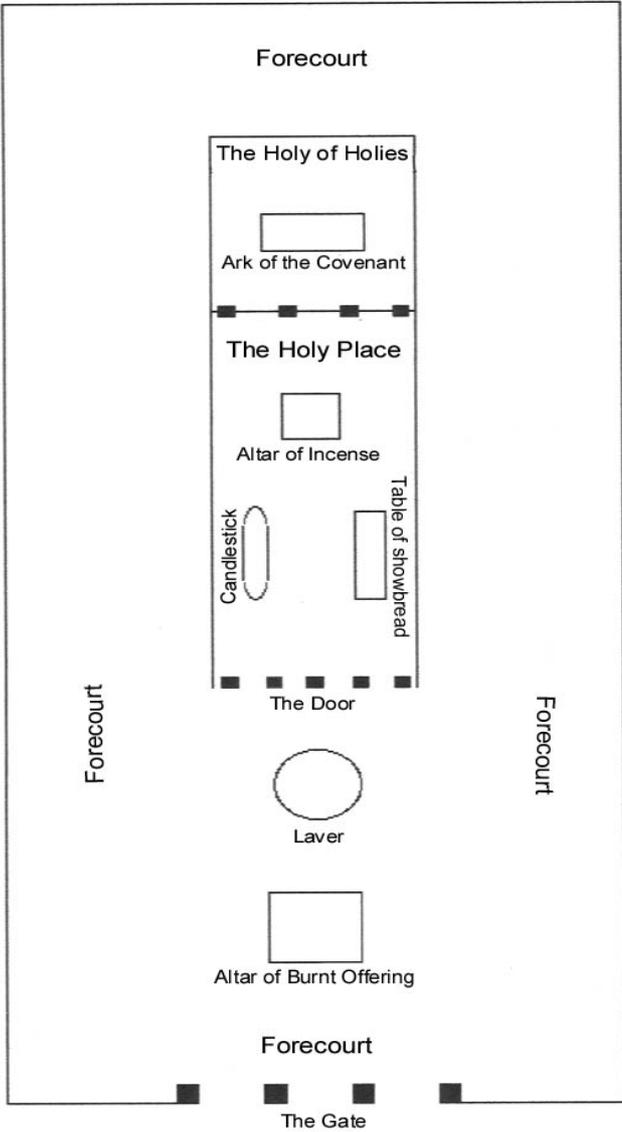


Luke (Chapter 10)

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 II

The life in the holy place of the resurrection person

Chapter 10

Like a divine shewbread in this world (Part II)



Communion with the Bread of Life brings mission in divine holiness.

We see here that unity with Jesus results in **holy** labor. The number 70 (10 x 7) topologically stands for “perfect holiness”. Thus **spiritual labor in perfect holiness** is involved here. If, in the first shewbread (Chapter 9:1-11), we saw that our labor must be in the strength of the Holy Spirit (and this, of course, goes for ALL labor in Him), expressed there in the number 12; here we see which spiritual level our labor, in the power of the Holy Ghost, must reach; namely that of **perfect holiness**.

The number 7 in God’s Bible always points to the end-time, namely to the moment the period of God’s grace (a 2000-year period), wherein we are (still) living now, will be closed. Prophetically this tells us that during the last worldwide revival of God’s latter rain (this is the outpouring of the Holy Spirit in the end-time), of which we now already have received “the first drops”, a service in **such holiness** will be revealed; a service in God’s full justice and power, to which Obadiah 21 refers: “And Saviors (namely God’s anointed) shall come up on mount Zion to judge the mount of Esau (herewith are meant: worldly Christians); and the kingdom shall be the Lord’s.”

10 verse 1-2: “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye **therefore** the Lord of the harvest, that he would send forth laborers into his harvest.

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Let us reflect for a moment on this “therefore” of the Lord. There are only few believers who are willing to work for Jesus with complete dedication of self. It is written, “The harvest is great, but the laborers are few!” As a result of His saints’ prayers, Jesus could bring about a change in this. He could make devoted laborers of repentant sinners, should they really want to; and draw them out of their social jobs to come and work in His Vineyard. Please note: we should not emit ourselves! We should not imagine that we be called, for such an imaginary calling never brings us Jesus’ necessary co-operation, namely the anointing of the Spirit, Who must do the work through us. We must **be called by Him!** And even if we **are called and sent by Him**, then we **still** must scrupulously follow his guidance through prayer contact with Him.

There are also different kinds of calling. The **one** is called to be an evangelist, the other a teacher, yet another a local shepherd, and the next a prophet; and, in the near future, during the worldwide revival of the great latter rain, we will see again apostolic callings. Apostles are the pillars of God’s Church here on earth; “all-round” laborers who will have the general leadership in the power, wisdom and love of the Holy Spirit.

Besides these five great callings we also find the smaller callings of “help” in the spiritual Body of Christ; these are helpers who, amongst others, must help the local shepherd to fulfill his pastoral service, such as: elders, deacons, youth group leaders, Sunday school teachers, choir members and leaders, musicians, typists and printing assistants, etc. We cannot push ourselves into such a calling. Should we do so, we would find out that it does not “work”, because God denies us the necessary anointing and devotion! It is God’s Spirit alone, Who can make us fruitful, in whichever spiritual labor; it is also God, Who determines for us the nature of the calling, because He, as no other, knows our heart. We may have a desire to serve the Lord in a certain calling; but a desire is not a calling (1 Timothy 3:1). However, each calling basically knows the human desire to be able to work for Jesus. But it always is the Lord alone, Who sends (forth) His laborers into His Vineyard (Mark 4:13).

10 verse 3: *“Go your ways: behold, I send you forth as lambs among wolves.”*

In this short command “Go your ways”, which the Holy Spirit gives, and will give, to His “emissaries”, lies a mighty force to send out, which urges the called to work for Jesus, irresistible drawn by His divine love; even if this labor takes them into circumstances which are not pleasant or comfortable, yes, which even might be dangerous! “Lambs” need **the Shepherd**; they do not have strength in themselves; their strength is that Shepherd. For when the wolf comes, then it is up to the shepherd to resist and chase off the wolf... Do not imagine that you are strong or clever enough to defeat the wolf, the satanic power, which reveals itself in the worldly person. It is God’s anointing in you which must do it through you! Never forget that you, as Jesus’ laborer, are up against a well organized, spiritual power of darkness, of spiritual evil (demonic forces) in the air which have the present world in their power, and which (in greater or lesser measure) lead all worldly people (Ephesians 6:12). But on the other hand we should also never forget that the Lord Jesus said: “...be of good cheer; I have overcome the world” (John 16:33b). In and by Jesus we will win the victory over the powers of the world and of hell! But this also shows us how important it is for this spiritual battle, to be equipped by Jesus with the full armor of God (Ephesians 6:10-20). The stronger God’s servants are clothed with God’s Spirit, the stronger the resistance of hell will be revealed in the attitude of the worldly person. This is the reason that Jesus warns us for the danger of wolves.

10 verse 4: *“Carry neither purse (wallet), nor scrip (travel bag), nor shoes: and salute no man by the way.”*

When God’s anointing leads us then these words will be fulfilled in our lives. For by the urge to send out God’s servant will only seek to win souls of people for Jesus, unto their eternal salvation; he never seeks to enrich himself (purse), or to satisfy himself materially (scrip, shoes). If you do seek these things, then it would be better for you to try and find yourself a good job in the world, or to do business. When God’s anointing truly leads him, this servant will not seek honor among the people; which is expressed here in the words: “...salute no man by the way.” A true servant of the Lord does not seek men’s honor, but simply and solely the smile of the Sender! Neither does he seek dominion over them (1 Peter 5:3).

10 verse 5-9: *“And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them; The kingdom of God is come nigh unto you.”*

Here you see the old, but **not** antiquated, example of God’s mission: two by two, and from house to house; from city to city; looking for sons and daughters of peace; for people who inwardly long for peace with God. And this case has two (equally important) sides; the evangelists are to bring the Good (Gospel) News, but besides that, must also, as a confirmation of God’s grace and power, heal the sick in the Name of Jesus! Besides a physical one, here is also a spiritual task. One has to pray for healing of the sick, because sickness is a result of sin; and the Lord defeated sin on the cross of Calvary! However, we should not forget that the spiritual task, namely winning the souls of people for God’s Kingdom, must remain the most important one; and in order for Him to heal them, the souls of people must have turned to Jesus.

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10 verse 10-16: *“But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the (final) judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”*

The Word of God must also be preached to the unwilling. Should they remain unwilling to repent to the Lord Jesus, then not a single spiritual bond must exist between the servant of God and these, except that he continue to pray for grace for them.

Here Jesus accuses the Jewish cities Chorazin and Bethsaida, as well as Capernaum because of their un-repentance. Capernaum was “exalted unto heaven”, because it had been Jesus’ dwelling place in those days; but, because of their un-repentance that city “would be thrust down to hell” on the judgment day. You know how evil Sodom was, it even was so bad that it had to undergo God’s judgment prematurely! Yet it would be more tolerable for the people of Sodom and those of the pagan cities Tyre and Sidon on the Day of judgement, on account of the enormous fact that they had rejected the offer of God’s grace from the hand of God’s Son! **Rejecting the Gospel of God’s grace is, in God’s eyes, the worst sin!** Even if this offer of grace is made, in the Name of God, by the most humble servant; it is made in the Name of almighty God! Woe the person, who rejects or ignores God’s extended, saving hand. For in all these things it is not that servant and his meekness, but it is God’s anointing working through him, the LIVING Word of God Himself, we, with such an attitude, spiritually strike in the face! God’s judgment is severe when the sinful person resists His Spirit, Who calls unto repentance!

10 verse 17-20: *“And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”*

Do you now understand with what authority God sends His servants? When we attack His servants, we attack Him; the same way we attack a country when we attack its ambassador.

A laborer of God is clothed and drenched with the Spirit of God; when we offend such a laborer, or attack him, we offend or attack God Himself! The opposite is, that no demonic power can stand against that which God wants to work through His laborer. Jesus already saw the divine revelation of the result of the labor of His servants: namely the casting out – like a bolt of lightning – of satan from heaven. Jesus means by this “heaven” “the Kingdom of heaven”, the Church on earth, the souls that are saved and delivered (Revelation 12:9). The servants of the Lord should not rejoice in the divine delegation of spiritual power over the works of the evil one, but much more in the fact that their names are written up in heaven, in the Book of Life; that they have been grafted as branches into the Tree of Life. You and I may hereby experience His peace, His joy and love; yes, His righteousness and power, as a holy reality.

Communion with the Bread of Life brings revelation of God’s power and mysteries.

10 verse 21: *“In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.”*

By the revelation of “these things” the Lord means the revelation of Himself, His redeeming power and will, and His Word through His servants, unto the salvation and preservation of many. God gives this divine power, and reveals this knowledge of His Being and His will to deliver only to His children, and not to the wise and cautious in the world, even if they call themselves spiritual.

As a result of the sin active in us, it is a natural desire of man to be grand and terrific. But God makes us His children. It is a process of the cross which the Spirit must work in us. God must (be able to) make us free of this wish to be “grand and terrific”, because this is a sinful lust of the unclean human spirit. He must (be able to) make us free also of this sin, which tosses about within us (which carries on restlessly [and terribly] within us), and works in us. God will (have to) let us go through painful things, which will cause us to become smaller and quieter.

Moses, as “prince at Pharaoh’s court”, thought he would be able to save his people, and to deliver them from the Egyptian slavery; and with these thoughts he went to his people and... became a murderer. How this “prince” was driven by fear into the desert in order to become a shepherd of sheep; the most despised profession among the Egyptians... There he learned during those forty years to become so small that, when God finally called him to save His people, he

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found himself not worthy to fulfill this calling. It was exactly this attitude God needed to be able to work wondrously through Moses, because Moses was aware of his continual (and thus total) dependence on God then.

James wrote in his general letter that we should count it great joy when we – for the sake of our faith – must undergo many trials and temptations, because this process of the cross brings us to patience and perfection in God. This process of the cross causes us to die to our own (old and sinful) life, so that God can fill us more and more with the eternal, divine life and with Himself. God's process of the cross makes us small in our own eyes, so that we learn to expect everything from Him; and only this way will (and could) we receive grace upon grace from Him; and strength upon strength in order to be able to work for Him.

"Wise and sensible men" think and/or say that **they** will solve that problem "in a jiffy"; but when we have been made very small by Him and His process of the cross (and thus incapable in our own eyes), then we will realize our helplessness, and will come to Him for help and salvation; and He will then give us the light, and the strength, to do the things after His will. Glory to God!

10 verse 22: *"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."*

"All things", thus also God's plan of redemption and the judgment of humanity which has fallen into sin, have been delivered unto the Son. The way in which sinful man must be saved, and the glories that are awaiting the saved person – in and by the perfect communion with Jesus Christ – have been delivered unto the Son. Both, the process of the cross which is needed for this, as well as God's salvation awaiting the resurrected person.

The Father has delivered all things to the Son. He alone truly knows who the Son is. There is an unprecedented intimate relationship between the Father and the Son which no one knows, for... "no one knows who the Son is, but the Father". Neither does anyone know Who the Father is except for the Son; and only those to whom the Son wants to reveal it, know Who the Father and Who the Son is. For this purpose He purifies and sanctifies such people in and by His Word and Spirit; He submerges them in His Spirit, and gives them access to the Father by the Holy Ghost (Ephesians 2:18), Who, for others, dwells in an inaccessible light (1 Timothy 6:16). God's hidden things (mysteries) are revealed to us through our relationship with the Son of God: namely, getting to know better and more completely God's Being (Essence), His will to redeem IN Jesus Christ, as well as the glories of His Kingdom. All these things will be revealed unto us, if we allow more and more of God's Word into our lives. And we could then hand out all this to others as Bread (namely as spiritual food), because we taste all this spiritually; because we own all this. Because His Word has also, so to say, "become flesh" in us.

O that wonderful Jesus! He can knead and shape a person so that he becomes pliable; as yielding as clay in the hands of the potter. At first we are stiff and unmanageable; then He pours the water of trial and oppression on it. Then He kneads us until we finally have become pliable, so that He can shape us into whatever form He wants... We learn to thank Him, also for all the bitter and nasty things in our life... One day we will kiss His wonderful hands, because they have worked and allowed all these things in our life... For **us** it must always be Jesus, now and forever! For ETERNAL LIFE has been given to us, by God, in Him (1 John 5:11). God has made Him the wisdom, and righteousness, and sanctification, and redemption of God to us (1 Corinthians 1:30). Is it any wonder that Jesus uttered the reflections of His heart to His disciples by ending with the following words:

10 verse 23-24: *"And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."*

Because of their faith, **and** with their own eyes, the disciples saw the Son of God, the Messiah of this world; they heard His words... and ate of His spiritual Food (Bread), and were filled. They saw Jesus, **their** Bread of Life! The same way we will also know this (spiritual) fullness by eating of the Bread of Life (i.e. by partaking of Jesus and His Word [the Bible]), and by drinking of the Water of Life (i.e. being filled with the Holy Ghost); by eating His flesh, and drinking His blood (i.e. sharing His death; by willing to die to our old and sinful life). And this is possible because we discover and see Him – in faith – in His Word; because He – by His Word – reveals Himself to us; and because we believe and accept that He – by the Father – has been given to us as our ETERNAL LIFE! "And this is the record that God hath given to us ETERNAL LIFE, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life." (1 John 5:11-12)

Communion with the Bread of Life gives us compassion for lost souls.

When we have a relationship with Jesus Christ, the Bread of Life, we know divine compassion for souls that are in danger of damnation. Carnal man does not know this compassion for those they do not know. At best they pity those that are close to them. He cannot pity those at all that, for one reason or another, are hostile to him. In this part of Scripture we are told of a Samaritan, who showed mercy to a Jew! We know, that the Jews despised the Samaritans (the nation that came into being by the mixing of Jews and Arabs); and that, in response, the Samaritans hated the Jews because of this contempt. But when Jesus has come into the lives of people, hate changes into mercy, also towards those that

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despise us; and we can be compassionate about the (eternal) fate of those that hate us, just like the merciful Samaritan in this part of Scripture.

10 verse 25-28: "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit ETERNAL LIFE? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou has answered right: this do, and thou shalt live (eternally)."

Here is a lawyer who wanted to test Jesus, and who therefore came to Him with the question: How does one inherit ETERNAL LIFE? Jesus' answer was (and is): "When one knows the love towards God, which comes from the heart, and from the soul, and from the understanding, and when one loves one's neighbor as one-self"! People who have received this love (Romans 5:5) will inherit ETERNAL LIFE. And the other way around: ETERNAL LIFE is characterized by this divine love. We shall live and labor for God and for each other for all eternity!

10 verse 29: "But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

This lawyer thought he could produce this love by himself, and therefore he asked Jesus who his neighbor was, which he must love like himself. Jesus then gave him the (spiritual) lesson of "the merciful Samaritan" in order to make him realize that this love is humanly impossible, because it is a divine love and not human love! As we know this love must be poured out into our hearts by the Holy Spirit, as divine grace. We also know that we can only receive this love, this nature of God, when we – in truth and faithfulness – have communion with the Bread of Life, whereby we will resemble Him more and more inwardly (and thus in our daily actions and walk, in our speech and our silence, etc.).

10 verse 30: "And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

Jesus told of a Jew who traveled from Jerusalem to Jericho. As you probably know Jerusalem is in a high, and Jericho in a low place, namely in the valley of the Jordan river. Spiritually seen a person is indicated here who turned his back on God's Church, because of which his life went downhill. On the way he was attacked by robbers, who beat him half to death in order to rob him. These robbers are symbolical for the demonic powers who attack, and spiritually completely clean out, each believer, who "strays" from Jesus, so that he is near to spiritual death... It was God's grace that still a little life remained in him, a little spiritual life.

10 verse 31-32: "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite (i.e. a temple servant), when he was at the place, came and looked on him, and passed by on the other side."

First a priest, and then a Levite passed by, and they saw him lying there, half dead. But nothing in their heart moved them to compassion. Especially because of their spiritual function they ought to have had sincere pity on this beat up man. However, they made a detour to avoid meeting him. Otherwise they would have had to help him because of their function. And, helping such a person was a nuisance... and, according to them, it did not go with the destination they had. What a terribly selfish person can one often be, naturally; with little or no compassion and pity for one's fellow-man.

We, too, often know someone who has strayed from Christ through his own fault, and who has been pulled far into the world by evil forces, with possibly just a little grain of spirituality in him. Do we also pity such people? Or do we shrug such a case off with "It is his own fault"? Do we react to it with: "He knows the Way; why should we have anything to do with him"? We then act just like that priest, and that Levite in Jesus' story. It is the attitude of Cain, who, when God asked him where his brother Abel was, purposely evaded the answer with "am I my brother's keeper"? (Genesis 4:9). It is the attitude of the carnal (sinful) man, who does not know God's love!

10 verse 33: "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him."

In this Samaritan we see Christ working in you and me. The natural hatred disappeared from this man... and the love of God, by God's grace, came to live in his heart: he was able to sincerely pity a person who despised him for his origin! His heart was deeply moved by his fate.

Only when Jesus Christ has made His dwelling in our heart – when He truly possesses our heart, and has poured out His love into it – could we see this lost state in our neighbor; the impotence of a fellow man to turn to God (and His Church). Then our heart, just like Jesus', can be moved with the same compassion because of the love of God! If only all preachers would have this divine love, how their sermons would be loaded with this love of God, so that anyone in the audience, who strayed (or is in danger of straying) from the (true) faith in Christ, could soon be brought back to the true freedom in Him. Only when we have that compassion of Christ's within us, if the love of Christ urges us, could we speak heart to heart with such a soul. The human will to save alone cannot save such a soul.

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10 verse 34: *“And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.”*

This Samaritan poured oil and wine in his wounds in order to disinfect and soothe them. Oil and wine here stand for the Word of God, the Word of the cross in the power and love of the Holy Spirit. And he dressed the wounds. Only the Word, brought in the love of God, can do the same with spiritual wounds. After that he lifted him onto his own mount. This might have been a donkey, for a donkey is a beast of burden! The same way our heart could have a prayer burden concerning a certain case or a certain person. Spiritually this means that the Samaritan interceded for him before God to plead for divine mercy and grace. He transported him to the inn and cared for him there. This means: he took him to a church so that he could be sure of aftercare for this soul that used to stray.

10 verse 35: *“And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.”*

Through the savior we see Christ here, giving two pennies to the innkeeper. These two pennies, spiritually, stand for spiritual gifts and strength from the Holy Ghost, which Jesus gives to the pastor (the shepherd) of the church to take (especially spiritual) care of this man, and for anyone coming to his church. The Samaritan also promised the innkeeper to give him back everything he spent on him above the two pennies. Again Christ speaks here through the savior: When He returns on the clouds, He will give that shepherd (and anyone else who has done His will) his full reward.

10 verse 36-37: *“Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? and he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”*

Jesus meant: “Go forth and see to it that you receive this (divine) love in your heart.” And this indeed was a problem for this lawyer, for this neighbor was a Samaritan! How could he produce this perfect love for a person which was so despised by the Jews? Jesus pushed him into the only corner where he could find this love, because this was (and is) impossible with the carnal person: namely, the prayer to God for grace... to lead him **too** to the divine outpouring of this love.

Communion with the Bread of Life brings a sincere desire for the depths of God’s Word, and loving subjection.

10 verse 38: *“Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.”*

Here we meet the family from the little village of Bethany, which means “House of Poverty”. Martha lived there with her sister Mary, and her brother Lazarus. Spiritually these three persons respectively stand for: the body, the soul and the spirit of man. Jesus came to Martha’s house. Spiritually this means that Jesus came to make His dwelling in the body of that believer by the baptism with the Holy Spirit.

10 verse 39-42: *“And she had a sister called Mary, which also sat at Jesus’ feet and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”*

From the above we learn this lesson: When Jesus, by the Holy Spirit, has entered His temple, which is our body (1 Corinthians 6:19), we should not occupy ourselves (unnecessarily) with all kinds of religious actions and activities, that tire us out spiritually and/or physically; and that only satisfy our flesh (Martha with all her “serving”, even if that was meant well). But let our soul, “our Mary”, come and sit at His feet in worship and loving subjection, in order to learn from Him and His Word, in much contact in prayer and worship, what is His will for us (in our life). Then our soul will learn to realize that we must remain at His feet in deep (Sabbath) rest, that He work and build in us with power; yes, fulfill all His promises in us. He will then open doors for us through which we can enter; and He will make the way, on which our feet will go, plain for us. In this way we will labor and bear fruit on the wings of His Spirit after the perfect will of God.

“Our Martha”, our carnal will, may mean well, but will never earn the approval of the Spirit, for flesh and Spirit are always opposed to each other (are at war with each other – see Romans 8:5-8). Our body, “our Martha” is only useful when the Spirit will be proficient (and thus strong) in us, because “our Mary”, our soul, has truly learned to desire to only act after the will of God. Then the Spirit will work through us, and He will use our mouth, our hands, and our feet, thus our body, to reach His divine goal, whereby our spirit, “our Lazarus”, will (and must) serve Him. Again: our soul must **know** that complete subjection (to Him) at His feet; then the Spirit of God will be able to take possession of us – after body, soul and spirit.

We see this family of Bethany again... but then in the proper spiritual condition; namely **after** the resurrection of Lazarus (John 12:1-8). Now Martha can serve after the will of God, because Lazarus, after his resurrection, shared the meal

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(with pleasure) (spiritually seen: because he voluntarily shared the Offering of the Lamb of God; by the which is meant the dying to the old, sinful ego), and because Mary glorifies Jesus in worship.

We hope and pray that all God's servants will experience this (Sabbath) rest, through which the activity of the Holy Spirit can reign in and by all; to use them as channels of His greatness. Then wonders and signs will not fail to occur, and will take place in that wonderful Name of Jesus, in the strength of that glorious Spirit of God.

Amen.

The end of Chapter 10 (from Part 2)

By E. van den Worm

2nd revised edition, January 2000

P.S.:

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