

Kingdom Economics IV

Mark 11:15-17 - ***15And they come to Jerusalem: and 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; 16And would not suffer that any man should carry any vessel through the temple. 17And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.***

This was an abomination to Jesus because these transgressors were using the house of the Lord to conduct worldly commerce. This type of activity occurs even today, but there is no spiritual anger because there is no fear of the Lord. We have seen it so often that we fail have become impervious to the effects of this insidious practice. We conduct worldly economics in our places of fellowship and worship, but because we lack the ability to discern between worldly economics and kingdom economics, we blindly approve of this transgression. By keeping silent, we allow this abomination to continue. We can and are expected to bring kingdom economics into the world, but we cannot allow worldly economics in the kingdom of God.

We sell books in the back of this hall; however, we are seeking profit from the sale of the books. We are not seeking any type of benefit by making the books available; in fact, in some cases, as the Lord directs, we have given books away. In the examples we see in the Scriptures, the moneychangers and sellers were conducting business for personal gain.

John 12:4-6 - ***4Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5Why was not this ointment sold for three hundred pence, and given to the poor? 6This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.***

Judas' focus was on worldly economics. Notice that his question related to a worldly value for the ointment. In other words, Judas Iscariot was looking at limited resources and choice. His question revealed that he was looking at the greatest monetary value for the ointment, and then choosing how the money would be used. Conversely, Mary was exercising kingdom economics. Her only choice was obedience, and as a result there was more than enough ointment to conduct her business with Jesus. Judas Iscariot's focus was on what could be received in exchange for the ointment. It may sound noble on the surface, but his motive was selfishness. Because Judas' focus was on the economics of the world, he could not comprehend what Mary's motive was.

Is it surprising that Jesus would put the man who would betray Him in charge of the treasury?

1 Cor. 6:19-20 - ***19What? 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? 20For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.***

Our bodies do not belong to us. If our bodies do not belong to us, then we are not entitled to choose how we will use these earthly vessels. In Kingdom economics, we were purchased, not with money that can be counted, but with blood. If our bodies and spirits are not our own, then nothing that we possess in this world is our own. What monetary value can you put on your physical body? There is none. Your value is not limited by dollars. You are truly invaluable. You were bought not according to worldly economics, but according to kingdom economics. Since you are not your own, you don't have a choice in how the Lord wants to use you.