

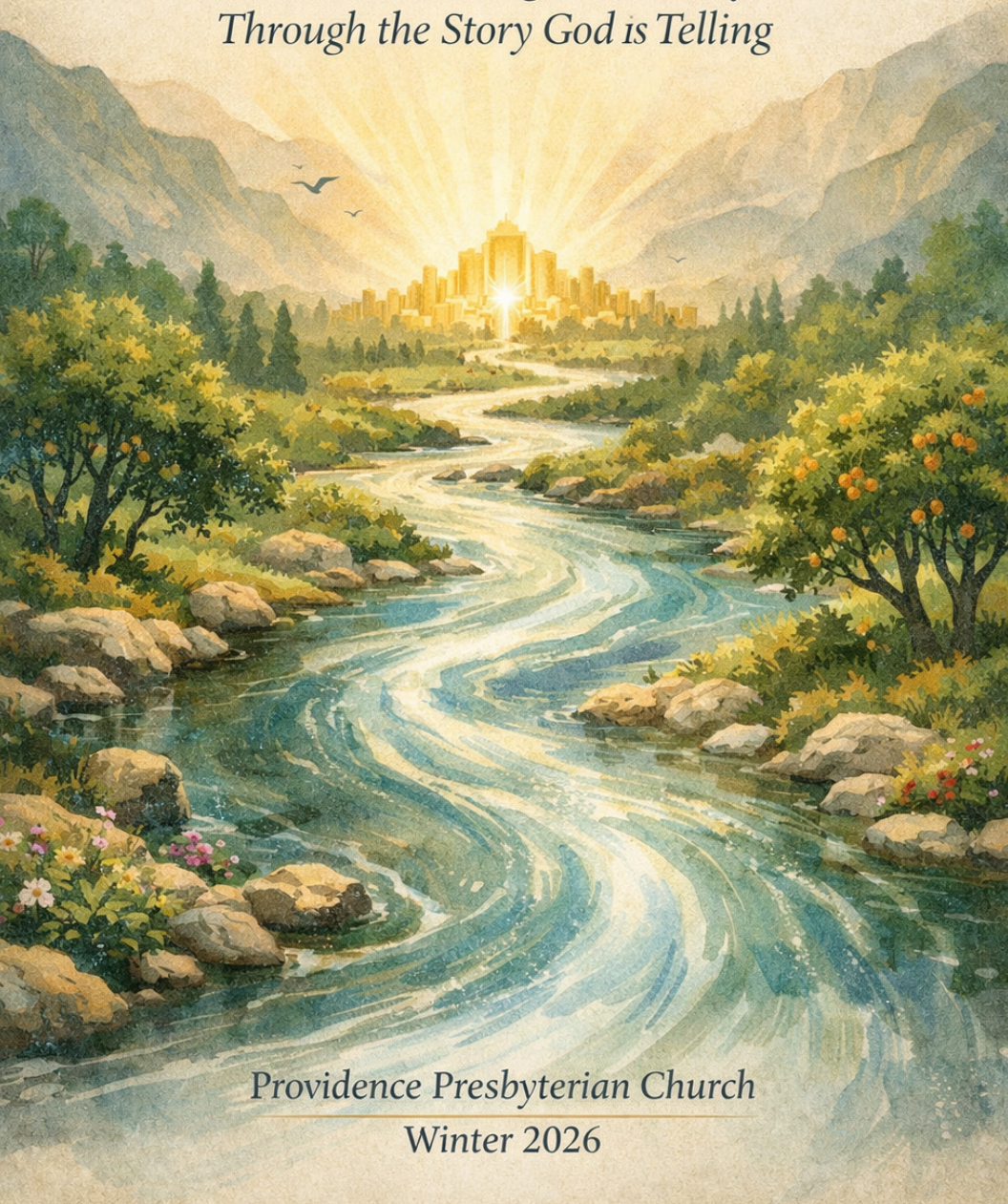
WOMEN'S COVENANT THEOLOGY STUDY

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# PEOPLE • LAND • TEMPLE

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*A Biblical-Theological Journey  
Through the Story God is Telling*



Providence Presbyterian Church

Winter 2026

# People · Land · Temple

*A Biblical-Theological Journey Through the Story God Is Telling*

## **The Scriptures tell one unified story:**

God is forming a people, giving them a place, and dwelling with them in His presence. This threefold pattern—People, Land, Temple—is woven through the entire Bible, from the Garden of Eden to the New Creation. These studies are meant to help you see that story with fresh eyes, to recover a biblical imagination shaped by the symbols, patterns, and structures God has placed in His Word.

As you'll see throughout these pages, the Bible is not a flat list of doctrines or disconnected stories. It is an unfolding drama in which God creates, forms, protects, purifies, and ultimately glorifies a people for Himself. He gives them a land in which to live out their vocation. He provides a temple where His holy presence may dwell among them. And in the fullness of time, all three themes converge in Jesus Christ, who is the true Image, the Heir of the world, and the living Temple in whom God and humanity are brought together.

These studies are designed to slow us down, invite reflection, and help you enter more deeply into the symbolic world of Scripture. You will encounter gardens and mountains, rivers and altars, nations and priests, sacrifices and living water—all of which find their ultimate meaning in Christ and His Church.

## **Our Aim**

This booklet is not simply a study guide. It is an invitation:

- to see the Bible as one story of God dwelling with His people,
- to trace that story through covenant, symbol, and promise,
- to behold the glory of Christ as the fulfillment of all God's works,
- to anticipate the New Creation, when the people of God, in the place of God, will dwell forever in the presence of God.

May the Lord grant you eyes to see, ears to hear, and hearts to rejoice as you walk through His Word.

## How to Use This Booklet

### 1. Read one selection each weekday.

The reading schedules are intentionally paced so try to following the schedule as much as possible. Note that there are only readings scheduled on weekdays, so you can use weekends for your own study or for catching up.

### 2. Use the reflection questions to deepen your understanding.

These questions are designed not merely to test comprehension, but to train your eyes to notice patterns, trace connections, and follow biblical themes across the whole canon. For that reason, some answers may not be immediately apparent. As you work, record your observations and questions in a notebook and be sure to bring them with you to our Wednesday evening study.

### 3. Pay attention to images and symbols.

As the People and Land introductions emphasize, the Bible speaks not only in propositions but in pictures. Notice how the imagery of Eden, sacrifices, water, mountains, glory, and dwelling places develops from text to text.

### 4. Let the “EXTRA CREDIT” questions stretch your imagination.

These optional readings invite you to trace the fullness of a theme or see how the New Testament fulfills the Old.

### 5. Bring your insights, questions, and observations to our Wednesday gatherings.

Our time together will build on what you’ve read, but the at-home reflections will form the backbone of your learning and discussion.

### Join us for the Study

Time/Date: Every 2nd and 4th Wednesday of the month at 6:30pm

- January 14th | *The Image-Bearing People of God*
- January 28th | *Land: The Place of God’s Presence and Rest*
- February 11th | *Temple: The Place of God’s Dwelling*

Location: 41131 Chemin Coutet, Temecula, CA.

# The Image-Bearing People of God

## The Story the Bible Is Telling

From the opening words of Scripture, the Bible presents God not merely as Creator, but as One forming a people who share His likeness, carry His authority, and reflect His glory. Creation itself begins with a kind of liturgical rhythm—“And God said... and it was so”—a divine call and response. Into this divine worship service, God places His image-bearing, worshiping son and daughter (Gen 1:26–28), fashioned to mirror His character and extend His rule.

Here we must allow our biblical imagination to expand. Genesis is not a dry report of origins; it is a symbolic world, rich with priestly imagery. Adam is placed in a garden-sanctuary, vested with royal authority (dominion), priestly calling (to guard and keep), and prophetic responsibility (naming). To speak of “people” in Scripture, then, is never merely biological or sociological. It is covenantal and kingdom-oriented.

This informs our understanding of image not just as being, but as vocation and duty: humanity is made to be God’s visible presence in the world. Biblical history moves along the path of this vocation being frustrated (in Adam), preserved (in Abraham and Israel), fulfilled (in Christ), and extended (in the Church).

## People as Covenant Formed

When God calls Abraham, He is not simply rescuing an individual. He is re-founding humanity—forming a new Adamic people through whom blessing will flow to “all the families of the earth” (Gen 12:3). The promise “I will be your God and you shall be My people” becomes the heartbeat of the entire Bible.

The Abrahamic covenant, with its sign and promise, functions as an identity-granting act: God takes a barren man and forms a multitude; He takes a wandering man and gifts him a home; He takes a pagan man and makes him a priest-king to the nations. In this way the covenant people are themselves a sign—a prophetic witness to what God intends for the whole world.

This image both develops and is (for a time) narrowed to the people of Israel who becomes a “kingdom of priests” (Ex 19:6), a nation wearing the name of God. The laws, festivals, and priesthood were not arbitrary religious duties but a symbolic world that taught them what it means to be God’s people. Their life was to be a visible parable of grace.

And yet Israel falters. Their history reveals that belonging to God requires more than external markers; it requires a new heart (Deut 30:6; Jer 31:31–34). The story of “the people of God” becomes a story awaiting renewal—a transformation only the Messianic Son can bring.

### **Christ, the True Israel and Firstborn of the New Humanity**

The New Testament gathers up all these threads and places them on the shoulders of Christ. He is the true Seed of Abraham (Gal 3:16), the obedient Son Israel never was (Matt 2:15), the perfectly faithful Image of the invisible God (Col 1:15), and the New Adam in whom a renewed humanity is created (Eph 2:15). Jesus is the Man who is everything humanity was created to be. This is why the language of “people” in the New Testament shifts:

- No longer defined by ethnicity
- No longer centered on a particular land
- No longer marked by ritual boundary markers

Instead, the people of God are defined by union with Christ. If He is the true Adam, those united to Him are a new humanity. If He is the true Israel, His people are the true Israel. If He is the beloved Son, His people share His identity.

### **The Church as God’s Renewed People**

The Church, therefore, is not a parenthesis or a Plan B. She is the fulfillment of what Israel pointed to—the multinational family promised to Abraham, the Spirit-empowered priesthood (1 Pet 2:9), the humanity for whom the world was originally made.

Ephesians 2 paints a breathtaking picture: through the cross, God has created “one new man” out of Jew and Gentile, forming a single household. This is not metaphorical or symbolic in the modern sense; it is a covenantal reality. The Church is heaven’s new humanity, formed by baptism, fed by the Supper, and indwelt by the Spirit.

In Revelation 21, this story reaches its crescendo:

“Behold, the dwelling place of God is with man... and they will be His people.”

The people renewed become the people glorified.

## DAY 1 — January 1

### Eden: Humanity as Worshiping Image-Bearers

**Read:** Genesis 1:26–31; Genesis 2:4–15; Psalm 8

#### **Reflection Questions:**

- How do Genesis 1–2 and Psalm 8 together portray humanity’s dignity and vocation as God’s image-bearers?
- What features of Eden (order, beauty, boundaries, tasks) reinforce the idea that it is a sanctuary where humans serve as priest-kings? How does the passage hint at the idea that these people AND this place are meant for expansion?
- How do we know Psalm 8 is speaking about Adam? The passage says God crowns humans with glory—what does that suggest about your calling in God’s world?

## DAY 2 — January 2

### Vocation and Failure: The Fractured Image

**Read:** Genesis 3; Romans 5:12–19

#### **Reflection Questions:**

- How does the Fall distort humanity’s original calling and identity?
- What specific aspects of Adam’s vocation (royal, priestly, prophetic) are corrupted?
- How does Romans 5 contrast Adam and Christ as covenantal representatives?

## DAY 3 — January 3

### A Preserved Line: Noah, New Adam, New World

**Read:** Genesis 6:9–22; 8:15–9:17

#### **Reflection Questions:**

- In what ways is Noah portrayed as a “new Adam”?
- How does the covenant with Noah preserve humanity’s calling after the Fall?
- What symbolic patterns in the story (water, altar, rainbow) reinforce this?

## DAY 4 — January 6

### Abraham: God Refounds Humanity

**Read:** Genesis 11:27–12:8; 15:1–19; 17:1–27

#### **Reflection Questions:**

- How does God’s call reshape Abraham’s identity and vocation?
- What elements of the covenant (promise, sign, name-change) signal the creation of a new people?
- How does Abraham’s story help you imagine how God forms His people today?

DAY 5 — January 7

Israel: A Kingdom of Priests

**Read:** Exodus 19:1–6; Deuteronomy 7:1-26

**Reflection Questions:**

- What does it mean for Israel to be God’s “treasured possession” and “holy nation”?
- How does Israel’s calling parallel Adam’s priest-king vocation?
- How did Israel’s symbolic world (laws, feasts, purity) form their identity as God’s people?

DAY 6 — January 8

The Heart of the People: Israel’s Need for Renewal

**Read:** Deuteronomy 29:1-9; 30:1–6; Jeremiah 31:31–34

**Reflection Questions:**

- Why does Moses say Israel still lacks eyes to see and hearts to perceive?
- What does Deuteronomy 30 say God must do for His people to truly be His?
- How does Jeremiah 31 point toward a transformed humanity rather than outward reform?

**EXTRA CREDIT:** Consider how the New Testament authors utilize Deuteronomy 30 and Jeremiah 31? When and in whom is the fulfillment of these passages found?

DAY 7 — January 9

Christ the True Image, True Israel, New Adam

**Read:** Matthew 2:13–15; Colossians 1:15–20; Ephesians 2:14–16

**Reflection Questions:**

- How does Matthew present Jesus as embodying the story of Israel?
- How does Colossians describe Christ as the Image Adam and Israel failed to be?
- According to Ephesians, how does Christ create “one new humanity” in Himself?

DAY 8 — January 10

Union with Christ: Belonging to the New Humanity

**Read:** Romans 6:1–11; Galatians 3:23–29

**Reflection Questions:**

- How does baptism unite you to Christ’s death and new-life identity?
- What old identity markers fall away when you belong to Christ?
- How do these passages help you see the Church as the true multi-ethnic family of Abraham?

DAY 9 — January 13

The Church: God's Renewed People

**Read:** 1 Peter 2:4–10; Ephesians 2:17–22

**Reflection Questions:**

- How does Peter apply Israel's priesthood and calling directly to the Church?
- What does Paul mean when he says the Church is "one household"?
- How does seeing yourself as a "living stone" shape how you think about community and mission?

**EXTRA CREDIT:** Where does Peter source the language "once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy"? How does this help us understand the ultimate fulfillment of Israel's restoration?

DAY 10 — January 14

The People Glorified: The Final Vision

**Read:** Revelation 21:1–7

**Reflection Questions:**

- What does it mean that God will dwell with His people forever?
- How does Revelation 21 complete the story begun in Genesis 1–2?
- What hope does this passage offer for your present identity as one of God's people?



# **Land: The Place of God's Presence and Rest**

## **The Place the Bible Is Pointing Toward**

If the story of Scripture begins with God forming a people, it quickly becomes clear that God also forms a place for that people to dwell with Him. Image-bearing humanity is not created to float in abstraction but to inhabit a world—ordered, fruitful, and sacred—where God's presence is uniquely manifested. Biblical theology consistently binds together people, place, and presence as the structural pillars of God's kingdom.

Eden itself is the prototype. It is not merely a lush garden; it is a sanctuary-land, a sacred mountain where heaven and earth meet. Rivers flow outward from it, signifying abundance and expansion. Adam's calling was not simply to tend a plot of ground, but to extend Eden's borders until the whole earth became the dwelling place of God. The land is therefore a stage for liturgy, dominion, community, and communion. Indeed, just as Adam was to be a mirror reflection of the One who inhabits Heaven-Eden (and ultimately the whole earth) was to mirror Heaven itself: "Your Kingdom come, your will be done, on earth as it is in heaven."

Here our biblical imagination must expand again. In the symbolic world of Scripture, land is always more than land. It is rest, inheritance, kingdom, sanctuary, presence. It is the sphere in which God's people live out their priest-kingly vocation.

## **Land as Covenant Gift and Covenant Sign**

When God calls Abraham, He not only forms a people—He promises them a place. The land of Canaan is not random geography but a microcosm of Eden restored, a down payment of the world to come. It is meant to be a theater where God displays His kingship through a people who bear His name. The Abrahamic land promise functions as a covenant sign: A place of divine presence, A territory of blessing and fruitfulness, A home that shapes identity, A sacred inheritance passed from generation to generation.

But like the people themselves, the land is caught up in the drama of sin and redemption. Israel's life in the land is deeply symbolic—its laws structure space and time, its calendar sanctifies the ground, its sanctuary marks the center of God's presence. Yet Israel's exile reveals that land without obedience becomes land lost, and that even Canaan itself is not the ultimate horizon of God's promise. The patriarchs knew this; they lived in the Promised Land "as strangers and exiles," seeking "a better country," a heavenly one.

## **Christ, the Heir of the Land, and the One Who Inherits the Earth**

The New Testament gathers up all the land themes and centers them on Christ.

He is the true Seed who inherits the world (Rom 4:13).

He is the cornerstone of the new temple and the bringer of the new creation.

He is the Sabbath rest into which God's people enter.

Jesus' ministry itself redefines "holy space": wherever He is, the kingdom is present; wherever He walks, dry ground becomes fertile. He is the place where heaven and earth meet, the true Temple from whom living water flows (John 7; Ezek 47's fulfillment). In Him, the land promise expands from Canaan to the whole creation—"the meek shall inherit the earth" (Matt 5:5).

Land is no longer a strip of territory but a cosmic inheritance.

No longer a temporary foothold but an everlasting kingdom.

No longer a symbol but the reality toward which the symbol pointed.

## **The Church as Pilgrims of the Coming World**

The Church now lives as Abraham once lived—in the land, yet looking beyond it. We are a pilgrim people traveling toward the new creation, the true and final land where righteousness dwells. In Christ we already belong there; through His Spirit, the powers of the age to come break in even now.

Our homes, our cities, our vocations, and our congregations become outposts of the coming kingdom, places where the presence of Christ is manifest and where His people begin—even in weakness—to cultivate the world He will one day renew.

The New Creation: The Land Filled with God's Glory

Revelation closes with the unveiling of the true Promised Land—the world remade, Eden expanded, the whole earth become a temple-city in which God dwells with His people forever. The rivers, fruit trees, mountains, and radiant streets of the New Jerusalem are not decorative details—they are symbolic reminders of the world humanity was always meant to inhabit.

The land that was promised, lost, regained, and expanded is finally consummated in Christ. The people of God receive not merely a place but a world—transformed, glorified, and filled with the presence of God.

DAY 1 — January 15

Eden: The Archetypal Land of God's Presence

**Read:** Genesis 2:4–17; Ezekiel 28:11–19; Revelation 22:1–5

**Reflection Questions:**

- How is Eden portrayed as a sacred “place” where God dwells with His people?
- What imagery (river, trees, boundaries) helps you imagine land as sanctuary?
- How does Revelation show Eden's pattern fulfilled at the end of the story?

DAY 2 — January 16

The World as Inheritance: Adam's Global Vocation

**Read:** Genesis 1:28; Psalm 24; Psalm 115:16

**Reflection Questions:**

- How does Adam's calling to “fill the earth” shape your understanding of land?
- What does it mean that “the earth is the Lord's” yet entrusted to humanity?
- How would this have formed Israel's imagination about Canaan?

DAY 3 — January 17

Abraham: Promise of a Place and a World

**Read:** Genesis 12:1–7; 13:14–17; Romans 4:13

**Reflection Questions:**

- How does the Abrahamic promise link people + land?
- Even at the onset of the land promises, how do we begin to see Canaan as insufficient to contain all the promises God speaks to Abraham?
- Why does Paul say Abraham was promised “the world” rather than just a territory?  
How does this broaden your understanding of biblical land typology?

DAY 4 — January 20

Israel in the Land: Presence, Purity, and Symbol

**Read:** Deuteronomy 12:1–14; Leviticus 26:1–13

**Reflection Questions:**

- What does it mean for God to “choose a place for His name to dwell”?
- How did worship shape Israel's relationship to the land?
- How does holiness safeguard the land as a place of blessing?

DAY 5 — January 21

Rest and Land: The Sabbath Pattern

**Read:** Genesis 2:1–3; Exodus 20:8–11; Isaiah 58:13–14

**Reflection Questions:**

- How does the Sabbath reveal the meaning of rest in the land?
- Why is the Sabbath rooted in creation rather than only in Israel’s law?
- How does Israel’s Sabbath observance anticipate a greater rest to come?

DAY 6 — January 22

Failure in the Land: Exile as De-creation

**Read:** Leviticus 26:32–39; 2 Kings 17:6–23

**Reflection Questions:**

- How does exile function as the reversal of Eden and Canaan? In what ways does it mirror the curse found in Genesis 3?
- What does this reveal about the moral character of the land?
- How does exile point forward to the need for a transformed land and transformed heart?

DAY 7 — January 23

Prophetic Hope: The Land Transformed

**Read:** Isaiah 35; Isaiah 65:17–25

**Reflection Questions:**

- How do these prophecies portray a renewed creation rather than merely a restored Canaan?
- What images (streams, deserts blooming, long life, peace) stand out?
- How do these texts promise a land that corresponds to a renewed people?

DAY 8 — January 24

Christ, the Giver of Rest

**Read:** Matthew 11:25–30; Matthew 12:1–8

**Reflection Questions:**

- How does Jesus identify Himself as the One who gives true rest?
- What does it mean that “one greater than the temple” and “Lord of the Sabbath” has come?
- How does this reframe the land promise around the person of Christ?

DAY 9 — January 27

The Land as Rest: Hebrews 3–4

**Read:** Hebrews 3:7–19; Hebrews 4:1–13

**Reflection Questions:**

- How does Hebrews reinterpret the “rest” of the land as something deeper than entering Canaan?
- What does it mean that “there remains a Sabbath-rest for the people of God”?
- How does this passage give Sunday worship an eschatological character?

DAY 10 — January 28

The Lord’s Day: A Foretaste of the Final Land

**Read:** Revelation 1:10; Acts 20:7; Hebrews 12:18–29

**Reflection Questions:**

- Why is Christian worship tied to the first day of the week, the day of new creation?
- How does gathering on the Lord’s Day anticipate entering the world to come?
- According to Hebrews 12, what do we actually approach when we gather for worship?



## Temple: The Place of God's Dwelling

If the story of Scripture reveals that God forms a people and gives them a place, it also confronts us with a deeper reality: God's presence is both the greatest gift and the greatest danger. Because God is holy and His people are sinful, His nearness requires structures of protection. From the moment Adam and Eve are expelled from Eden, guarded by cherubim and a flaming sword, the Bible teaches that humanity cannot simply walk back into God's presence on its own terms.

This tension—God desires to dwell with His people, yet His holiness must not be violated—creates the theological and symbolic space for the Temple. Here our biblical imagination must expand again. The temple is not merely a religious building. It is the architectural expression of the drama of covenant: God drawing near, God remaining guarded, and God making a way.

### Temple as Access and Separation

The tabernacle and later the temple stand at the center of Israel's life because they express both welcome and warning. The layout itself preaches the message:

- The outer courts: God's people may draw near.
- The Holy Place: priests serve as representatives.
- The Holy of Holies: God dwells enthroned between the cherubim.

And over the entrance to that innermost sanctuary hangs the curtain—a massive woven veil embroidered with cherubim, symbolic guardians of God's holiness. The veil says simultaneously: "God is here" and "God is unapproachable."

Sin has made this double truth unavoidable. Just as the Land needed purification and structure, so too the presence of God requires mediation. Blood must be shed, sacrifices made, priests consecrated, and sacred space carefully maintained. These are not arbitrary ritual details but theological realities: the way to God is opened, but only in the way that God Himself provides.

## **Sacrifice: The People Represented Through a Substitute**

If the temple is the place of God's dwelling, sacrifice is the way God makes dwelling possible. The entire sacrificial system is a symbolic drama of life offered, death borne, cleansing granted, and fellowship restored. The animal stands in place of the worshiper—its blood on the altar signifies both judgment and reconciliation.

The temple thus reveals something profound about Israel's God:

He desires communion with His people, yet He will not compromise His holiness, so He provides a substitute.

Each sacrifice, each priestly action, each cleansing ritual proclaims the same truth: human beings cannot bring themselves into God's presence—God must make a way.

## **The Prophets and the Promise of a New Temple**

As Israel's history unfolds, the temple becomes both a symbol of hope and an indictment. Israel's unfaithfulness leads to destruction and exile, and even the rebuilt temple seems to lack the former glory. The prophets therefore begin to speak of something greater—a new temple, expansive and life-giving, from which rivers of living water flow (Ezek 40–48), and to which all nations will come (Isa 2; Zech 14).

But these prophetic visions are too large, too cosmic, too glorious to refer to a mere stone building. They point forward to a reality beyond the old structures—a temple not made with hands, a dwelling place that fills the entire earth. The stage is set for the fulfillment that only the Messiah can bring.

## **Christ, the True Temple, and the Tearing of the Veil**

Jesus does not merely cleanse the temple; He identifies Himself as the Temple:

“Destroy this temple, and in three days I will raise it up” (John 2:19).

In Him, heaven and earth meet.

In Him, God is fully present with His people.

In Him, the sacrifices find their fulfillment.

At the moment of His death, the veil of the temple tears from top to bottom—a divine act, a declaration that the barrier between God and humanity has been removed. Not because God's holiness is diminished, but because Christ's perfect sacrifice has opened the way. What the temple symbolized, Christ accomplishes. He is access without danger, presence without threat, holiness without separation.

## **The Church as Temple-People**

Because believers are united to Christ, the New Testament speaks in astonishing terms: you are God's temple; you are His dwelling place; you are living stones being built into a holy house. The Church becomes the structure that houses the presence of the Spirit. Our worship, our fellowship, our life together become signs of the coming world where God will dwell with His people forever. And this is not metaphorical—it is eschatological: the powers of the age to come have already begun to appear. Wherever the Church gathers, the true Temple is manifest.

## **The New Creation: A World Without Separation**

The Bible's story ends where it began: with God dwelling with His people. But now something is different—there is no temple in the New Jerusalem (Rev 21:22). Not because God's presence is absent, but because it is everywhere. There is no veil, no inner court, no holy of holies separated from the people. The entire creation becomes a sanctuary.

What the Garden symbolized,  
what the tabernacle modeled,  
what the temple shadowed,  
what Christ embodied,  
what the Church anticipates—  
is consummated in the new creation, where righteousness dwells and God's presence requires no protection.

The story moves from access with separation to access with boldness

DAY 1 — Thursday, January 29

Eden as the First Temple

**Read:** Genesis 2:8–17; Ezekiel 28:11–19; Revelation 22:1–5

**Reflection Questions:**

- What features of Eden suggest it functions as a proto-temple?
- How does Ezekiel deepen the imagery of Eden as a sanctuary?
- How does Revelation show Eden’s temple-pattern brought to completion?

DAY 2 — Friday, January 30

The Tabernacle: God Dwelling in the Midst

**Read:** Exodus 25:1–9; Exodus 40:33–38

**Reflection Questions:**

- Why must the tabernacle be built “according to the pattern”?
- What does God’s glory filling the tabernacle reveal about His desire to dwell with His people?
- How does the tabernacle allow access to God while still guarding His holiness?

DAY 3 — Monday, February 2

Holiness and Boundaries: The Need for Protection

**Read:** Exodus 26:31–37; Leviticus 10:1–11

**Reflection Questions:**

- What does the veil communicate about God’s holiness and human sin?
- How do Nadab and Abihu show the danger of approaching God improperly?
- Why is separation necessary for God to dwell among His people?

DAY 4 — Tuesday, February 3

Sacrifice: The Worshiper Represented

**Read:** Leviticus 1; Leviticus 4:1–7

**Reflection Questions:**

- How do the sacrifices symbolize the worshiper’s life being offered through a substitute?
- Why is blood central to atonement and cleansing?
- How do these sacrifices prepare us to understand Christ’s work?

DAY 5 — Wednesday, February 4

Solomon's Temple: A House for God's Name

**Read:** 1 Kings 6:1–20; 1 Kings 8:1–13

**Reflection Questions:**

- How does the temple's design echo the imagery of Eden?
- What does it mean for the temple to be the place where God causes His "name" to dwell?
- How does God's glory filling the temple connect to the tabernacle?

DAY 6 — Thursday, February 5

Sin, Exile, and the Lost Temple

**Read:** Ezekiel 8:1–6; Ezekiel 10:1–4, 18–19

**Reflection Questions:**

- How does Ezekiel portray the corruption of God's house?
- What is the significance of God's glory departing from the temple?
- How does this highlight the need for a new and greater temple?

DAY 7 — Friday, February 6

Prophetic Hope: The Life-Giving Temple

**Read:** Genesis 2:10–14; Ezekiel 47:1–12; Isaiah 56:1–8

**Reflection Questions:**

- How do the rivers in Eden and Ezekiel echo each other?
- How does Ezekiel's river imagery expand Eden's pattern into worldwide renewal?
- How does Isaiah 56 reveal that the restored temple will gather the nations?

**EXTRA CREDIT:**

**Read:** John 4:7–14

- How does Jesus' offer of "living water" fulfill temple-river imagery?

DAY 8 — Monday, February 9

Christ, the True Temple, and the Tearing of the Veil

**Read:** John 1:14; John 2:18–22; Matthew 27:50–54

**Reflection Questions:**

- How does John 1:14 echo tabernacle imagery?
- Why does Jesus identify His body as the true temple?
- What does the tearing of the veil at Christ’s death signify?

DAY 9 — Tuesday, February 10

The Church as God’s Living Temple

**Read:** 1 Corinthians 3:16–17; Ephesians 2:19–22; 1 Peter 2:4–10

**Reflection Questions:**

- What does it mean that the Church is the temple of the Holy Spirit?
- How does the “living stones” imagery reshape the idea of temple?
- How does this shape our worship, community, and holiness?

DAY 10 — Wednesday, February 11

The New Creation: No Temple Needed

**Read:** Revelation 21:1–4, 22–27; Revelation 22:1–5

**Reflection Questions:**

- Why does Revelation say there is “no temple” in the New Jerusalem?
- How does this fulfill the entire temple storyline from Eden to Christ?
- How does this vision shape our hope and life now?

