

# The King's Highway

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### Profaning the Holiness of the Lord

by Oswald Chambers

"Judah hath profaned the holiness of the Lord"

Malachi 2:11

The most desolate spectacle to an antiquary is the ruins of a desolated sanctuary. A spectacle that greatly affects the heart of Christ is the desecrated sanctuary of the human body.

The phrase—profaning the holiness of the Lord—is full with the broken heart of God. The old, depleted Temple in Jerusalem no longer remains, but the temple not made with hands still remains, for the Spirit of God says, "What? know ye not that your body is the temple of the Holy Ghost?"

Note the record of the three visits of our Lord to the historical Temple at Jerusalem. In John 2:13-17 we see the Temple's defilement during Jesus' first visit at the beginning of his ministry. In Mark 11:15-17 we see the Temple's desecration three years afterward. In Matthew 23:37-39 we see the Temple's desolation as Jesus gives Jerusalem a last longing look.

Turn to John 2:14, 15, and let us look at the defiling behavior which our Lord found in the Temple. "And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen." Let us apply this to the traffic that goes on in our human bodies before the Lord cleanses them from all defilement.

Oxen and sheep stand for sensuality; doves for sentimentality; and the changers of money for sordidness.

Sensuality means doing anything that pleases one's right to himself. That produces defilement and hardens the soul to all higher callings. Let more imagine that he is free from sensuality simply because he is not guilty of immoral acts.

Sentimentality, another trafficking which hardens the susceptibilities to God's touch and truth, means the liking to be swept by emotions of joy and ecstasy without the practical bother of having to live up to the standard of the sentiment.

And sordidness is simply the result of both. Out of my sensuality and out of my sentimentality, I make the best for me and mine. That is the traffic that goes on in the bodies of men and women (the degree is nothing) until Jesus clears it out.

Jesus was a terror to those who defiled the Temple: "He...made a scourge of small cords, and drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew their tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise."

When the Lord comes to a man, he scourges out the

traffic in a man's soul which includes self-love, self-sympathy, and self-pity. While he does not scourge the temple, he scourges the whole defiling crew that has no business there. He says, "Make not my Father's house a house of merchandise."

Note that phrase, "My Father's house." This signifies the dignity of the human body! Would that every one of us could realize, when we think of our own bodies, that Jesus Christ means our bodies are his Father's house. And what did he accuse them of? He accused them of making "my Father's house a house of merchandise." Let this searching go home to every one of us. What am I doing in my body? Am I using my eyes, my ears, my tongue, my heart, my mind, my imagination for the glory and worship of God; or am I making merchandise for myself?

Let us turn now to Jesus' visit when he found the Temple that he had cleansed, desecrated. "Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves" (Mark 11:15).

Note the difference this time. In this experience in the Temple, Jesus turned out the proprietors; the first time it was what the proprietors owned.

Let us apply this spiritually, to the bodily temples. When once a man has been saved from the sins that defiled him, he find that a carnal nature within, actually at times desecrates the temple. Jesus would now come and turn out the innate ungodliness, the worldly wisdom, and the wantonness. This goes deeper and more bitingly than the removal of outward transgression, because it involves the very nature of the old man. It is not the oxen and sheep and the doves; it is those that sold the oxen and sheep and doves—the motives that prompted the sinning.

Jesus would not suffer any man to carry a vessel through the Temple. That suggests that having consecrated our bodies to God, we do not use them any more as a convenience for our own ends, nor to compromise with evil for our own ends, nor to further civilization for our own ends. It means what he states in verse 17, "My house shall be called of all nations the house of prayer." When a man or woman has been cleansed and consecrated to God, he should concentrate on this conception—his body is to be God's house—God's house of prayer. Not only that, but it is to be God's house of prayer of all nations. What a marvelous conception—men and women redeemed by the blood of the Lamb, to be houses of prayer of all nations. God grant that the deep, hallowed mystery of the sacred calling may be more and more expounded to us in a practical way.

But Jesus finished by stating that they had made the house of prayer a den of thieves. If worldlines or worldly wisdom, or self-seeking rule our bodies and our work

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