

**“Jesus Is the Temple”**  
**By Chris Ulrich**  
**Sunday, March 16<sup>th</sup>, 2014**

Good morning, everybody. Thank you; you may be seated. Good to see everybody this morning. It's another cold day, but I'm not going to talk about the weather. It's been enough already. I will say this, that early in February, I had had just about enough of it, so I actually-- I had scheduled a trip to Florida, going down there to visit my brother. It was an enjoyable trip, but, I know that a couple of weeks ago, our sister Christine Schultz had gone to be with the Lord, and Pastor Paine was up here, and several of Christine's family, as well. So, I would say that I missed that; I wish that I had been here. I know that last week, Bob Heirtzler, you really kind of encapsulated it; you mentioned a lot of—you really captured the spirit of what was shared, and that it was a home-going. It was something that—Pete Shepherd, you take the sermon notes, and you do a really good job with it. I was able to look on the website, and read all the testimonies that were given, and it was really a beautiful time. I do wish that I could have been here, but I want to say this about Christine—and I know that a lot of people have mentioned things in giving testimonies, but, I know that there had been times that were like, the last few years, she'd been pretty ill. It was very difficult to see her in that condition, but I'll say that times that we visited her, or I visited her by myself that she was strong. I know that sometimes you're visiting people in the hospital—and this is no criticism of people, and sometimes you're visiting people in a coma, so, I mean, they're completely unconscious—but, in her situation, she had cancer, and she'd gone through a lot of treatments... She was down in Chicago, and she was back up here—she was back and forth—but one thing about here: she wasn't just there! What I mean by that, I would come out of there, or we, as a group would come out of there, whoever was there, and it was encouraging. It was strengthening. It was like, somebody who was in their late seventies—I know that, in people's different condition that people have Alzheimer's, people have dementia—there's a lot of different conditions that people are afflicted with in their older age, and, one thing for sure is that it was inspiring to see her. It was one of those things where thank God for the testimony and the legacy that she left. It's something that, we can't forget that. It's something that, yes, I know that she's gone on to be with the Lord, but the Bible says, precious in the sight of the Lord is the death of His saints (Psalms 116:15). So, it is a time to be sorrowful, but it is a time to rejoice.

Our theme this month has been on “The House of God.”

*2 Corinthians 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

There's also a verse in Psalms 127:

*Psalms 127:1 Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.*

We have to look at it like—I know that one thing; Parrish, you mentioned last week about something Pastor Paine had mentioned when he was here, that in God's house we don't make excuses. What was funny was, I was sitting back there--I was ushering--now, Parrish, e says

this, and, after he shared that, I said, “Amen!” Right after Parrish said that, I don’t know if he heard me, but then he said, “Sometimes, I feel like I make excuses; I really couldn’t say amen.” So I’m like, “You got me again.” So, it was one of those things; just having a little fun here.

Anyway, you talked about how God establishes landmarks and we can’t change those things. You also shared about how God blesses our lives and people see the evidence and that’s one thing I’d really like to highlight because—how many can say that they have a testimony where it’s beyond your wildest imagination, and your wildest comprehension for the changes that God has brought in your life? Amen, amen. Now, for those of you that didn’t raise your hand, that’s fine, if you feel that way, but we have to look at it like, “What about the others?” That was the one point that you really highlighted, was that are others seeing that difference? Now, maybe, if it’s somebody that we didn’t know prior to coming to the knowledge of the truth, we’re going to come into contact with plenty of people after we get baptized in Jesus’ name, after we get born again, and, a lot of times people look at that and they say, “Oh, you’ve been like this all your life.” Nothing could be further from the truth. I know many of u have had different backgrounds—maybe you had a religious upbringing, or maybe you had no religious upbringing at all, we just kind of went through life, and it really depends on what kind of upbringing your parents brought you through. But, as it stands, God brought people from all different walks of life, and one thing I’d like to share—this is something that I believe God has laid on my heart—this is something that Martin Luther King had mentioned, he said that Sunday morning was the most segregated day of the week. And you’re talking, that was fifty years ago. So, we look around, and we see a congregation that God’s blessed us with, and, you know what? there are differences. When we look at the society that we live in, and it seems like every reality show is going to try to highlight the differences, and show how much division, and how much anger, and, you know what? those things are real! Those things aren’t something that we can just sweep under the carpet and pretend like they don’t exist. I know that we look at it like, “Okay, but God changes us. God gives us a perspective where the goal is to be friendly, to win souls to Christ, but to keep our own souls salvation. It’s not a matter of, “Okay, well, I’m just going to go back to however I acted; I’m just going to go back to however I was before...” There is a difference, and another thing is that the people that see the change that God has brought us through, they might give credit to God, and then again they might not. But it really doesn’t matter, as long as we’re giving credit to God. We have to look at it like, “Okay, I know God’s changes me immeasurably.” There is such a difference. There is that time, and God gives us a peace that passes all understanding. God brings us through things. I know there was a time in my life when I didn’t believe in God, just absolutely, flat-out atheist. Now I look at it like, every single day, every breath of life, and the things that we have, I want to give God credit for that. I don’t want to ever fail to give credit to God. That’s not my message this morning, but there’s no doubt about it, we have to give God credit, because it doesn’t hurt us. I think a lot of times that’s what people think, “Oh, you’re bowing down to something!” Yes, that’s true; that is a fact. We are bowing down to God, but God’s benefits are immeasurable. It’s not a matter of looking at it like, “Oh, I don’t stand to gain anything from this,” because we do.

We’re going to talk about how Jesus is the temple. Christ said, **“I am the way, the truth, and the life: no man cometh unto the Father, but by me.”** (John 14:6) Christ talked about He’s the door, if any man come up any other way, they’re a thief and a robber (John 10:1). He talked about, **“I and My Father are One.”** (John 10:30) The Bible talks about in Christ dwelleth all the fullness of the Godhead bodily (Colossians 2:9). Jesus is the only name; it says in Acts that there

is none other name given among men whereby we must be saved (Acts 4:10-12). Once we're convinced of those things, what steps do we need to take next?

**Isaiah 53** *Who hath believed our report? and to whom is the arm of the LORD revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich in his death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the LORD to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.*

That's going to be our longest passage; we're only going to have a couple of others.

There are a lot of directions we can go with this, but we're going to spend some time here; we're going to focus on Christ as the temple. This passage is talking about Jesus Christ. Kirk, what you said in the Bible study Wednesday night about false prophets, we look at something like that because this is—I don't know—seven hundred or eight hundred years prior to that actual time of Christ, so we know that this is a true prophet. I mean, this is something that came to pass, but I would venture to say that there was probably plenty of people—and we even talk about this a little at Christmastime, because Isaiah was the same prophet that talked about, “Behold, a virgin shall conceive and bring forth a child, and His name shall be called Immanuel...” (Isaiah 7:14), which is Christ. Because it was such a long time after that actual prophecy, I'm sure that there were plenty of people that were like, “Well, it didn't come to pass in your life, or the next generation, or the generation after that...” for hundreds of years. It's not always a matter of—when we talk about the end of the world, I mean, sometimes I think it's one of those things where, “It's going to happen tomorrow!” You know, people have this knee-jerk, “Oh, it's going to happen tonight!” or “It's going to happen today!” It's like, “Well, God is patient.” It's not a matter of looking at it like, “Okay, just because I said, “God's going to instantly destroy the world,” I mean, people talk about Nostradamus, and I really don't know a lot about him. How many times in the nineties did they say, “Oh, he said it was going to happen in 1984,” “He said it was going to happen in...” and they keep changing the year. Whatever the next year is, it's like, “Oh, it's going to be *that* year!” A couple of years ago, 2012, they come

out with this movie about the end of the world, and it's like we're two years after that, and it comes down to okay, the Bible says—Christ Himself said—“No man knows the day nor the hour when the son of Man shall return.” (Matthew 24:36-39) that's not the message that we're going to be talking about today, either. We're going to talk about how, in this life, it's not a glamorous life. That's a message that we've taught on. We look at it like, “Okay, do people aspire to that?” I know it's just a word, but I mean, there's a lot of words that are associated with that: flashy, bling, swanky, upscale... It's a matter of looking at it like, “Okay, reference that to Isaiah 53, look at the kind of life that Christ lived.” We look at it like, are our aspirations flying on a Lear jet, or eat caviar, or go to Paris... Hey, now I've personally never had caviar—I'm sure there's people here that have—I like shrimp cocktail, I'll say that much. Lobster, like when I go home to visit my folks—I'm from New England—we'll have it occasionally, but it's not the kind of thing where it's like every night, steak and lobster. But we have to look at it like, “Okay, I'm not saying we can't enjoy some R&R at times, and I'm not saying that we can't have some nice things. It's all within our boundaries of finances, I suppose. But then, we also have to look at it like, are we trying to be Christ-like? If we are, it's going to take some sacrifices. It's going to take doing some things we don't want to do.

I'm going to ask a question that I pondered quite a bit, that I really don't want to ask but... Are we looking at the things of the world that we feel are passing us by or that we're missing out on? How many feel that you've been ripped off at some time or another? I do; I mean, I've got to say there's been times where I just have to say, “You know what? I missed that boat; I missed that opportunity; I missed out on...” and you could just right on down the line. It's one of those things where you could just say—and I suppose there's plenty of people outside the realm of Christianity that feel that way, too. But it's not one of those things that—I'm going to tell you why I didn't want to ask that question, and it is because I feel that way at times. But I am aware of it and admit that at times it is bothersome, but the Bible teaches to Love not the world neither the things that are in the world for a reason (1 John 2:15-17). The Bible talks about that we use the world, but the passion of this world passes away. So we have to put it in the right perspective: “Okay, I need to get the victory over it.” We need to get the victory over it. Will it be a struggle? Yeah, it's going to be a struggle. Different people fight different battles; I'll say that—I'm just going to use one as an example, and I hope I'm not stepping on any toes, but we've got to look at it like, “We do have to talk about specifics, sometimes,” I'll use one and say gambling. It's one of those things that—Did I ever gamble in my life? Prior to becoming a Christian, a little bit; not a whole lot. But is it one of those things that—in other words, if I take c=something like that, people do. They show these ads for Potawatomi Bingo, and then they have this disclaimer, “If you have a gambling problem...” and they say it like ninety miles an hour. “If you have a gambling problem, call this number...” If you have a gambling problem, you're probably not hearing what they're saying anyway. It's one of those things where it's like, “It pays to be merciful.” Also, one man's battle might be somebody else's victory, might be somebody else's battle. So, it's not a matter of looking at it like, “Okay, just because the passion of this world isn't really something that sinks in deep...” We're going to visit a little bit more from Isaiah 53, because God's not wanting us to live in regret, either, and beat ourselves up.

And the second point is about being more Christ-like. When we evaluate the characteristics of Christ in this passage does it really make us want to be Christ-like? I'd have to say that on the surface, when I read that, it makes me kind of angry, and I'm going to re-read one verse, because I look at it like it's one of those things where it's like, “I don't want this to happen

to me.” It’s verse ten, it says, “Yet it pleased the LORD to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see his seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand.” The part that really gets me is that first part, because I don’t want to be bruised; I don’t want to be beaten down; I don’t want to be afflicted; I don’t want to have to suffer any more than I have to. I think everybody could agree with that. I mean, we have to look at it like, “Okay, there are going to be some things that happen to us that are completely outside our powers of prevention.” Completely beyond our control. Let’s just say, I think I know why, sometimes, people don’t like to fly—I mean, not just because of what’s happened with this airliner, but because they don’t feel like they’re in control. I’ve flown quite a few times in the last year or so, and I would have to say that it does move me to prayer a little bit more, which is a good thing. I’m not an airline pilot, either, so if something were to happen, if they come back, “Is anybody back here a pilot?” not that that’s likely to happen, but I mean, I’m not raising my hand. I did learn something, last time I flew, is that if you sit where the exit aisle is, it is much more spacious. Just a little side bar, there.

So, you look at that affliction, and that’s a tough pill to swallow. I mean, it’s not the kind of thing where it’s like, “Okay, there are things that we do afflict ourselves with: fasting, prayer, sacrificing, visitation.” These kind of things, I mean, we’re not talking about—it is unglamorous. Sometimes, the expression is, we have to get our hands dirty. You get your hands dirty, I mean, there’s been times when I’ve gone out and done some yard work and, by the time I’m done, it’s like, just covered—absolutely covered. I’ve got to take a shower, but, you know what? I felt like it was necessary to do. It wasn’t something like—there is a reward for our labor (Matthew 16:27). But the knee-jerk reaction a lot of times is, “I don’t want to do it.” You know, when the going gets tough, the expression is, the tough get going. Or we try to over analyze it, “Oh, is God in this, really?” Not always, I mean, if something happens to us that we’ve brought upon ourselves, we’re going to have to look at it like, “Okay, we’re going to have to pay for that.” But God is merciful, and God is forgiving. It’s not an excuse to commit sin, or a green light to, “Why don’t I just go live however I want and just think that it’s okay?” because we’re going to pay for it, good or bad, we’re going to pay for it. There are a lot of places in the Old Testament where the people of God felt that God had forsaken them or that God had become their enemy. Keep in mind that those were the same people and the same times when they failed to ask God’s counsel and so, basically, the repercussions for that were they didn’t get the victory, they didn’t get defeated, they were scattered, some dies... I mean, you look at—I’m going to share this: There’s an example in the Book of Numbers, 16, some of the people—and we’re talking about the Temple of God; we’re talking about Jesus is the Temple, but Jesus isn’t just the New Testament. That’s why we’re talking about from Isaiah 53, because Jesus, the name of Christ, wasn’t revealed until the New Testament, but it’s been the same God all along—but, in Numbers 16, there were people that came against Moses, and the Bible talks about how Moses was the meekest man on the face of the earth. There were so many times that he stood in the gap on behalf of the Children of Israel when God said, “I’m going to take them out, and I’m going to form a new nation, and Moses interceded. You talk about caring. But, here’s what happened—and you don’t necessarily have to turn to it, I just want to kind of recap, just to show an example—was that Korah was one of the princes in Israel, and he had a group of about 250 that came against Moses, and there was two things: They said, “You take too much upon you, Moses,” and, the other thing was, he said, “because every one of the congregation is holy.” First of all, Moses didn’t take too much upon him, period; he only did what God had called him to do, and they should have been extremely grateful to him for that. The other part was that, when

Korah said that the whole congregation was holy, that was a lie, too. There were times with the golden calf, and there were plenty of other transgressions. As soon as they came out of Egypt, it was like, as soon as they hit the first bump in the road, it was like, “Oh, you brought us out into the wilderness to kill us!” It’s like, “You want to go back to Egypt? Just go. Go!” That’s the thing, when we look at this day and age, do I want to go back to the world? no. Does anybody here want to go back and live in the world. If you were going to raise your hand, I was going to say, “I can’t stop anybody; we can’t stop anybody...” But we have to look at it like, one thing that God—and I want to read this two ways; I want to read it in past tense, and I want to read it in present tense—one thing that God always promised was that He would restore them (meaning the Children of Israel) whenever they turned back to Him. Bringing it to present day: One thing that God always promises is that He would restore us whenever we turn back to Him. Because the Bible says, “All have sinned and come short of the glory of God.” (Romans 3:23) It’s one of those things where we have to come clean. It’s not a matter of, “It’s always pleasant.” God chastens whom He loves, scourges every son whom He receives (Hebrews 12:6).

We’re going to look at in Deuteronomy 8, verses 1 through 5, because this is going to cover a little bit of what we had talked about already, and especially the part about God proving us.

***Deuteronomy 8:1-5** All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.*

So again I want to ask, do we want to be Christ-like? It’s going to take some struggles; it’s going to take some being afflicted; it’s going to take some patience. I was out in Lindenhurst yesterday—I actually went walking a few miles—as I was coming back through, I was actually surprised at how much ice and snow there still was, but, anyway, as I was coming back, I think this was Mill Creek Road—I’m sure people know where I’m talking about; it’s out past Hunt Club a little bit, not too far from Grandwood—but there’s a tree farm, and I’m looking over, and you see trees of varying heights. I don’t know if it was just Christmas trees—it looked like they had a variety—and I’m driving, and I’m thinking, “Man, I could never own a tree farm.” I’m thinking, “You know how much patience it would take to own a tree farm?” It’s like, “They’re not ready yet; come back next year,” or, “They’re not ready yet; come back five years from now.” But, again, these are the kind of characteristics Christ wants us to have. Patience is one of them; we don’t have to own tree farms. But it is something that we are going to have some struggles. The truth be told, it really doesn’t matter—I’m going to share a story, and I’ve shared about this person before—there was a classmate of mine, she happened to marry the guy that started Yankee Candle. So, Mike Kittredge is his name, he sold the business back in 1999, \$450 million. The thing about it is, I—he’s about fifteen years older, he’s a little bit older than her—but the thing is, he had cancer at one time, and he recently had a stroke, and it doesn’t matter

how much money we have, I mean, our health isn't going to last forever, and we have to look at it like, "Okay, what's the perspective?" A hundred and twenty is like the magic number, like, if you live a full, full life. We have a friend of the family up in Vermont, and she's ninety-seven. She's got her mind and her faculties; she's a little slower, I mean, she walks with a walker, but it kind of blows me away that she's still as alert as she is. I believe that God has given her those years. I mean, it's fantastic to see, but still, it doesn't matter if we live that complete life, if we live a hundred and twenty years, we're still going to stand before God. That's the thing that we have to prepare for. I want to emphasize again how easy it is to be so focused on the things of this life that we lose track of what's beyond this life. It's easy to focus on the things of this life because they're tangible. We live in this world, so it's not a matter of like—we've heard the expression, "They're so heavenly minded that they're no earthly good." I suppose the same could be said vice-versa. We have to be aware of what's going on, and where we're at; that it isn't glamorous. That's one of those things where it's like—how many remember, years ago, there was a church called the Crystal Cathedral? They were out in California; well, I heard a couple of years ago they went bankrupt. I mean, there was a building—it was like a fifty-million dollar building—I mean, it was as lavish as you could imagine. What caused that? there's been a lot of economic struggles in this country, especially in the last several years, and churches are not immune; individuals are not immune; businesses are not immune. I mean, we could sit there and try to over-analyze that, too, and say, "Well, this is what caused it..." and get into, "Oh, well, its because of the immorality." I partly believe that is the case; I really do. I'm not going to sit there and delve into that too deeply, but where do we stand today/ are we ready to run the race with patience, and endure the whole way? (Hebrews 12:1) Are we willing to put up with the unfairness of this life, and the seemingly endless affliction? I'm not saying it's always easy or it's always fun but we have to remember that if God be for us, who can be against us (Romans 8:31)? Christ said He is the door, the way, the truth, and the life. No man can come to the father but by Him. We're going to stand by that. I know the whole world doesn't take Jesus name as the Savior, and you know what? I look at it like, "Well, I do." We're not going to be judged by a whole country, or a whole group, or a whole whatever; we're going to be judged as individuals. I'm going to read one last passage, and I'm going to be closing in a moment, here. I know this is a common passage; this is probably as common as the New Testament verse of John 3:16 but there's a verse here that is relevant to Jesus being the Temple.

**Psalm 23**     *The LORD is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.*

That last verse, because we are talking about the House of God, that's a verse that I've always appreciated that especially because—even when Job was in the midst of his hardship, and seemingly unfair affliction—I don't know if I can even use a term that would describe his agony any better than... just read it. Or, when the Children of Israel were wandering in the wilderness like rick read in Deuteronomy, and God proved them. I mean, he said that you wandered in this wilderness and it was to prove us. The same thing holds true when you and I are in the midst of

the struggles we face, goodness and mercy is going to follow us all the days of our life, and we will dwell in the house of the Lord forever. That's a promise that I hold to; that's a promise that we have to remember. We have to look at it like, "Okay, I know this isn't going to last forever." Sometimes it seems that way. But, as the days go by, as the years go by, the Bible talks about, we're nearer than when we believed (Romans 13:11). So, we've got to hold to that; we've got to remember that, and put that in our toolbox, and realize that God wants us with Him; that God wants us to do right; that God wants us to have eternal life, and it's a promise that's greater than any promise. You know what? for all those out there who are the detractors, who are the opposition to Christianity, I look at it like, "You know what? you're missing out. I'm not missing out. You're fighting so hard just to get me to give up and say, 'Okay, you're right. There's no God; there's no Bible.'" I look at it like, it ticks them off so badly when we just look at them and say, "I'm not giving up. I'm not going to quit. I'm going to hold to what I know is true." That's why the prophets were so persecuted; that's why they killed Christ. They looked at it like, "There's nothing we can say against Him. We're going to have to find some liars who are going to bear false witness," and look at what happened. Rob and I were talking yesterday, I mean, if people want to poke holes in the message, if they want to find fault, they can find plenty of fault on anybody; it doesn't matter who they are. Me, you, you, you, all the way through. It's like Christ said, "For if they do these things in a green tree, what shall be done in the dry?" So, we have to look at it like, "It's not a glamorous life," do you want to be Christ-like?

Thank you very much for your time.

