

TO ALL HIS HOUSE

My message is about the work of building a house. Much is involved in this undertaking and a man has to be careful how he builds. A building work must be anchored in order for it to stand.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, kick built his house upon a rock" (Matt. 7:24). Building a house starts with a foundation. If the foundation is "rock solid", the house will stand.

Jesus said further, "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (v.25). All that the forces of evil were able to bring against the "rock solid" house could not shake that house. Why so? Because it was anchored deeply in things of the Spirit.

You see the Rock spoken of by Jesus is the same Rock of kick Paul speaks of in 1 Cor. 10:4. Now if the Rock is Spiritual, the house built upon the Rock must also be spiritual.

Let us hear from Paul and then we shall hear again from Jesus about this building work. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat of the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (v.v.1-4).

Paul did not call the Rock Jesus. He called the spiritual Rock Christ because Jesus was not born during Moses' lifetime. Christ is eternal and was the Spiritual in Jesus and in all prophets (including Moses) before Jesus (1 Pet. 1:10-11).

We may say that the Rock is the foundation upon which the house is built. Continuing with Paul's testimony, we find these words in 1 Cor. 3:9-11: "For we are laborers together with God: ye are God's husbandry, ye are God's building" (v.9). Let us pause for a very important thought. Paul told the Corinthians that they were God's house or building. This confirms what we spoke earlier about the house being a spiritual house.

To this we shall add Peter's words: As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:2-5).

The Rock is to be drunken from. The house is to offer up spiritual sacrifices. Everything about the Rock and the house is of the spirit. To look for a natural rock and a natural house is to miss God's word.

We shall return to Paul's writing in 1 Cor 3:10-11. "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is

Jesus Christ".

When Paul said that the "spiritual Rock" of 1 Cor 10:4 was Christ, he made us to know that we must drink from the cup of the spirit. As the Rock is that thing upon which the house is built, the Rock is also the foundation. There is no "other foundation". Jesus Christ is that foundation.

This is the same foundation that "...the gates of hell shall not prevail against" (Matt. 16:18). Why not? Because the foundation is "Rock solid". It is upon the foundation that Jesus is Christ in the Spirit that our Lord declared "And upon this rock (Thou art the Christ, the Son of the living God, v.16) I will build my church" (v.18).

The church of God is anchored in Jesus Christ. This is a work in the Spirit. There is another building work called the church but it is of the flesh. This building work is natural and it preaches the natural man, Jesus. It even makes the man to be God.

Jesus called this building project, the work of foolish men, saying, "And every one that heareth these saying of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand" (Matt. 7:26). What we have here is a picture of two building works: one of the spirit (of God) and the other of the flesh (of the devil).

The latter building project shall also be tested as was the former. "and the rain descended, and the flood came, and the winds blew, and bent upon that house; and it fell: and great was the fall of it" (v.27).

To All His House

The house of the Lord shall stand but the house of the devil shall not stand. These two houses can be seen throughout the Bible. During the reign of David, there was the house of David, which was the house of God and there was the house of Saul opposed to the house of God.

The house of Saul could not stand because it was built by natural "materials". This house was known for its lack of love and its witchcraft power. "Now there was long war between the house of Saul and the house of David: but David waxed weaker and weaker" (2 Sam. 3:1).

Eventually the house of Saul crumbled altogether. Its leader during David's reign was Ishbosheth, Saul's son, who was not killed when Saul and his other sons were slain. While Saul and his other sons were slain in battle, Ishbosheth was murdered by his own men.

"For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and got them away through the plain all night" (2 Sam. 4:6-7).

These wicked men thought that their evil deed would please David. They thus brought David Ishbosheth's head (v.8) but David had them killed for murdering "a righteous person" (v.110).

David was a fit symbol of the house of God. This man was known to have been one after God's own heart (Acts 13:22). From the individual God moved to the nation. The house of David became

known as the righteous children of Judah.

In Zec. 12:10 we see where the Lord speaks of the ruling, kingly house of David as well as others in Jerusalem. "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me when they have pierced, and they shall mourn for him, as the mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn".

The house of David, as well as the whole house of Israel, had fallen down but God shows that in the latter times his grace would be returned to the nation. Just as David remembered Jonathan, his friend, in doing good for Mephibosheth, the Lord shall remember all his house in the end times.

When David had Jonathan's son brought unto him, he spoke words of peace unto him, saying, "Fear Not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually" (2 Sam. 9:7).

The offspring of the righteous man, Jonathan, found grace in David's eyes. This is a picture of Jesus Christ's children finding grace in his eyes during the latter days. The house of David was characterized by love and mercy. It is that same love and mercy that today's house of David is receiving.

We see in verse 9, "Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house". The words, "to all his house" are words of the Spirit.

Saul represented the house of the flesh. His works burned up before God. Thus Saul's house fell. David's house represented the Spirit. This house stood because its works were of God.

The righteous king (a type of Jesus Christ) gave unto Mephibosheth "...all that pertained to Saul and to all his house".

There was nothing left of the fleshly works. All was surrendered over to the spirit. Mephibosheth would prove worthy by remaining loyal to the king all the days of his life.

"To all his house" is inclusive. When God brings Satan down, all that he laid claim to shall be taken from him and shall be given unto the righteous children of God. Daniel wrote, "I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:21-22).

Judgment came unto the saints. Many were found wanting but in the end, they possessed the kingdom. The writer of Revelation wrote, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever" (Rev. 11:15).

As God has spoken pertaining "to all his house", Satan shall have nothing left to build with. The final judgment shall doom him to everlasting punishment. John wrote, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever (Rev. 20:10). The Devil has deceived the whole world. Thus the world is "all his house". But he shall

lose all the Christ of God.

The Lord God also speaks "to all his house". We have seen that the Lord's house is a spiritual house. As the Lord does not change, his house is forever a spiritual house. Of this house, we have more to say, What we shall say pertains to things of the Spirit.

The Tabernacle of David

Then the Lord speaks to all his house, he speaks to heaven and earth. God's house is made up of the people of God. Another word for house is tabernacle. Tabernacle refers to a tent or building.

In the Old Testament, God called upon Moses to build the tabernacle according to the pattern shown to him in the mountain. He was not to deviate from God's pattern (Heb. 8:5).

Take note of verse 1. Here we see a picture of "the true tabernacle". The work which Moses did in building the natural tent was not "the true tabernacle". This work served as an example of heavenly things. The outward or natural work was a type of the heavenly tabernacle.

The heavenly tabernacle was pictured in almost every aspect of the building work of Moses. Men have been able to associate many items of the tabernacle with Jesus Christ. Consider the mercy seat of the tabernacle as a case in point. John tells us that Christ "is the propitiation (mercy seat) for our sins: and not for ours only, but also for the sins of the whole world" (1 Jo. 2:1).

As regard the words of the Hebrew writer, we note that he ties the heavenly tabernacle to Jesus Christ also, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1-2).

The tabernacle which the Lord pitched was a spiritual tabernacle. Peter tells us that we must "put off" this tabernacle (2 Pet. 1:14), meaning the body. Paul connects the tabernacle with "a building of God or house not made with hands, eternal in the heavens" (2 Cor. 5:1).

This is the true tabernacle spoken of by the writer of Hebrews. The true tabernacle is a spiritual house. In the Old Testament we have this house spoken of as "the whole house of Israel". God promised to restore life "to all of his house" (Ez. 37:11-14).

The reason life must be restored is because the building fell down. The spiritual building gave way to the works of men's hands. As man brought forth natural works of the flesh, God's house was not able to stand. Keep in mind that God's house is a spiritual house. The natural house shows us the true tabernacle.

Seeing the mercy that God would show "to all of his house,", Amos predicted, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Am. 9:11).

The tabernacle of David in this sense refers "to all of his



(God's) house". The spiritual house which God built during the days of the nation of Israel fell down because the people of God were not faithful into his calling.

Recall how we spoke of Moses' building work. Moses was charged by God to raise up a holy people unto himself. The Lord God made Moses a deliverer of his people. The bondage of Egypt was broken as Moses obey the voice of God. By and by, God used Moses to bring unto him a holy people.

We see Moses building the tabernacle in Exodus. Our focus must, however, not be on the natural tent which he built. The natural tent was the outward work pointing to the true tabernacle in the hearts of "all of his (God's) house. This building work was on the order of heavenly things. It was a work which brought the people unto the heavenly priest.

God did not call Moses home until he had completed the building work on the house of God. Joshua, who followed Moses, took up the work which Moses had done and brought the building work to a state of rest.

See this house of God or tabernacle which Moses built. All those who did not believe God in the work died in the wilderness.

It took forty years of wondering to build the house of God which had fallen down but Moses completed his work.

As for the generation which went into the promise land with Joshua, the writer of Judges said, "And the people served the Lord all the days of Joshua, and all the days of the elders that outlined Joshua, who had seen all the great works of the Lord, that he did for Israel" (Jud 2:7). These people were the building

work of Moses, and after Moses' death, Joshua. This is the true tabernacle which God built through his servants.

Sadly to say, the people of God have had a history of whoring around. Whenever this occurred, the house that God built was torn down. In its place was erected a house of the flesh. The owner of this house is Satan and he deceived God's people as if they were building for God while all the time they had broken fellowship with God.

We see a picture of this broken fellowship with God and the erection of the natural building in verses 10-13. Verse 10 speaks of "another generation...which knew not the Lord". The natural building work of the flesh is seen in verse 11: "And the children of Israel did evil in the sight of the Lord, and served Baalim".

In order for the children of Israel to serve Baalim they had to give up spiritual things for temporal pleasures Satan builds his house by offering "right now" gratification. Hear verse 12: "And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger".

Whenever God's people look for the easy way out of their sufferings, they turn to the flesh. It matters not whether they were Old Testament saints, New Testament or current believers. The final words will always be as verse 13 when man seeks the way of the flesh: "And they forsook the Lord, and served Baal and Achtoroth".

Baal was the main mail god the people around Israel and

Ashtoroth was the principal female goddess. By these two, a man a woman, claimed to be god and goddess respectively, Satan has invented a religious system for all times. It is by the combination of his male and female divinities, that he has built his house during each generation.

### The Building of the Temple

In God's building work, natural things are used only as a means of showing forth spiritual things. The natural things do not have meaning of themselves insofar as the building of God is concerned. God is a Spirit and he builds in the Spirit.

Consider the building work of Solomon. What did God charge Solomon with building? He charged Solomon with building as did his father David. God hallowed the house which Solomon built but God wanted Solomon to understand that he would not be satisfied with a brick and mortar project.

The Lord told him "...if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel (1 Kngs. 9:4-5).

The Lord wanted Solomon to build a holy temple unto the Lord. The temple, however, was not a natural temple. The natural temple was for the purpose of showing the spiritual building work.

To set matters straight in the mind of Solomon, the Lord

showed him the value of the natural temple void of a spiritual temple. Solomon was told that if he or his children ceased following God for false gods that he would "cut off Israel out of the Lord which I have given them; and this house, which I have hallowed for my name will I cast out of my sight; and Israel shall be a proverb and a byword among all people" (v.v.6-7).

God was concerned with the temple of Israel as the house of Israel. This temple was the nation. Solomon was it's leader. If the leader was godly then so were the people. The Lord God understood this thing. He still understands today.

Building the temple today is the same as it was in the Old Testament. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (1 Cor 6:19-20).

God was about building holy bodies during Solomon's day. All the bulls, rams, goats, etc..., that Solomon offered during the dedication of the temple pertained to man and his relationship to God. Man needed a covering for his sins. The blood of bulls stayed God's hand until the Lamb of God came as a ransom for man.

Surely God did not have Solomon to shed so much blood for brick and mortar. It was the temple of Israel, the whole house of God that God ordered Solomon to build. As long as Solomon was true to God's word, the temple of Israel was being built even as the natural temple was built.

When Israel rejected God's building for that which did not

profit, the temple was destroyed and God's people went into Babylonian captivity. After seventy years, the building work got started again. As the natural building was being erected, the spiritual temple of the nation was once again being restored. Men like Ezra and Nehemiah as well as Zechariah, Zerubbabel and Joshua led in this revile of the things of the Spirit.

Yet before the Old Testament closed, we see where the tabernacle of David had fallen down. The priest had gone over to false worship and did not recognize their sin.

Malachi wrote, "A son honoureth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name, and ye say, Wherein have we despised my name. And ye say, Wherein have we despised thy name" (Mal. 1:6).

The New Testament opens with Israel having not had a word for a prophet of God for four hundred years. The natural temple was in need of repair. A wicked man led in the reconstruction of the natural temple but he did nothing for the temple in the spirit.

Indeed, when Jesus Christ came on the scene, he saw the people of God as having no shepherd (Matt. 9:36). He went to the natural temple and beat the evil doers with "a scourge of small cords". This signified that the people needed to be scourged in the spirit. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

The nation of Israel was so mired into religion until only a cleansing work could make them ready for the kingdom. John tells

us: "And when he had made a scourge of small cords, he drove them all out of the temple, and poured out the changers' money, and overthrew the tables" (Jo. 2:15).

The priests were like unto those during Malachi's day. These had no love for the things of God but they were big on their fleshly religious works. Thus, Jesus "said unto them that sold doves, Take these things hence; Make not my Father's house an house of merchandise" (v.16).

The Father's house was "the whole house of Israel". This was not a natural house. Our Lord was dealing with a matter of the heart. If the leaders of the nation allowed merchandising in the natural building which should have shown forth the glory of God, it was because they had allowed trafficking to arise in their hearts.

Shortly after the incident in the temple, Jesus Christ told the Jews, "Destroy this temple, and in three days I will raise it up" (v.19). They thought he was speaking about brick and mortar "But he spoke of the temple of his body" (v.v.18-21).

The true temple is the same house called "the true tabernacle". We have seen that this is a house of the Spirit. In the church it is called the Body of Christ.

### The Body of Christ

The body of Christ is the spiritual house of God in the New Testament Church. The Lord God allowed the natural temple to be destroyed so as to focus man's attention on the things of the Spirit.

The early church is the fruit of Jesus Christ's building work. He called unto him man and men and from these he made disciples who in turn disciple others. These all had in common the foundation of Jesus Christ as their Rock to build upon.

The early church was not concerned with brick and mortar. They met where the people were. They called men and women unto God from the temple, synagogue, marketplace, and any other public gathering place. They met in people's home and their work was a work of the Spirit.

Truly we can say that the whole house of Israel was once again being built. Indeed, the work was so great until the people said that the disciples had turned the world upside down (Acts 17:6).

The reason the early church was so successful was because they knew "the true tabernacle". They went about building a spiritual house after the true tabernacle in heaven. For then the only gospel was the gospel of Christ (Rom. 1:16). Everything that they did: baptize (Acts 2:38); heal (Acts 3:6); declare salvation (Acts 4:10:12); preached (Acts 8:5); cast out demons (Acts 16:18); turned one over to the devil (1 Cor. 5:4-5); giving thanks (Rom. 7:25); was in the name of Jesus Christ.

In their building work, they saw Jesus as being Christ in the Spirit. They preached that the inner man was the Christ Spirit (Rom. 8:9). To them Christ was both God's power and wisdom (1 Cor. 1:24). They never called the natural man God; it was their confession that Jesus was "the Christ of God" (Lk. 9:20).

By and by the church apostasized ever as did Israel. This

work of the flesh occurred during Constantine's reign around the turn of the 4th century. Since that time, for seventeen hundred years, the church has been building in the flesh. Today every thing is done in Jesus' name but the Bible never gives one witness of the early church ministering as such.

Today's church makes Christ to be an office or function of her Jesus but this was not the teaching of the early church. The early church preached Christ in the believer as "the hope of glory" (Col. 1:27). An office can not be in a person nor can a function but the Spirit of Christ can.

The body of Christ is a spiritual body. This body is made up of the inner man of the heart in each believer. This is the whole house of Israel, both Jews and Gentiles. "For through him (Jesus Christ) we both have access by one Spirit unto the Father" (Eph. 2:18).

We close with words "to all his (God's) house". Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (v.v.20-22).