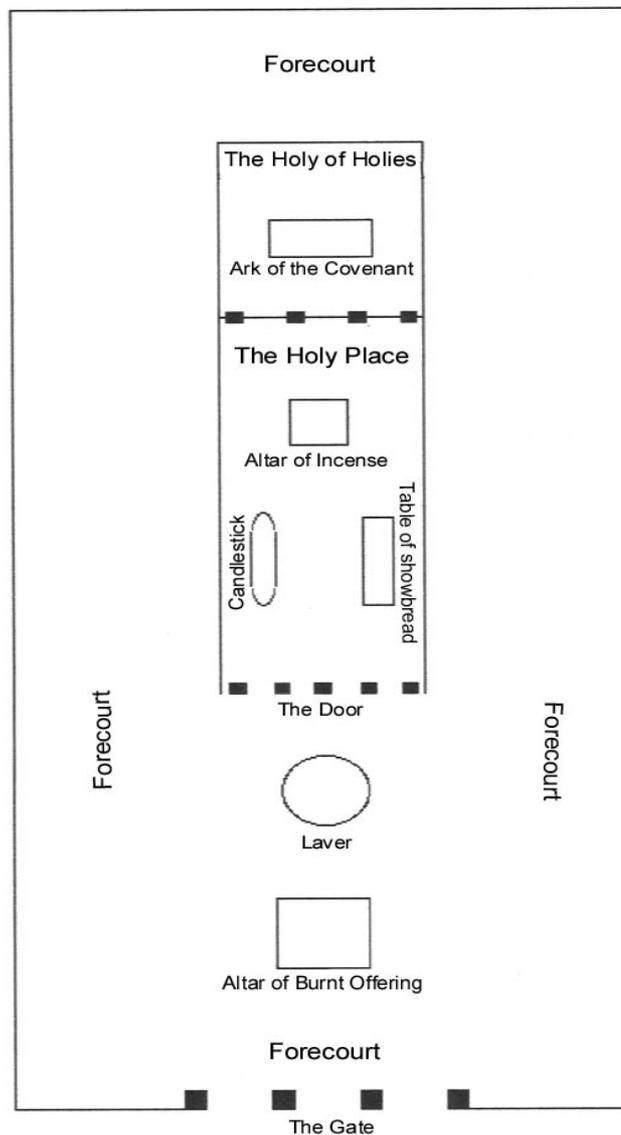


Luke (Chapter 19)

The Book of the NEW MAN in Christ

"Verse by verse" the deeper meaning of this Bible-book, explained in the light of the Israeli Tabernacle.

Plan of the Israeli Tabernacle



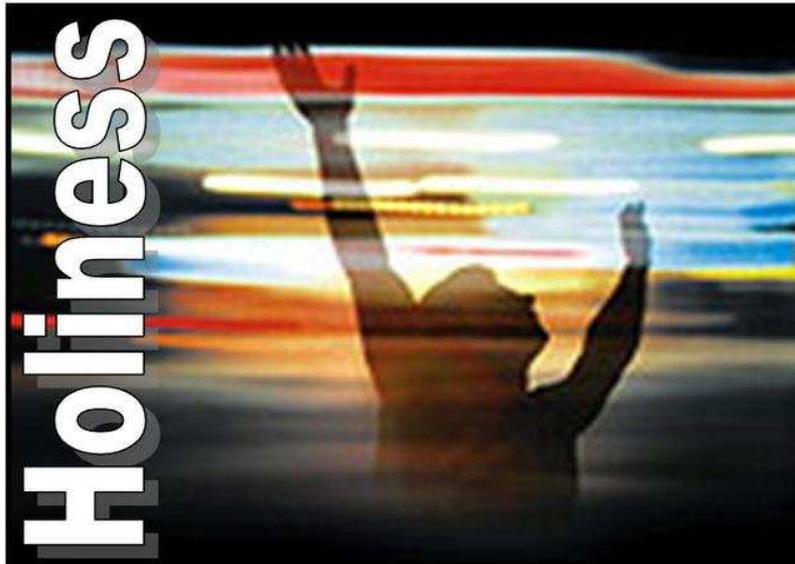
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Part III

The life in 'the holy of holies' of the marriage child of God

Chapter 19

God's (royal) priests know an absolute devotion to their King



Worldly-mindedness must be a victory gained for a laborer of God.

By nature man is worldly-minded. Therefore an unbeliever can only perceive the visible and material things with his senses. Their senses are blind to the supernatural things, the spirit realm. Their intellectual capacity, their "common sense", is based only upon these sensory perceptions. This therefore is the reason they could **never** find God and the supernatural things with their intellect alone. However, their spirit is capable, once they (start) to believe the truth regarding this spiritual world and the supernatural things of God, to make contact with God and His Son, the Lord Jesus Christ, Who can deliver them (completely) from all forms of bondage to tangible (and thus visible) things and from a way of life which is solely focused on this earth. Through faith the born-again and now spiritual person can receive a completely **new** existence from God, as well as divine powers and inspirations from the Holy Spirit for the life and the ministry he is called to. In 1 Corinthians 1:30 we read the following: "But of Him (i.e. God) are ye **IN** Christ Jesus, who of God is made unto us: **wisdom, and righteousness, and sanctification, and redemption.**"

We know that our Lord Jesus Christ, by His sacrifice on the cross of Calvary, brought us **in the first place redemption**. The "redemption" (from sin and guilt) therefore does not take place by one act or another, but by a **person**; namely by the second revelation form of God: the Son of God. Yes, **all** divine works of grace are given to us in and by Him, and this therefore is the reason John, in his first general missionary letter, writes: "**He that hath the Son hath life; and he that hath not the Son of God hath not life**" (5:12)!

Again: Only Jesus can deliver us from all material bonds, from all earth-bound acts and from all emphasis a man may put on the treasures of this earth. And not only this, but He also gives us an ETERNAL treasure in the **knowledge of**

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Him and in the **relationship with Him**, whereby we receive that (divine) love, peace, and joy, but also His divine strength to be able to live in that divine justice and mercy. "Fear not, Abram: I am thy shield, and they exceeding great reward" (Genesis 15:1b), whereby is meant that God wants to be our Protector, and wants to be an eternal Possession unto us.

"Yea doubtless, and I count **all things** but loss for the **excellency of the knowledge** of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung (garbage), that I may win Christ" (Philippians 3:8). In this light we must view the new standpoint Zacchaeus had taken regarding earthly possessions, after our Lord Jesus had found him and granted him godliness.

19 verse 1-9: *"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son (of the generation) of Abraham."*

Here is Zacchaeus with a strong desire to see Jesus. God had drawn him unto Himself because He knew his deepest being. For, no one comes to Jesus unless the Father has drawn him (John 6:44).

In order to be able to see Jesus properly Zacchaeus had climbed a wild fig tree... That was very appropriate, for his life, too, was like that of the wild fig tree: wild through sins and stubbornness. That was also the reason Jesus asked him to come out of that fig tree. When Jesus calls us unto Him, we, too, must humble ourselves in confession of our sins that He deliver us from them. And when we obey then He will become to us a Deliverer (of sin and guilt). **"If the son therefore shall make you free, ye shall be free (of sin and guilt) indeed"** (John 8:36).

Let us, too, experience personally that Jesus Christ is our Deliverer; because the burden (and the power) of sin has fallen off us! We first must believe in the atoning sacrifice of Jesus, and also that this was done **personally** for us. We also must believe in **Jesus' omnipotence** to deliver us (completely) from sin. That is the legal side (the promise) of our redemption. Then, by God's work of grace, the **deliverance**, as a real experience, will come over us. This is the **realistic** side of our deliverance. First there was **faith**, now reality.

As Jesus' disciple Zacchaeus laid his life on the altar of burnt offering to die to his old life. So his old publican life, a life full of stinginess and deceit, could be **burned to ashes** by God; because of which Zacchaeus was renewed, and was called a son of Abraham, a son to whom salvation was brought by God's work(s) of grace.

19 verse 10: *"For the Son of man is come to seek and to save that which was lost."*

Jesus said to Zacchaeus that He was to stay in his house that day; the same way Jesus, after He delivered us from all earthly lusts, comes to make His dwelling within our heart and life.

He had freed Zacchaeus from the idol mammon; and the same way He will free us, if we sincerely want to, from each idol and each idolatrous attraction of sin, fear and worldly-mindedness! When He enters into our heart and life, the spiritual death (and thus satan) must go. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

A true laborer of God receives from Him the spiritual ability (such as gifts, powers, etc.) to – in and by Him – work with Him.

19 verse 11-13: *"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy (do business with this) till I come (back)."*

Jesus was near to Jerusalem and His disciples thought, that He was about to rule as a King over the earthly Jerusalem. Therefore He told them the parable of a King-to-be, Who **first had to leave** for a distant country (namely heaven) to receive the Kingship there (from His Father), **to return** afterwards as a ruling King. This king-to-be (future king) had ten servants. The number 10 in the bible is the number of fullness (perfection); **all** His servants throughout **all** ages are meant here. (Compare: "The Kingdom of heaven will be like ten virgins" – see Matthew 25:1a). Each servant He called unto Himself, received a pound, symbol of the divine gift (the revelations of the Spirit – see 1 Corinthians 12:1-11), to be able to really serve Him.

19 verse 14-27: *"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying,*

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Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury (interest)? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

In order to receive a ministry in the service of the Lord, we need the divine gift of sharing His anointing – namely the revelation of the indwelling Spirit of God – in order to build and perfect the Church. But, before there can be any talk of the revelation of the indwelling Spirit of God, God's Spirit must first be able to come and live in His temple, His dwelling place, whereby first the body of the believer is meant. We can read this in 1 Corinthians 6:19-20 "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". The Lord also warns us in John 15:5b "...for without me ye can do nothing!" Nothing regarding the eternal things of God. We are only co-workers with God (1 Corinthians 3:9). He determines the work we are to do in Him. Us fits an eternal: "**What would You, Lord, that I do?**" (Luke 17:10).

The great line in this labor (in, by and for God) we find in Ephesians 4 verses 11-13: "And he (God) gave **some**, apostles; and **some**, prophets; and **some**, evangelists, and **some**, pastors and teachers; (1) For the perfecting of the saints, (2) for the work of the ministry, (3) for the edifying of the body of Christ: (4) Till we **all** come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The Holy Spirit's work, in and through God's laborers, must bring the Church of the LIVING God to **unity of doctrine** (namely: knowing the **real truth** concerning God's plan of redemption, renewal and perfecting of mankind), and by the knowledge of this unto **union with God** (namely: knowing Him, because He is IN us, and we IN Him) until "the measure of the stature of the fullness of Christ" in all is reached, whereby is meant the **perfection** in Christ; where Ephesians 3:18-19 speaks of: "(that ye) may be able to comprehend with the saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, **that ye might be filled with ALL THE FULLNESS OF GOD.**"

Let us now return to above parable. The Spirit of Christ, symbolized by the pound, has come to dwell in His temple (which is, and must be, in our body – see 1 Corinthians 6:19-20). What do you do with Him? Do you let Him and His guidance freely work in you, or are you binding Him? We let Him free, when our spirit continues to serve Him by the sincere prayer of our soul: "**What would You, Lord, that I do?**"... without being in His way. We bind Him, when we let our own will guide us into labor for Him, and continue to live after the lusts and longings of our sinful flesh! This life after the flesh can also relate to our religious work. We then do something for Him highhandedly and by our own will. It is something which is bound to be worthless to God. God cannot sanctify us by such a life in the flesh, let alone work through us! However, if we give Him the free hand in our heart and life, because our heart sincerely longs for this, then He is able to work mightily through us, that we be a blessing to others. "For the eyes of the Lord run to and fro throughout the whole earth to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chronicles 16:9a). This way we also meet Ephesians 2:10.

This then was the way the first (faithful) servant, who was called to account by his king. The pound he was entrusted with grew to ten pounds. This means that the measure of the Spirit in him grew ten times as big. And we know that in the bible, 10 is the number of fullness, of perfection. Do you want this? Do you wish to let God's Spirit grew and work freely in you, until at last He has brought you unto His fullness; until God's Spirit has brought you "to the measure of the stature of the fullness of Christ"? This means that God finally has His way for the rest of your life; that God, in His fullness, comes to make His dwelling in your heart and life! (Ephesians 3:19b). He will then put the seal of His love and mercy on your life, and work through you in His perfect, redeeming and sanctifying power. Then you will be able to say with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but **Christ liveth in me**: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Soon a perfect revelation of Christ will become reality in and through us: His desire has become our desire; His will our will; His thoughts our thoughts. For this will happen when He will have made His Bride(church) without spot or wrinkle (i.e. perfect) (Ephesians 5:27). It is because of this that Obadiah, speaking of this time, prophesied: "And saviors shall come up on mount Zion to judge the mount of Esau (type of the worldly-minded Christian); and the kingdom shall be the Lord's" (verse 21). Christ will be able to reveal Himself, and work, so powerfully **in** and **through** them that they can and will bring His people the full salvation of God like saviors. In the strength and in the Name of the Lord Jesus they will lead the Great Revival (namely the so-called Latter Rain period of the end-time), which will go all over the world. To God be all glory for this! Let us remember that this perfect sanctification in Christ is a **process**. Let us therefore **now** give **ourselves** completely, with heart and soul, to Christ.

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With the second (faithful) servant the pound grew to five pounds. The number 5 in the bible is the symbol for the **reconciliation** with God, but also of the **deliverance** from all powers of darkness, and from all sinful and dead works (works in one's **own** strength) of the "old man". Here the five pounds of this second (faithful) servant typify a wonderful state of **holiness** which was brought about by the full **fire** of the Holy Spirit (see Isaiah 4:4, and Matthew 3:11-12), but not yet of perfection (the number 10) in Him.

If, in the light of the Israeli Tabernacle, the **Holiest of holy** is the type of the group represented by the first servant; the **Holy Place** is for the group of God's children represented by this second servant. There were **five** pillars which bore the "door" of the Tabernacle (type of the Lord Jesus Christ and His five wounds). And this "door" led to the Holy Place of the Israeli Tabernacle. The 3-partite division and order of the Israeli Tabernacle is as follows: First the Forecourt, then the Holy Place, and next the Holiest of holy. They are symbols of successively: the Paradise (where all deceased believers go after their death); the heavenly Canaan (God's true church here on earth = God's heaven on earth); and the New Jerusalem (the [Bride]church, the wife of the Lamb, coming down from heaven – see Revelation 21:9-27). That, which we usually call "heaven", in fact relates to these three (different) areas of the Kingdom of God.

When He comes into our life, we must let God's Spirit cleanse us of all dead works of the old, sinful man, that we, being cleansed in Him, shine His light in this world, just like the sevenfold candlestick did in the Holy Place of the Israeli Tabernacle. Let us not put away the gift (namely the "pound") we received from God in a sweat cloth like that third (unfaithful) servant did; whereby we push away the Holy Spirit in our life in order to, in our own strength, work ourselves into a sweat for the Lord, and therefore de-activate God's Spirit by the (spiritually seen) dead works of our "flesh", namely works in sin and self-will!

How many children of God, although baptized with the Holy Spirit, do their **own** works, and labor in their own, human strength! Such Christians do not have themselves sanctified by Him either, but "do their best" to seem righteous in the eyes of their neighbors, as if they could earn heaven by **their** works (in their own strength and after their own insight). In Romans 10:2-4 we can read: "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, **have not submitted themselves unto the righteousness of God**. For Christ is the end of the law for righteousness to every one that believeth".

Many Christians try, with set jaws, to walk the "holy way of Christ" (see Isaiah 35:8), while He testified: "My yoke is soft, and My burden is light" (Matthew 11:30). This stubbornness in the service of the Lord is also depicted by the church of Ephesus in the book of Revelation (2:1-7).

We must subject ourselves to Him alone, with a completely sincere heart, and devote our life completely to Him. Then **He** will (be able to) work through us (Ephesians 2:10). Therefore it is no honor to us. It is **not** our righteousness, but **His** righteousness, **not** our love, but **His** love, which must work in us. As Paul testified: "The love **of Jesus** constrains us" (2 Corinthians 5:14). When you work **yourself**, you perspire (sweat). The "pound" was wrapped in a sweat cloth by the third (unfaithful) servant. He received God's Holy Spirit, yet he worked in his **own strength**. And, as we read, the returned king spoke His judgment over him; he should have given the "pound" to the bank, if he did not know what to do with it. The bank here symbolizes God Himself. He should have come to God and should have put this gift in God's hands, in absolute subjection. Then God would have been able to lead him into this rest in the labor for Him, "practicing usury" with this pound, namely winning souls, etc.!

We also know what will happen to the enemies of King Jesus: they will taste eternal death, eternal damnation, just like satan and his angels. Therefore, beloved, let us pursue the in-filling of His Holy Spirit, after that He delivered us from the lusts of this world; let us be willing to be a **co-worker** with God, then He will be with us until the end of this world.

Picture of perfect servanthood to Jesus Christ.

19 verse 28-31: *"And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him; thus shall ye say unto him, Because the Lord hath need of him."*

Jesus went to Jerusalem, where He, voluntarily, would be sacrificed as the Passover Lamb of God. He did this in **absolute obedience** to His Father. We can read this in Hebrews 10 verses 5-7: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

So He went over the Mount of Olives and saw the city of Jerusalem laying before Him; only the Kidron valley still separated Him from this town. Closer to Him, on the slope of the Mount of Olives, Bethphage lay before Him. He knew a disciple lived there who owned an ass's foal; and He needed that colt, because, before being crucified, He wanted to make a triumphant entry, as a King; as was prophesied by Zechariah: "Rejoice greatly, O daughter of Zion; shout, O

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daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (9:9). In this story our attention is drawn towards this foal of an ass, a foal no man had ever sat on. This animal is the symbolic picture of the Bride(church) of Christ, who bears on her heart Christ alone, because he wants to serve Him alone, in complete surrender of her heart and life. "Or ever I was aware, my soul made me like the chariots of Amminadib (according to the literal Jewish translation: my voluntary princely people)" (Song of Solomon 6:12). By these "chariots" are meant the chariots whereon the Warrior (i.e. the Spirit of the Lord) is standing when He, through us, fights sin in the church and in the world.

The Bride(church) will be glorified with Christ, but, like Him, she will first have to go through the process of the cross of "Calvary". A heavy task of trials and martyrdom is awaiting the Church (Revelation 6:9-11; 17:6), but also a crown of twelve stars (Revelation 12:1), a symbol of (divine) labor in apostolic strength, when she learns to share the victory of the Lamb. Then she will have put on the entire armor (Ephesians 6:10-18), and she, together with Him, will be crowned with the divine crown of the Lamb at the Wedding. The Bride-church knows that she will be allowed to share this glory and crown with the Lamb, and she also expects that, because the Word of God has predicted it (Isaiah 60:1-2; Revelation 12:1). But she, like the Lamb of God, will first have to undergo heavy trials and suffering in order to go through this, purified.

Luke 19:32-35: "And they that were sent went their way, and found (the colt) even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon."

The owners of the ass's foal in this picture are characteristic of the powers of darkness, wherein man is born, and whereby he is bound to Satan, and thus to the power of the spiritual death. But when Christ claims us, people, from them – by our faith in Him and in His redemptive work on Calvary, beside our sincere repentance and subjection – they will have to let us go. For He has won the victory over them and is our new Lord of life. And He will lead us straight to the heavenly Jerusalem.

19 verse 36-38: "And as he went (to Jerusalem), they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

When the crowd of disciples saw this, no doubt they remembered Zechariah's prophecy (9:9); all the more reason their very high-strung hearts burst out in a joyful and loud jubilation of "Hosannas (which means: hail, or save us)". They thought that at last the long-promised Kingdom of God would begin, and that Jesus, the Messiah, would be their new King; they expected Him to soon end the Roman rule and oppression, and become the new ruler over the whole world of those days. However, they expected an earthly (political and economical) kingdom instead of the **heavenly** Kingdom of God, which changes hearts and lives. They thought this, because they were (still) blind to the heavenly Kingdom of God, and to the atoning sacrifice on the cross, which Jesus, God's Lamb, still was to bring.

But above picture still has a wonderful aspect. For, when – by our repentance, subjection and devotion – we have followed His lead obediently, and in so doing, have come closer to God's throne of grace, then our praise will automatically swell to a tremendous joy and a loud jubilation. Where true praise lacks, the spirit is **not right!** For before His throne of grace there is **fullness of joy!** (Psalm 16:11). A real (sincere) Christian will (be able to) praise His Lord even under very difficult circumstances. Like Paul and Silas. We can read this in Acts 16 verse 25: "And at midnight Paul and Silas (imprisoned in the dark dungeon of Thyatira) prayed, and sang praises unto God: and the prisoners heard them."

The more **He** possesses **you**, the more wonderful your life will be, namely full of praise unto God!

19 verse 39-40: "And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."

Here there is a group of religious people, who outwardly **seemed** pious, but yet criticized other believers, when they exuberantly praise their Lord and Savior. They soon find that praise exaggerated, often because their own hearts are cold and dry. The Pharisees obviously were afraid that this triumphant reception of Jesus, within the walls of Jerusalem, would be the beginning of the end of their power. And this was also a clear sign that they, despite their piety, were not **for** but **against** Jesus! They were terribly afraid and jealous of all attention for Jesus Christ. Are not (the human) flesh and (the divine) spirit always at war with each other? (Romans 8:5-8)

19 verse 41-44: "And when he was come near (Jerusalem), he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation (the time God took care of you)."

Jesus grieved greatly over the Jewish people, because they caused God's judgment to come over them by rejecting Him, their Messiah. "He (Jesus) was in the world, and the world was made by him, and the world knew him not. He

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came unto his own (nation, people), and his own received him not" (John 1:10-11). "And this is the condemnation, that light (namely Jesus) is come into the world, and men loved darkness (viz. satan and his lies) rather than light (viz. Jesus and the truth), because their deeds were evil" (John 3:19).

This was the situation with the Jewish people of Jesus' days. Their leaders rather let themselves be led by occult motivations (satanic whisperings and insights of their own), and the people allowed themselves to be misled by their leaders. And this deception came forth from the fact that they, themselves, had not chosen for Jesus, the Light of the world. God could use only a small part of this nation, because they sincerely sought God; they were the ones that come to (truly) believe in Jesus Christ.

The leaders of the tribe of Judah (the so-called Jews – see note 1 on page 3) knew that they were dealing with the Son of God. We can gather that from Jesus' words of the parable of the evil husbandmen (see Matthew 21:37-39). But we can also gather that from the attitude of the chief priests and of the leaders of the Sanhedrin (the Supreme Court of Justice; the Jewish court of justice of Christ's time) at His resurrection; the fact that, for a lot of money, made an agreement with the guards, that had fled in fright, to say nothing about His resurrection, proves it. They preferred the darkness (viz. satan and his lies) over the light (viz. Jesus and the truth)! Therefore God's judgment came in the year 70 after Christ: Titus, the commander-in-chief of the Roman army, came with his armies and drove out and murdered many Jews, and made the remaining Jews a despised wandering nation; he also burned (down) their city and the temple, and, as predicted by Jesus, left no stone upon another. Above prophecy of Jesus was fulfilled then. And it will be only in the end-time in the last year-week (i.e. a period of seven years), when the fullness of the gentiles will have begun, that God again will take care of the Jewish people. And this will also take place by means of His two witnesses, namely Moses and Elijah, who will return to this earth (see Revelation 11:3-13. Compare also Matthew 23:38-39; Amos 9:11-12; Matthew 17:10-11 and Malachi 4:5-6).

Sooner or later God's judgment will also come over us, when we prefer the darkness (these are the works and influence of satan in our heart and life) over the light (than the divine life of Jesus in our heart and life); when we prefer to live in the darkness rather than **in the light of God!** Let us rather devote our heart and life to the work of God and His Kingdom, by sincere and complete repentance and subjection.

In complete dependence upon, and unity with, Christ let us labor to cleanse His (spiritual) temple, namely our heart and life.

When Jesus entered Jerusalem, riding on the ass's colt, He was surrounded by a jubilant crowd of people, who thought He would establish His Kingdom that moment. He entered the temple grounds, and the people expected Him to proclaim publicly the Kingdom of God there, and that He would summon His people to a holy war against the Roman rulers. But... He did nothing of the kind! He did make a whip and drove out of the temple the traders who, note, traded in the temple.

19 verse 45-46: "And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves."

The people were clearly disappointed in their expectations. For they had expected a Messiah (Deliverer). Who would give them a better life, politically and economically; a Messiah Who would act militarily against the Roman oppressor. But Jesus advocated zealously the purity of the Temple (in our days the Church), as well as the purity of the temple of our heart. For our heart must completely belong to Him, that He dwell and reign in it (viz. rule, as He is our Lord and Master).

Let us, in close union with Him (we in Him and He in us) act the same way. Let us also not have any other goal than to lead His Church to the fullness in Him, in and by His strength. And this is only possible when those, who lead His Church, by God's grace and calling, and thus by His guidance and wisdom, bring her to the complete salvation in, and subjection to, Him (Ephesians 3:11-16).

19 verse 47-48: "And he taught daily (the remaining days before His imprisonment and crucifixion) in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, And could not find what they might do: for all the people were very attentive to hear him."

Despite all opposition from the powers of darkness and from the people who (by the power of satan in their life), oppose us (His Church), Jesus will (with and by His Holy Spirit working through His servants) also thus teach us to lead His Church to the full and perfect knowledge of salvation in Him.

The end of Chapter 19 (from Part 3)

By E. van den Worm
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P.S.:

For Chapter 1 till 18, see our Blog at 2009-11-10, 12-10 and 2010-1-10, 2-10, 3-10, 4-10, 5-10, 6-10, 8-10, 9-10, 10-10, 11-10, 12-10, and 2011-1-10, 2-10, 3-10, 4-10 and 5-10.