

THE THREE TEMPLES OF THE ONE GOD

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649499618

The Three Temples of the One God by Samuel Hinds

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

SAMUEL HINDS

**THE THREE TEMPLES
OF THE ONE GOD**

THE THREE TEMPLES

OF

THE ONE GOD.

BY

SAMUEL HINDS, D.D.,

LATE BISHOP OF NORWICH.

. . . ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφασθαι, ἥτις
ἐστὶν ἐκκλησία Θεοῦ ζῶντος . . .

S. Pauli Epist. Prima. ad Tim. c. III. v. 15.

THIRD EDITION.

LONDON:

JOHN W. PARKER AND SON, WEST STRAND.

1857.

PREFACE.

THIS publication comprises, with much additional matter, the substance of two Sermons, preached before the University of Oxford, on the morning and afternoon of Whit-sunday, 1829. In it, as is indicated by the title, I have claimed for a scriptural use of the word *Temple* an importance which may not, at once, be recognized by all. Whether I am warranted in assigning this importance to it, the reader must judge. At all events, he will not regret, I should hope, having been led to consider, more attentively than he may have previously done, how much of revealed truth has been conveyed to us through language made up of this and its kindred expressions; and not only by those who "spake as they were moved by the Holy Ghost," but by Him also to whom "God gave not the Spirit by measure."



CONTENTS.



INTRODUCTION.

| | PAGE |
|--|------|
| ALL Revelation progressive, but especially that whereby God has revealed <i>Himself</i> —The three stages in this Revelation—Why called <i>Temples</i> | 1—6 |
| The proposed view of the three Temples to embrace— I. Their dedication, and the signs whereby they were declared to be the temples of God—II. The resemblances and differences between them . . . | 7—8 |

CHAPTER I.

DEDICATION OF THE THREE TEMPLES.

| | |
|---|-------|
| Sign accompanying the dedication of the Temple of stone—The correspondence between this and the sign given at the baptism of Jesus, the Temple of "God manifest in the flesh"—Confirmed by the account of his Transfiguration—The Church, or the Temple of the Holy Ghost, dedicated, and its dedication accompanied with the like sign on the day of Pentecost | 9—15 |
| The Christian Body, and not any <i>place</i> of worship, properly our Temple—The practical importance of this view, and the impediments to its habitual application | 15—21 |

CHAPTER II.

THE RESEMBLANCES AND THE DIFFERENCES BETWEEN THE THREE TEMPLES, AND FIRST, IN RESPECT OF THEIR MATERIALS.

| | |
|---|-------|
| The first Temple suited to the weakness and prejudices of the Israelites—the third Temple to an improved spiritual, moral, and intellectual state—the second, to the period of transition . . . | 22—29 |
|---|-------|

| | |
|--|-------|
| The first Temple accommodated to a partial dispensation, the third to one that is universal, and the second to the change from the one to the other—The present dispensation incompatible with a Temple of stone—with the return and abode of Christ in the flesh amongst us—and with the claims of the papal throne | 29—34 |
| The first Temple adapted to a gradation of spiritual privileges—the third to an equal participation—The residence of the Immanuel on earth under the present dispensation, inconsistent with this view | 34—37 |
| Proper notion of God's abode and presence to be derived from the foregoing view | 37—40 |

CHAPTER III.

THE RESEMBLANCES AND THE DIFFERENCES BETWEEN THE THREE TEMPLES IN RESPECT OF THE DIVINE INDWELLING.

| | |
|--|-------|
| The first Temple contrasted with the second and third, in respect of the connection between the presence of God and the Temples themselves | 40—44 |
| The three Temples contrasted in respect of their oracles—Oracle appended to the first Temple—Christ's instructions the oracle of the second Temple—The Bible the oracle of the third Temple—Fitness of these several modes of communication to the several periods and stages in the Divine dispensations—What we must believe respecting the inspiration of the Scriptures, if we recognize them as our Divine oracle | 44—54 |

CHAPTER IV.

THE RESEMBLANCES AND THE DIFFERENCES BETWEEN THE THREE TEMPLES IN RESPECT OF THEIR SERVICES.

| | |
|---|--|
| Religious service defined—Service of the first Temple a service of action—expediency of this, owing both to its prophetic character and likewise to the moral and intellectual degradation of the Israelites—Hence, a literal and minute observance required—This system adapted only to a partial dispensation | |
|---|--|

| | PAGE |
|---|-------|
| The service of the third Temple not only different from, but contrasted with, that of the first—A service of words—including <i>moral conduct</i> —No precise rules given for either—evidence to the truth of Christianity arising from this—Baptism and the Lord's Supper exceptions | 63—72 |
| To the second Temple no peculiar service attached, but only the training for one—The Lord's Prayer not an exception to this view | 72—76 |

CHAPTER V.

THE RESEMBLANCES AND THE DIFFERENCES BETWEEN
THE THREE TEMPLES IN RESPECT OF THE PERSONS
OFFICIATING IN THEIR SERVICES.

| | |
|---|-------|
| The priesthood of the first Temple typical, and its type fulfilled in Christ | 77—79 |
| Christ the priest of the second Temple, as well as the Temple itself—The atonement made by the Levitical priests typical, his real—they many, he one—they not exempt from sin, he sinless—their sacrifices oft-repeated, his one, once offered up | 79—82 |
| Two-fold office of the Levitical priest, sacrifice and intercession—the former fulfilled, and abolished by Christ; the latter fulfilled, but not abolished | 82—84 |
| Scriptural language respecting a priesthood attached to the Church—how to be understood—as to the office of sacrificing—as to the office of making intercession | 84—91 |
| What place the Church <i>collectively</i> and the various <i>orders</i> of the Church occupy in the comparative survey | 91—96 |

CHAPTER VI.

THE RESEMBLANCES AND THE DIFFERENCES BETWEEN THE
THREE TEMPLES IN RESPECT OF THEIR DURATION.

| | |
|--|--------|
| Inquiry into the ways of Providence, how far to be pursued—Application of the principle to the question, why the several Temples have so differed in duration? | 97—102 |
|--|--------|

| | PAGE |
|---|---------|
| Duration of the Temple of stone such as was alone consistent with its design, as introductory to Christianity—explanation of the sense in which it was introductory | 102—105 |
| Christ's abode on earth, why necessarily brief—long enough for his part in the Christian scheme—and also for making us <i>personally</i> acquainted with Him | 105—108 |
| The Church to last as long as the world—meaning of the promise, "the gates of hell shall not prevail against it"—the length of time appointed for its duration not revealed—the practical view to which the inquiry should lead | 108—111 |

CHAPTER VII.

THE CONNEXION OF THE THREE TEMPLES WITH THE DOCTRINE OF THE TRINITY.

| | |
|---|---------|
| The view of God as <i>three persons</i> the natural impression arising from the differences between the three Temples—The historical facts of Revelation the first foundation of the doctrine of a Trinity—Consequent need of special provisions accompanying each change of Temple, for preserving the doctrine of the Divine Unity | 112—115 |
| Provisions attached to the first Temple prospective—Express declarations—prohibition against more than one Temple | 115—117 |
| Provisions of the second Temple—Recurrence of the "glory of the Lord"—Miracles identifying the Immanuel's Divine nature with Jehovah—Occasional violation of the Sabbath by Christ—Hints and assertions by which He confirmed the impression so made—Evidence that such was actually the impression left on the minds of the Apostles | 117—122 |
| Provisions belonging to the third Temple—Allusions contained in the New Testament Epistles to the instruction of Christ on this point—The same Divine agency and attributes ascribed indiscriminately to the three Persons of the Trinity—The form of baptism, the main provision, peculiar to the third Temple | 122—127 |