said I'm speaking to them in parables so that they will not understand and be converted and I should heal them.

Man cannot understand that. I was taught in Bible school he talked in parables because that's in order that people would learn. He spoke in parables so they wouldn't learn.

Now that we cannot understand. We have to take that because God said it and say amen even though we cannot see the justice of it. You can't deal with God any other way.

Any other way is to set yourself up as judging God's righteousness. And I don't care to do that for myself. You do as you will.

So Jesus said but to you it's given to know the mysteries of the kingdom because to him who has shall be given. And to him who has not shall be taken away even that which he has. So the sinner is on a cycle leading downward to total dissolution, destruction, catastrophe.

But when God opens our heart and it's only God that does this. You'll never realize how much salvation really is of the Lord until you do something wrong and bomb. And then you'll realize that you really weren't saving yourself after all.

And it's a good thing for us too because we do get on our Christian high horse and we figure that we're doing great. What's the matter with those other dumbos? So once in a while God has to let you stumble in order to show you that salvation is of the Lord. Salvation is of the Lord.

And the mere fact that we have the desire. See, those men, they followed Jesus. Jesus initiated it.

He said follow me and I will make you fishers of men. Well, they could have refused. They could have refused.

The wee wee man up in the sycamore tree there Zacchaeus, he could have refused, but he was up there to see Jesus. And when the Lord talked to him, he said, I'll give away half everything I have to the poor. You know, it's just... He had.

And then to him was given to write the gospel which made him eternally known wherever men have breathed the air for the last 2,000 years. Because men know the name of Zacchaeus. The tax collector, Matthew.

I have it right, isn't he? He is Zacchaeus, wasn't he? Now, have I got it wrong? Huh? Well, wherever it's preached, Zacchaeus is known. Let's put it that way. But Matthew, wasn't Matthew also a tax collector? I'm sure that's true.

See, and he had that desire to follow Jesus. And to Zacchaeus what was given. Because the tax collectors in those days were notoriously crooked.

And to Matthew was given. And Matthew, Matthew, wherever people have breathed the air for 2,000 years, Matthew, to him that has, shall be given. And look at the people, look at the people in Matthew's

day who are under 60 feet of accumulated sediment.

60 feet of accumulated dust over the last 2,000 years. They didn't have and from that was taken even that which they did have. And so don't ever think for one moment that Christianity is humanistic because it is not humanistic.

No man can come unto me except the Father who has sent me. Draw him. You did not choose me.

I chose you. And why did we choose him? Because he first chose us. And if you stay with the program and don't allow yourself to be distracted, you'll keep on being given.

And, you know, take the talent from him and give it to the man that has ten. So now, Regina, you've received a wonderful gift from the Lord. And it's nothing you deserve.

That desire is the most precious thing you have. And Jesus in John 15 where he said, you have not chosen me, but I have chosen you. He said, this is what he said, I have chosen you and ordained you that you should go and bring forth fruit and that your fruit should remain.

And whatsoever you ask the Father in my name may give you. Do you know where that gift belongs? At Jesus' feet. For the mistake being made today in the charismatic movies, people are trying to take their gifts and save the world.

It's not right. You take everything that is given to you every day, you bring it back and lay it at Jesus' feet. So important.

Every desire that we have for righteousness, for ministry, such a gift. The most precious thing we have. Look at these people sitting here.

They didn't get to go to Australia and get that kind of a passion. But they'll have their own. God gave me a passion in Iceland.

You don't have it. I'll be vindicated someday, I guess. Unless God just wants to mess me up emotionally.

For some reason, tear me up emotionally. But it has to be laid at His feet. Because there's something that God wants more than anything else.

Even more than fruitfulness. He wants a throne. He wants a throne that He can sit on.

And through that throne, tear down all the works of Satan and bring eternal life to people. And God can do that. And only God can do that.

But He can't get people to do anything. Then when He gets them to do something, they won't quit. It's the inertia.

It's a rough horse that God rides because He can't break the thing. You know, and there's ways of breaking horses. You blindfold them.

Put a blanket on them. And they kick like crazy. Sometimes you have to throw them down and sit on their head.

It takes a long time to break a horse to get it where it's actually a good saddle horse or you can drag a cart without going crazy when it feels the line on it. It takes a long time because a young horse is full of vigor. Boy, they want to do their thing and they don't want you interfering with them.

And that's just the way we are. Just the way we are. And we're young and full of spizz and God loves us and He wants to use us but we have to be broken to the saddle or to the cart or whatever He wants, to the plow, whatever God wants to use us for.

And that's why we suffer pain. It's to keep driving us into God and driving us into God. Not my will but Thine be done.

Not my will but Thine be done. Interesting, isn't it? Jesus ministered for three short years in a radius of some 60 miles and changed the course of civilization. Three years.

Young man. Why? Because the words that I speak, I speak not of myself, the Father doesn't. The things I do, I do not of myself, the Father doesn't.

Always. And God did not have to bring him through the pain that He brings us through. Here I am 75 and Jesus died when He was 33 and He was perfect.

He didn't need those idols continually being brought down. He didn't need that suffering to make Him the throne of God. He did learn obedience by the things He suffered.

It was just a short time. He was perfect. Perfect.

Perfect. Everest. And here we are today being beat around the head.

Why? Not because God wants us unhappy but so would be His throne. Does that make sense to you? Alright. In Him the whole building, that's the church and the context there which says the whole building means Jew and Gentile.

One new man. It's in context. The context is the one new man.

Jew and Gentile made one by the cross. That's the whole building built up by the apostles and prophets. The whole building.

We are one with Israel. In fact we are the Israel of God. It's all one Israel.

The seed of Abraham. And rises to become a holy temple. Now notice that word because Tony, I think you got your Bible.

I think that's Naos. Naos is temple and Tabernakalos No, that's Spanish. I don't know what Tabernakal is in Greek.

Okay. Yeah, and then and then house is Oikos. Yeah, Oikos is house.

But I think temple is Naos. Naos. I think that's the word used here because they're pretty fussy about what they use whether they're using dwelling, temple, house or what.

The NIV is pretty fussy. Pretty fussy. That's how I like to use it.

It's pretty exact in what they do. So I think you'll probably find out in whom the whole building that would be Oikos de Meo probably something like that is joined together, rises to become a holy Naos. Naos.

Yeah, objective. Yeah, become Naos. Alright, what is the building? Is that Oikos de Meo? Building.

In whom the whole building? Alright, I didn't know that one. That's not house then. Suffix? Okay.

So this building then which is the church which is the Israel of God is being built up but for what purpose? See, things have to have a purpose. And our purpose has been to go to paradise. Well, that's understandable because of the pressures and dreads of life.

But that's not the purpose. The purpose is to provide something for God's use. You know, that's one of the hardest things to get across to people because American Christianity is so self-centered.

Everything God does is for us. No, everything God is doing is for himself. Yes? That's like one of the things that I was trying to communicate about Americans is like we'd be like you need this, you need that and like someone said like you and like this one Australian chick said like we're going to a special box and we need to like bring that to God.

You know? Sure. You know, and like we had an interval where we had to say us and we. You know, you can single them out as being Americans because they look strange but they do, you know? That's what America does.

It's trying to tell everybody in the world how to live. If they just do like we want then they'll all be great. And then meanwhile the capital of our nation is in anarchy.

Washington D.C. with drugs and drunkenness and violence is in anarchy. And yet we're telling all the people how wonderful democracy is. Oh yes, you've got to get a McDonald's and a Starbucks.

You know? I'm sorry April. But that's the way it goes. You know, it's like we're God's gift to the world.

So yes, I don't blame people in the world with their attitude toward America. You know? We are just not that good. I mean, you go to other countries the thing that impressed me about Iceland was the big thing there was not money it was their sagas.

They had, or sagas. They had a great building in downtown Reykjavik to show their sagas the history of Iceland from 1100 A.D. We don't have that in America. You know, the big thing is money, money, money, money, money, money.

It isn't that way. And I saw that and I know each country has something to give like Austria with its music background and I have to look. We have nothing compared to Austria as far as music is concerned and the great paintings of the world have come out of Europe.

They haven't come out of the United States. That's right, Tony. The great paintings of the world have come out of Holland and France.

Then when you go into Russia tremendous music has come out of Russia composers and pianists and things and out of Poland Piotrowski was from Poland he was also Prime Minister of Poland. Piotrowski, the pianist was Prime Minister of Poland. We don't have nothing like this.

It's all glitz. Our country is all glitz. And Tony! Greece! I mean the center of civilization of the world.

So we do we are really like a rich spoiled kid is what we are. And we will get our comeuppance someday and the whole rest of the world will be cheering like mad. Those brats got their comeuppance.

We need that if we're going to go as missionaries for sure and realize that each country has something to give. Each country has something to give. And Australia has they have a very rich lore with their indigenous people.

Some marvelous things there. And they do they make those indigenous people make marvelous Christians. Audrey, they were indigenous Australians weren't they that you encountered they had their didgeridoo and they had their they were saying that's what I meant the aborigines I call them indigenous.

I met this guy the aborigines that she met. How many of you ever seen a didgeridoo? That's something to understand to play a didgeridoo. It's a big old crazy thing.

But I think that one time that was to summon the demons. Audrey, what she was impressed they were saying We've got a lot of problems in America. So the point the point of the whole thing and of your life and mine is to make a dwelling place for God.

That's what it's all about. He has a need. God has a need.

God has God's rest not our rest it's God's rest. And that that is the purpose of ministry is to build up Christ. In Him you two are being built together to become a dwelling in which God lives by His Spirit.

Alright, now in Revelation 3.12 this is one of my favorite favorite of all favorite verses has been from Bible school days. I don't know why it just leaped off the Bible to me and I wrote it in the back of my Bible I still have that old Rotherham Bible with the big pillar I drew in it because of this. Now notice Him who overcomes I will make a pillar in the temple.

Now I bet you that's let's see what would that be? Him who overcomes I will make a pillar in the temple. So it would be the object of a preposition. So what is it? Is it still noun? Yeah, because it's the object of a preposition.

Yeah, it's the noun. So it's the object of a preposition rather than the object of a verb. Alright.

Him who overcomes I will make a pillar. Now notice that word. Temple.

Temple. Temple in the Lord. I'm going somewhere by pushing this word temple.

Okay. Never again will He leave it. What do you say? Well that'd be a drag on the market because there's all kinds of places I'd like to go.

So how is that resolved? Multiple presence? True. And you are the temple. It's a living temple.

Yes? For sure. It's a living temple. And notice.

I will write on Him the name of my God. Now isn't that unusual? Now stop and think about that. Why would God why would Christ write the name of God on you? It shows something special about the church that is not true of mankind generally.

The church belongs to God and is part of God. It's that one family Ephesians mentions of whom the whole family in heaven and earth is named. That's from the Father.

That's God's elect. That's God's Israel. His church.

You remember in John 17 He said that they may be one that the world may know. Now listen to this. This is incredible.

Incredible. That you have loved them as you have loved me. That the world may know.

We don't make enough of the distinction between the world and the church. But the highest thickest wall in the universe is the wall between the world and the church. Now I'll tell you another thing.

If you want to do the world good keep that wall up. You let that wall down in an effort to save people and you'll lose them. Because your strength like Samuel's like Samson's comes from separation.

Your strength comes from separation. And it's a humanistic idea that if we go out among them and become one of them that we'll win them. That's a humanistic idea.

The most what shall I say reclusive person that ever lived was the Lord Jesus Christ. He was among people but He was not of them. And when everything got too hot They came to make Him a king and He fled.

He was among them but He was Christ the Son of God. He never broke that wall. See we think by doing so that we become one with people and they'll accept God.

Your strength comes from the separation. And Jesus was totally separate unto God. All night in prayer coming down.

He was the Son of God. Holy. Separate.

Yet He ate and drank with sinners. But He never what shall I say how can I express what I mean because you say He was among people. He was among people and yet He wasn't among them.

He was separate unto God. Even when He went I'm not saying we can't be among people. We can be among people but we must be separate wholly unto God.

Tony? He was in the world but not of the world. He was in the world but not of the world. That's what He said about us too.

And He never compromised on His convictions in what the Father did. Not only that but He never tried to sell a gospel. He never tried to sell it.

I mean they would invite Him to lunch. The Pharisees would. I mean rich people.

You know where they had these tables in the Roman style where they would recline and on their stomach you've seen them put their elbow down. Wealthy houses. These were not the houses of the poor.

And right in the midst of that He would insult them to their face. Insult them. Not because He was an insulting or bitter person.

He was just saying the truth. And see the lawyers would say well you know saying this you insult us. Well our tendency would be well we don't want to insult people.

That would drive them away from the Lord. And He said woe unto you lawyers. You've taken away the key of knowledge.

You don't let people in You don't go in yourself. You don't let people in. You're a dog in a manger.

You're a whited sepulcher. I'm right when He's in a social thing. And that's what I mean.

He was among people but He was not trying to win them that way. He didn't go among them to win them. Christ did not go.

He went among them to deliver them. He went among them to bring them eternal life. But never to become one with them so that they would feel well He's a good guy.

He likes us and everything so we'll try His religion. He was Jesus the Son of God. Holy.

Separate. Undefined. Well we say that makes us holier than thou.

No. Holier than thou is an unclean spirit of religious pride. It isn't that we're trying to be holier than other people.

That isn't the point. The point is that we're trying to be separate unto God. Like it says, some pull out of the fire hating even the garment corrupted by the flesh.

Now this is not a humanistic business. God, this is the church is the lampstand of God. It's not a social agency in the community.

It's the lampstand of God. And it only shines when the people are holy. And holy means separate unto God.

True holiness is internal. It eventually will work out. When God's making you holy, He works from the inside out.

That's why people can come to church with tattoos and everything else. We're not to stress that. God starts in way down deep in their being.

And as it works out, the holiness will finally work out till it appears on the outside. Yes. Isn't this another area where our democracy, government of, by and for the people is totally antithetical to what God's doing? It's totally antichrist.

It's totally antichrist. It's the opposite of God. It's the opposite of God.

God is not of, by and for the people. God is God, the Creator, the Holy One of Israel. And He wants us to be His throne so that when we move among people, what is moving among them is that awesome God.

His love, see, we get human love and empathy and sympathy mixed in with divine love. And divine love has no human empathy, sympathy in it. It is of a different quality.

It's of a different quality. And it's eternal. God's love is eternal.

Human love will break down if you hit it hard enough. But God's love will never break down. So, Regina felt God's love toward those people.

That's what she felt. It's not coming out of her natural flesh that she felt God's love toward those people. Now how it will work out, time will tell.

There's a, there's a, we're standing here and here's the vision that God gives us. The burden, the vision, call it what you want to. We're here and there it is.

Now, the length of time that is in here, the things that happen, the preparation, whatever, that is dark. We have no idea. We have no idea.

But it is in that interval between where we are and the vision that the saints are made. That's where they're made. Right there.

And God can give you a vision and it can be fulfilled immediately. And then he gives you another one. And it seems, I know in my life, each time there's been a longer period of time between the vision and its fulfillment.

Sometimes when God gives you a vision and you're here, the vision's there, you don't know what's in between. You feel like you're being drawn on a bow. You feel like God has just got you like this and he's just pulling that bow back and you think, God, I can't stand this stretching.

I can't stand this stretching. What he's doing, he's moving it around, getting it right at the heart of the enemy, right where he wants it. And when he lets it go.

But it's hard because we want God to move right away. A pillar in the temple of God, the name of my God, the name of the city of my God, see that shows that you're an integral part of this city. This city is not like other cities.

It's a living city. The new Jerusalem, which is coming down out of heaven from my God, Jerusalem is built in heaven. It is built in heaven.

It's in heaven now. And we're there in it now. You have come to Mount Zion.

And I will write on him my new name. Now, that new name is not Jesus. It isn't the Lamb.

It isn't the Lion of Judah. Well, what is it? Well, I don't know what it is. But it's new because it represents the new creation that God has brought forth and has climaxed in the new Jerusalem.

And whatever that name is, it will be written on us. And I'll tell you this too, as your old nature is brought down to death and the new person comes forth, you get a new name. Yeah.

Now, people tell me they already have their new name, but I've heard them and they don't ring with me. They just don't ring. So, if God gives you a new name, don't tell me about it.

But the Bible does say that, and so it certainly shall happen. Alright. Now, him who overcomes, and when you're made a pillar in the temple... Now, you can't go on anymore because the pillars in the temple all have a meaning.

And one pillar removed would destroy the whole symmetry of everything and the strength and everything else. So, once you are made a pillar in that temple, you'll never go out because you are a part of its aesthetic beauty as well as its structural strength. I mean, it's kind of heavy if you start to think of it to be a pillar in the temple of God.

Yeah, it's kind of heavy. I mean, that's better. David wanted to be a doorkeeper in the house of God.

This is one cut above that. Alright. Now, let's go to Revelation 21.3. And here I need Tony for sure to tell me what this word is in Revelation 21.3. Revelation 21.3. I heard a loud voice from the throne saying, Now the dwelling of God... And what word is that? Is that the same one that was in Ephesians? Tabernacle.

King James calls it tabernacle. Okay. "...is with men..." Now, you know, of course, that men there is not talking about the church.

Who is it talking about? The saved nations. The tabernacle of God is the church. The church has come down to be among mankind.

He will live with them. God will live with them. God is preparing us so He can live with people.

That's what it's all about. So you're being prepared for God and you're being prepared for people. But where are you? Isn't there anything in it for you? You will never be fulfilled until your life is hidden in God and used for the benefit of people.

That's what you were brought into the world for. Your name was written from the foundation of the world. God called you in the time that you should be.

And your purpose in existence is not just to be a person. It's to be the throne of God that He will use to contact other people. And until that's true, you will not be fulfilled because that is your calling.

That is what you are. You're a saint. You're a holy one that God has chosen to be His representative among people.

Now you say, well, I'm not so sure I like that. Well, you haven't got there yet. If you get there and you don't like it, you can tell God about it.

Because, and He won't be angry. Listen, God is in the business of making people happy. He opens His hand and satisfies the desire of every living thing.

I told you the only reason why you have pain is to do what? To drive you into Jesus so you'll find joy. But Bible promises you fullness of joy. Okay, if you're there and you don't like what God has done for you, tell Him about it because He's bound by His Word.

His Word has promised you fullness of joy. So if you're not completely happy, just say, Lord, here's Your Word. This is what You said.

And I'm really not pleased with what You've done. You don't have to be afraid. Better to talk like that than a lot of hypocritical King James English.

God understands. When you don't like something, say so. You can say it without being a crab or a rebel.

Just say, Lord, what's wrong? I'm not a happy camper. There's nothing wrong with that. And God may say, well, Barrett, this is important.

Or He may say, you've allowed things in. Now let me tell you something. If in your house, the house you live in, you're not happy.

I mean, the house seems filled with fear or dread or unrest or whatever. I'll tell you a prayer to pray. And pray it every day until it's answered.

Just say, Lord, remove from this house everything that's not of You. Just pray that every day. God, remove from this house everything that's not of You.

Make this a holy place for You and Your holy angels. I want nothing in this house but what is of God. Just pray that every day.

He'll answer that. He'll remove the fear. He'll remove the dread.

See, you may be putting up with stuff that you don't have to put up with. But you just thought, well, God just wanted that and that's the way it was. Well, no.

God will give you peace and joy. That's your inheritance. I don't say you won't suffer for a while.

You will. But you will suffer unnecessarily unless you let your request be made known to God with thanksgiving. Then if something is necessary for a season, fine, God will give you grace.

But make sure that your home is not miserable because you didn't pray. Just pray, Lord, I want everything out of here that does not belong there. I want Your peace and that's it.

You promised me peace. I will keep them in perfect peace. Whose mind has stayed on Thee.

And God said it. You believed it. That settles it.

Okay? So don't forget that prayer. It will happen. Alright, now.

Of course, He may take something out of you. Could happen. Alright, now.

The dwelling of God. They will be His people. Let's talk about mankind.

See, God's the Lord of the world. They will be His people. And God Himself will be with them and be their God.

He will wipe every tear from their eyes. See, He will do that through us. Just like He does today when you go to someone that's broken hearted and you speak a word of Christian comfort to them.

He'll do that today. And then there'll be no more death. That's all done.

The old order of things passed away. Now, I want to provoke your pure minds with another verse. Revelation 21, verse 22.

Now, I've thought about this. I've prayed about this. And maybe you can help me understand it.

I can't bring this up into my mind. It doesn't somehow register. It says it grows unto a holy temple in the Lord.

And then it says you're made a pillar in the temple. And then it says there's no temple in it. Well, we know the Bible doesn't contradict itself, so there's got to be understanding here, but I don't claim to have it.

Now, the Lord God Almighty and the Lamb, these two people, they're not the same person. They're two people. The Lord God Almighty and God's Lamb, they themselves are the temple.

Now, how does that all come together? If we're made a pillar in the temple of God, and the Lord God Almighty and the Lamb are the temple, how are we made a pillar in the Lord God Almighty and the Lamb? Tony? I'd rather think that's the case. I'd rather think that's the case. It's that the whole city, the whole city is the dwelling of God.

Now, what's the Greek term for temple there? I do not see a temple. That's noun. And the Lord God Almighty and His Lamb are its noun.

Alright, see, so that's a distinct word. Now, we saw back when the city came down, it said the tabernacle of God is with men. That's a different Greek word.

So, the church is the tabernacle of God. So, it kind of supports a concept that I have that I don't like to push too much, but this may be the place to mention it, and then all the spiritual people can take me to terms on it. But I think that God, from the types of the Old Testament, I think God has divided His church into two groups.

And we see that in David's time where the Ark of the Covenant was in Zion and the rest of the tabernacle was in Gibeon. Now, that's a very, very strange thing. And it endured throughout the reign of David.

God left the Ark, which meant that the Day of Atonement could not be celebrated. Because the Holy of Holies was in Gibeon. And the Ark was in Zion, some ten miles to the south.

The Day of Atonement could not be celebrated. And some believe that the Jews brought the altar of incense into the Holy of Holies so there would be something in there. And that's why when you're reading in Hebrews about the tabernacle, the altar of incense is inside the Holy of Holies.

But when the tabernacle was constructed, the altar of incense was on the other side of the veil, and only the Ark was in there. But you'll see in the book of Hebrews it says that inside there was the Ark and the altar of incense. So, scholars believe that the Jews put that altar of incense in there so there'd be something in there so it wouldn't be empty.

But nonetheless, that's a powerful type. And of course there are others like Gideon's army taken from the whole ranks of Israel. And there's the 30, 60 and 100-fold reaping of Christ and so on.

There's plenty of it in the Bible. It's not something that you really have to reach for. Yes? Couldn't we almost say it says I did not see a temple in the city because the temple is the city? Well, we could say that.

And I don't think we'd be far off. But I want to suggest something else to you because using the two Greek words, the two different Greek words, one for tabernacle and one for temple, and the fact that that same Greek term applied in Revelation 3.12, I'll make him a pillar in the temple of God. And I've wondered, you know, it's like David's mighty men and then the rest of Israel.

You keep getting this division. And I've wondered, and I've said that when the New Jerusalem comes, in the New Jerusalem, the whole tabernacle was folded up from Gideon and put in Solomon's temple. And then the ark was brought up from Zion and put in Solomon's temple so that when the New Jerusalem comes down, the whole church is one again.

The mighty men were separate for a season. And it's my conviction that only this Zion company, this warlike remnant, will be raised when the Lord comes. I don't believe the rest of the church will because they're not really equipped to govern with Christ.

But the warlike remnant is. So, you see in Revelation 12 that when the Lord comes at His first coming, the first thing you see is the ark. You see that in Revelation 12.

That's the first time the ark appears in the Bible since the days of Jeremiah. But it appears when Christ comes and the witnesses are raised up and the kingdoms of this world become the kingdoms of our Lord and of His Christ, the first thing you see is there's the ark. And my conviction, based on a lot of Scripture, is that only the overcomers of the church are competent and qualified by the Scripture to be raised when the Lord comes.

If you raise up the whole church, you've got people that have been disobedient to God. You've got people saved just by fire and everything. And they're going to come and install the kingdom on the earth? I don't think so.

So, if my concept is correct, then that leads to another thought. Because what I pondered in my mind is then do the overcomers blend back into the whole church or do they preserve a unique identity through eternity? And it could be that those that are closest to the Lord become such an integral part of God and the Lamb that they are in that city as a temple. Because you put it together and using the Greek term, you made a pillar in the temple of God and the Lord God Almighty and the Lamb are the temple of it.

And so we're pillars in that temple. So maybe the overcomers will preserve their identity as such. They're still part of the church, part of the tabernacle of God, but they are specially holy.

By holy I mean specially close to God. And we saw that, if you remember, when we studied the priesthood. Do you remember when we studied the priesthood that it said the priests have charge of the house? But then it says, but Zadok, the tribe of Zadok, has charge of the altar.

And then it tells you why. The rest of the priests could not minister at the altar because they had not been faithful to God. Yet they were Levites, yet they were priests by calling, and yet they took care of the house of God.

But they could not come near the altar. Only the tribe of Zadok, no, not the tribe, but the Zadok branch of the Levitical priesthood could minister at the altar of God. So there's another example of the church, the priesthood of God, being separated into two groups.

I never thought of that, so I'm just talking to you now. Do you remember when we studied that? Were you not all here or what? But anyway, when we were back a couple of weeks ago, when we were studying about the priesthood, it said that the priests will have charge of the house of God. But Zadok will have, the branch of Zadok will have charge of the altar.

And then in the next chapter, it explains that. It says because Zadok, the branch of Zadok was faithful to the Lord when the other priests were not. And so if Ezekiel's temple is a type of this holy city, which I believe it is, when we consider the water comes out from it and the trees of life and everything, then what we're saying is that the priesthood is divided.

And there are some who serve... Serving the altar means you're serving the very presence of God. Serving the house means that you're serving all the people and all their actions that have to do with the house of God. The people coming in and the priests ministering to them and taking care of them and teaching them and everything.

This is given to the priesthood. But the Zadokian branch was given to minister at the altar in the very holiest place of God. So that follows.

Does anyone remember where that was? I don't have that here. Some of you are looking at me blankly. Where it tells about the priesthood, they minister at the house of God, it would be in the 40th chapter of Ezekiel.

Ezekiel 40 what? Yeah, that sounds right. Let's look at Ezekiel 40, verse 28. Because this is a very important concept.

And you say, well, why is it an important concept? And I'll tell you why. I don't know about you, but when I became aware when I was first saved about this pillar in the temple of God, it motivated me. It motivated me.

I realized that it's not just kind of a lump thing that everybody lumps through. You can make a difference by the way you live. I didn't want to rule it over anybody else.

I just, the fact that there was something there beyond in God, beyond what we had, motivated me. It motivated me. There's something there beyond just what everybody's experiencing.

And it motivated me, not because I wanted to rule it over them, but I just wanted to get closer to God. And this kind of stuff motivates me. I don't know what it does to you, but it motivates me.

I think, yeah, I'd like to be a pillar in the temple of God. Not just be part of the great tabernacle. I'd like to be a pillar in the temple of God.

I'd like to be that close to God. If there's any place closer, I want to be there. That's my attitude.

And when I see there's a Gideon's army and then the other 23,000 go home, or however many it was, I want to be in that army. If there's a 36,100, I want to be in the 100. I don't know if that motivates you, but it motivates me, and isn't because I want to show off in front of anybody.

I just, the goal is there, and I want to do it. I'll worry about what the consequence is later. But if God, on the other hand, wants me to take some very lowly place, that's fine, because I know you're never happy unless you're where God wants you.

But, I mean, this stuff about rewards and everything is so prominent in the Scripture. It's a marvel to me it doesn't preach more. Yes? The word Zadok is identical with the Hebrew term Tzadik, which means righteous.

Tzadik in Hebrew means righteous. And yes, Zadok is righteous. Did we find it? Let's say this, because I'm out of time here.

I'm almost out of time, but I would like you to see this once more, because some of you looked at me kind of blankly. Like, what is he raving about? There's a place in here about the priest took care of the house. Huh? 40-45.

Alright, there we go. Alright, now notice that. The room facing south is for the priests who have the charge of the temple.

And the room facing north is for the priests who have charge of the altar. These are the sons of Zadok who are the only Levites who may draw near to the Lord to minister before Him. So of all the Levites, only Zadok.

See, the others had charge of the temple. They had charge of all that was going on in the house of God. Well, that was true when the tabernacle was a Gibeon.

See, they had all the things that we associate with Christianity. They had the altar of burnt offering. They had the laver.

They had the lampstand. They had the table of showbread and the altar of incense. They had everything except the ark.

They had everything except the ark. And that's a powerful type. That's a powerful type.

And you see, that's the same thing that you're finding here. The other priests can do everything. But Zadok, that branch.

Now, then we find in, what is it, 43... 19 is that or 4310? I don't have my glasses. I don't know where I left them. 4310 explains it.

Or is it 4319? Where does it explain about Zadok? 19? Alright. You... I don't know. There's one that tells why Zadok was singled out.

It says because he was faithful when the rest of the Levites were not. Where is that, Lord? That man upstairs has got a search warrant. That could be it.

Did you get it, Mike? You're the one that came up with the other. 4415? Alright, here. Now, here you go.

See? Now, here's the separation of the priesthood based on their faithfulness to God. You see that? It's right there in black and white. That tells you why the other Levites, by their calling as Levites, could minister at the house.

But there were Levites who were specially faithful to the Lord. And he took note of that. The priests who are Levites and descendants of Zadok and who faithfully carried out the duties of my sanctuary, when the Israelites went astray from me, are to come here to minister before me.

They are to stand before me to offer sacrifices of fat and blood, declares the Sovereign Lord. Now, that tells you that it's not only calling. See, all the Levites were called to minister to God, to the duties of the sanctuary.

But the Zadok were faithful. They were particularly faithful. And so he said in that previous verse that we read that the priest can take charge of the temple, but Zadok ministers at the altar.

Yes? Would this distinction also be consistent with the bride who makes herself ready? In Revelation 19 we see the bride who had made herself ready. And then in Revelation 21 we see the whole church. But see, my question in my mind was, is that a temporary distinction or will that obtain? And I think it will obtain.

And I would base it on the parable of the sower. Now, you've got to figure what that parable means. The seed that was sown was the word of God.

Okay? And it says, some will reap that word thirty. That does not mean thirty percent. It means a multiplier of thirty, like thirty bushels to the acre is a good way to think of it.

It doesn't mean that seventy percent of their personality remained carnal. It has to do with the amount that they profited from having the word of God or Christ sown in them. And some profited to sixty bushels to the acre.

And some profited to a hundred bushels to the acre. Now that's what the Lord said. It's got to mean something.

It's got to mean something. So the way I view it is that the thirty represent the saved nations and the sixty represent the part of the church that was not the overcomers. And the hundredfold represent those who go all the way with God.

And you see the same design in the tabernacle. You see the holy of holies. You see the holy place.

And then you see the courtyard. Thirty, sixty, and a hundred. And it's in many places in the Scripture.

My personal belief is that today, today, the Lord is going through His church. His whole church. Now think of everything that, think of everything that's gone on to bring us to this point.

All the people and the martyrs and the prophets and the patriarchs and everything that brought us to this place. Now God is going through His church, I believe, because He's ready. See, God's pattern would be to start with Jesus and then with the hundredfold and then with the sixty and then with the thirty.

That's where He goes. He starts with the holiest of all. He starts with the ark.

And then He moves out toward the altar of burnt offering. And that's what I think He's doing today. He started with Jesus.

Now I think He's ready to get those who will just say an eternal yes to God. And if you're one of them, I'm telling you what's going to happen to you. How many like to have their ducks in a row? You like to have your life organ in a pattern where it's predictable and everything's about where you've got it? You like that? Enjoy.

Because if God decides to take up His option on you, not only will your ducks be in order, you're not even going to have any ducks left. I mean, God is going to in which everything that you've trusted in and leaned on is going to be bye-bye and so that you'll come to know Him. If you're fortunate enough for God to decide to call you to the best that He has, because remember, this group is going to make an end to the

wrestling match.

This group is going to be the group that is going to tear down Satan and bring Him to the earth. They're going to overcome Him by the blood of the Lamb, by the word of their testimony, and by loving not their life to the death. And there's very few Christian people that are willing to love not their life to the death.

They'll take the blood and they'll try to conform their testimony to the word of God. But when you say, you've got to give up everything, everything, people will draw back. I'm not ready for that.

I'm just not ready for that. They want to. They see the need for it.

They'll cry, but they're just not ready for that kind of extreme giving over of themselves to God. But God has people throughout the world who will do that. I don't know how many there are.

Probably in God's sight, not enough. But these people in the last days will tear down Satan until he's forced from the heavens. And guess who will rejoice? The heavens.

And guess who's in problems? The earth! So, just keep that in mind. And if you want to serve God and mankind, then give yourself to God without reservation. You've got one chance in eternity to do that.

And if my hunch is correct, that distinction will remain with you forever. As a person who in the crucible of the earth said, not my will but yours be done. Shall we stand? Oh, hallelujah! Father, what a privilege that You have called us forth.

You said, many that are last shall be first. People before us have not had the wealth of resource to draw on that we have. We have everything to draw on.

All the experiences of the saints that have gone before us and their prayers. And they're there surrounding us as a great cloud of witnesses cheering us on, saying, bring us to perfection. Bring us to perfection.

Go to it. Go to it. Because the Word... Go for the summit.

We've brought you this far. Jesus, that we may not be found wanting. Those who have gone before us were sawn in half and led about in the deserts and lived in caves and were burned at the stake.

Now, Jesus, help us. We have an opportunity now to build on that and to give of ourselves that the Lord God... Hallelujah! Help us to do it, Lord. Help us to go for it.

To serve God to the full so that there is nothing that can be accused because we have given God everything. Jesus, help us. And wherever this tape goes, Lord, those people too.

Rise us up to lay hold on the fullness of God. Hallelujah! The fullness is before us. The fullness of God is before us.

It's before us to be taken if we want it. God, help us not to be deflected from the course that has set our face to the flint, Lord, towards You, that we may not be found wanting. Hallelujah! At this most glorious of opportunities.

Praise Your holy name. Blessed be the Lord our God who only does wondrous things. Bless His name.

Father, we want to do it. Pull us through, Lord. Pull us through.

Do not slack for our crying. Pull us through. And we will have all eternity to rest that we were true to God in the crucial hour, at the consummation of the age.

We were brought forth at this period to go for the fullness. Now help us do it, Lord. Help us do it.

That Christ may be pleased. God may be pleased. The Father may be pleased with our patient carrying of our cross and denying of ourself that God may be glorified, the gospel may be fulfilled.

Oh, hallelujah, Lord. That is all our prayer tonight, Lord. All our prayer.

In Jesus' name. In Jesus' name. Thank You, Lord.

What an opportunity. God grant we don't miss it. Jesus.

Jesus. God grant it to us. Now I pray, Lord, peace and safety for all of us here in our families, safety on the highway, on the premises here, Lord, that we may keep these words in our heart and live with them.

Live with them. Live with that fire. White hot.

White hot. That we may be with You where You are in the very temple of God which You are, which we're being made a part of. In Jesus' name.

Amen.

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