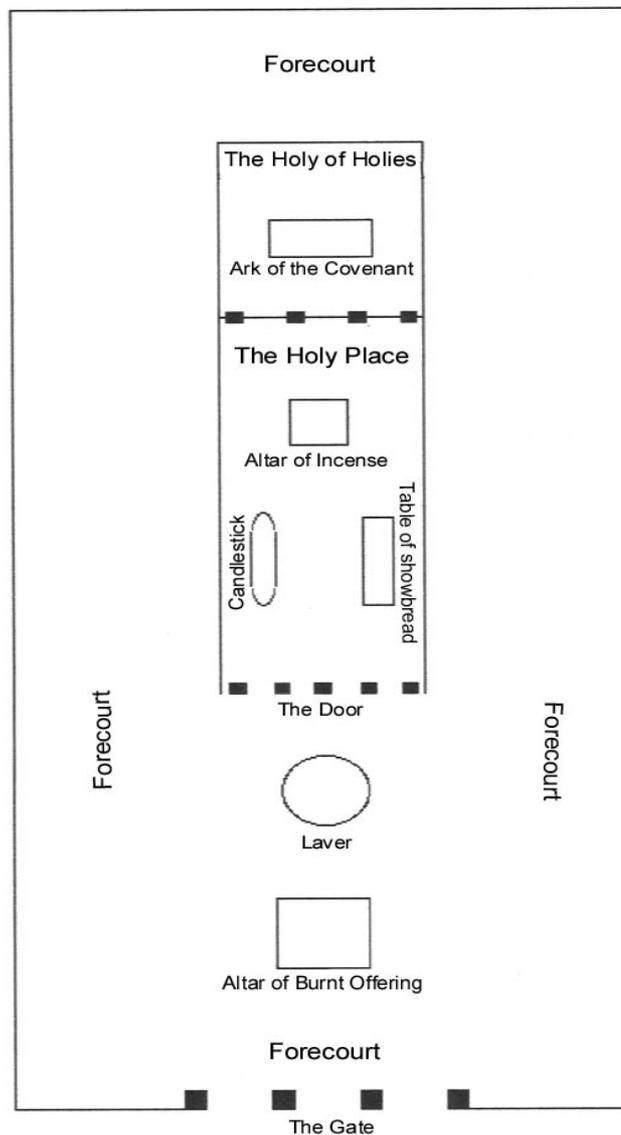


Luke (Chapter 14)

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 14

The purification of the holy place in order to come to “the end of all flesh”. (Part 3)



In and through Christ we must be willing to be delivered from the noxious terrestrially and worldly minded view(s) of life.

This new chapter deals with the fatal, worldly influence(s) in the life of Christians; an influence which is experienced by the body (verses 1-6), the spirit (verses 7-11), and the soul (verses 12-24). It is the influence which is exercised on each worldly minded person (and thus also on each worldly minded Christian) by the spirit of this world; by the (demonic) forces in the air, whereby, in our human nature, from birth, there is rebellion against God and His will. And because of this influence by the tempting and deceiving forces going forth from satan, many Christians are reduced to spiritual death, to a life without God and without rules, because the power coming from satan fills them.

But God wants to cleanse us from every sinful lust in our natural spirit, soul and body, which this demonic worldly spirit seeks to manipulate by means of its temptations and deceits. That is also the reason why He says to us: "Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters..." (2 Corinthians 6:17-18; compare also Isaiah 52:11 and Revelation 18:4). And, if we really do what He asks of us, He will fill us with His nature and Spirit, so that we will be (or become) truly children of the almighty God.

At the end of this chapter (verses 25-35) He advises us to, carefully and with discreetly, accept the purifying and sanctifying working of His power of grace, because it is solely this way of the cross – namely the way we, in and through Christ, must go in order to (completely) die to (the powers of) sin within ourselves – which will lead us to the blessed presence of the fullness of His Spirit in us.

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The spiritual death brings sickness in the body.

14 verse 1-6: *"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him (closely). And, behold, there was a certain man before him which had the dropsy (or oedema). And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could (or rather would) not answer him again to these things."*

The spiritual death reveals itself here in the dropsy (oedema; this is a sickly [abnormal] accumulation of fluid in the body) of that person, who was also invited into the house of the chief of the Pharisees. The same way the spiritual death can reveal itself in all kinds of sickness in our body, and weaken it, sometimes unto death. But Jesus came to deliver us (completely) from this spiritual death **and** from all its effects in our body, soul and spirit. And He **will** heal us, if we surrender to Him (completely), so that we will experience that wonderful rest (of the soul) which is in Him (see Matthew 11:28-29). But, in order to be (completely) healed by Him we must have completely mended our ways and turned away from all the old and sinful things in our heart and life. Also there must be, besides faith in Him, **the desire to be (completely) delivered from all influence(s) of the spiritual death**, which also causes sickness.

The spiritual death brings pride and the desire for honor and/or fame in our spirit.

14 verse 7-11: *"And he put forth a parable to those which were (also) bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."*

The Lord here tells us a parable of someone, who was invited to a wedding feast. So are we all invited to the marriage feast of the Lamb of God (Revelation 19:6-10). Every worship service or (public) expression of our faith must be seen in the light of this spiritual feast.

Man finds himself, by nature, and thus under the influence of the spiritual death, very important and, at any occasion, loves to assign himself an important place. This, unfortunately, is also the case at all religious occasions, where one loves to be seen, and heard. Positions in the Church, which were taken this way, whereby one was driven by pride and the desire for honor and/or fame, unfortunately disturbed and/or ruined many gatherings already; sometimes to the extent that congregations were torn apart thereby... When do we learn to subject to that mighty guidance of God's Spirit? When will the sincere plea live in our heart which only asks: "Lord, what would **You** have me do?" On the other hand many spiritual leaders are also guilty of stubbornness (self-will); of the (often strong) tendency to rule and of short-sightedness, whereby they, and not the Spirit of God, have the say-so.

All those, who by their willfulness, and thus driven by pride or the desire for honor and/or fame, have taken in (or even won [by fighting for it]) positions in the Church of God, or who were called by people or by themselves (and so **not** by God!) to hold certain positions in the Church, and thus act in their own will, **always** oppose the Spirit of God, and by doing so harm the Body of Christ! Is it not Christ alone Who is the **only** Builder of the New Jerusalem (Hebrews 11:10; Psalm 127:1-2)? Therefore we all are to be called by Him alone, in order to be used as living instruments in and by His building Hand (1 Corinthians 3:10)! Is not Christ alone the **only** Good Shepherd (John 10)? Therefore all, who are called **by Him** to the pastoral function, should only be living extensions of His shepherd heart!

The satan, who is the cause of the spiritual death within us, always holds out the false hope to us of a great ministry in the Church and in the world. Let us therefore learn to recognize the voice of satan, and rebuke him, in order to (be able to) take in a lowly place at His feet, giving Him all the glory; to (be able to) hear His loving commands there concerning our ministry in Him, that we perform those in His strength (Romans 12:3). This way we shall learn to honor each other; namely the anointing which (also) works through our brother and/or sister. We shall also learn to esteem others more than ourselves (Philippians 2:3). If we have the sincere desire in our heart to serve **Him**, and if He has also called us **personally** thereto, then He shall lead us also **personally** to that position (appointed by Him) in Him. He will personally prepare us to (be able to) do good works (see Ephesians 2:10). As Christians we should not use our elbows; but God will remove all obstacles personally! In this way He also put David on the throne of Israel. The Word of God is applicable here: "He that believeth shall not make haste" (Isaiah 28:16)!

Should we, however, fill a position in the Church of God while we have not been called to it, and led by the Spirit of God, then we could, if we have a winning human personality, draw many to us and captivate them, but because of us these will, during their earthly life, not become "**citizens of heaven**" (by which is meant a life of complete subjection and devotion to God). For this is something only the Spirit of God can do. And if we are not called, we miss the so needed anointing of God, because only His anointing can work strongly and with power in the hearts of the audience, whereby they, should

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they really want this, could be (completely) delivered and renewed by His power. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Because of the spiritual death our soul will crave worldly possessions.

14 verse 12-14: "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors: lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

Here the Lord describes what the motives of the soul are, that is ruled by the spiritual death: such a person is looking for a reward. Such a person likes to receive in return, in some form or another, what he gave the other. Only when we act in the opposite way, will we be deemed holy by the Lord, because it is proof that we have been renewed by Jesus and His Gospel. The NEW LIFE within us is not looking for a reward, but, prompted by the love of God, will give without any desire to receive something in return.

From the above it becomes clear what an enormous difference there is between the desire for (more and more) worldly goods, and the sincere desire for more and more of the Bread (i.e. the spiritual food) of the Kingdom of God. As we can read in the following verse, one of the listeners to Jesus made an allusion to this during the meal in the chief of the Pharisees' house.

14 verse 15: "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God."

And, as we can read below, Jesus took up the remark and showed, how all desire for the Bread of the Spirit could disappear gradually, even from the heart of the children of God, when they, by not being alert (enough), have allowed the spiritual death into their life. Then the possession of (many) earthly goods may seem more important to them than eating of this divine banquet, whereby is meant the union with the Lamb of God at His Marriage feast.

14 verse 16-24: "Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent (in agreement with each other) began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them (try them out): I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of these men which were bidden (first) shall taste of my supper."

With the supper described above, the great Supper of the Marriage of the Lamb is symbolized by the Lord. It is a prophetic type thereof. Here the appalling fact is expressed that those that were invited to this supper, at the time that the Marriage of the Lamb will be celebrated, will have more interest in their possessions in this world, than in the partaking of this (divine) banquet. They give greater priority to worldly goods than to the spiritual and divine.

Those that are (will be) invited to the Supper of the Marriage of the Lamb are children of God; they are the ones who were cleansed in His blood and filled with His Holy Spirit. But we see what will happen in the end-time under the influence of the (ever) increasing unrighteousness: the love for their Lord and Savior, with many, will cool because of the (often unconsciously) permitted intrusions of the spirit of this world (Matthew 24:12). Therefore, especially in this end-time, we must fight sin in all its forms, so also worldly-mindedness, with fire and sword; in order to keep those outside the gates of our heart! (James 4:4). The prophecy of the parable of the five wise and the five foolish virgins (Matthew 25:1-13) tells us, that the spirit of this (present) world will have such a great effect on all of the Kingdom of God (namely on all ten virgins), that it will **entirely** fall asleep (spiritually)!

In the beginning of the twentieth century the Pentecostal movement, led by the Holy Spirit, sounded forth loudly its Maranatha call (the call that the Lord will soon return), because of which there was a revival everywhere. They went out in this world as ten virgins, full of (spiritual) fire and in the strength of His testimony. But... unfortunately – for lack of vigilance for the spirit of the world – this testimony strength gradually disappeared from the Pentecostal movement again. The ten bright lamps went out... The majority of the Pentecostal children (whereby are meant Christians who are filled with His Holy Spirit, just as on that first Pentecost we read about in Acts 2) at this moment is (spiritually) asleep and weak... The Spirit of God had to withdraw His strength from these children of God, because worldly interests came into their heart...

In above verses, the first group that was invited, and whom God's servant, the Holy Spirit, addressed had become entangled in worldly riches. "I have bought a piece of ground, and I must needs go and see it..." The possession of a piece of land here stands for (their desire for) riches and a good job in this world. Many Christians, and unfortunately also many Pentecostal children, lost their first love because of this; because they did not continue to love the Lord **above everything else**, and gave all priority to this earthly existence because of which their soul became entangled therein.

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The second group that was invited and whom the Holy Spirit addressed, has become entangled in physical lusts. "I have bought five yoke of oxen, and I go to prove them..." "Five yoke of oxen". The number 5 tells us of our five senses which draw us, with the strength of oxen, away from Jesus and His Kingdom, and thus from His redemptive power, to serve as slaves of the lusts of the flesh.

The third group whom the Holy Spirit addressed deemed the will of the neighbor, of his wife, of higher value than the union with the Lamb of God! "I have married a wife, and therefore I cannot come." How many children of God have not stayed away from congregations and prayer groups after their wedding? How many of them have not turned their backs on the Lord, or pushed Him to the background of their life, because they deemed of more value the possession of their wife than the union with the Lamb of God? The Spirit of God is very grieved by all this... Therefore He withdrew His wonderful testimony power from the Pentecostal children, whereby formerly many wonders and signs were done in His name. The Pentecostal children are asleep... and it is high time that they wake up from this spiritual sleep, otherwise there is a great chance that they will miss the Marriage of the Lamb! For... it is written: "I say unto you, That none of those men which were bidden shall taste of my supper." The five foolish virgins will be among those, for they are those unto whom the door to the wedding hall will be closed (Matthew 25:10-12).

Let us rather turn away from our materialistic dream, from our sinful life of lusts, and from sinful relations; and turn back to our Lord and God, and again love Him above all with that wonderful first love. Let us rather (be willing to) serve Him in that former, wonderful (testimony) power, in order to pursue the fullness in Him promised to us; a life in His perfect purity and justice! If we act thus, in faith, then He will accept us and strengthen us with His Spirit!

But, Scripture also predicts a great desertion of Christ in the end-time, and that is the time we **now** live in. Many Christians will become unfaithful to Him, and will turn back to the world and its ways.

A spiritual comparison is to be made with the Jews of Jesus' days: a part of them followed Him (as the Christ), but the great majority rejected Him. But, many gentiles turned to God and His Kingdom then! Glory to God!

It is true that in this end-time there will be great apostasy of the Christian nations... but a new people will go in through the gate of God's Kingdom, and, by the Spirit of God, will be made worthy in every respect, and completely sanctified, to share the Supper of the Marriage of the Lamb! This last is mentioned in the prophecy in the verses 21-23. God's Spirit turns then to the (spiritually) poor, crippled and blind, and calls them to take part in the wedding of the Lamb of God. This is a Holy Spirit revival under the church members, whose insight in God's Word is now (still) poor, crippled, and blinded. He calls them out and makes them partakers of the spiritual joy of the Wedding of the Lamb.

Also will God's Spirit turn to the world and, by a worldwide revival and by the force of circumstances, will bring in **many new people**. He will guide them into the perfect joy of the Marriage of the Lamb! But those, who were invited to the Wedding feast earlier, and who (when the moment arises) will not accept, will have no part **of the true spiritual joy, which the union with the Lamb brings**. Their share will be the Great Tribulation! We have been warned for this, and forewarned is forearmed. The verses 34 and 35 underline this once more:

14 verse 34-35: "Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghil; but men cast it out (compare with Matthew 5:13; Mark 9:49-50). He that hath ears to hear, let him hear."

In Scripture salt stands for the anointing of God, for the baptism and infilling with the Holy Ghost. "For every one shall be salted with fire, and every sacrifice shall be salted with salt" (Mark 9:49). A child of God therefore, especially because of his anointing, is called "the salt of the earth" (Matthew 5:13). Salt only has value as long as it flavors the food, and as long as it works as a preservative and as a purifier. The anointing is only of value in the life of a child of God when, in and through him, it can work powerfully to testify, **and** when it purifies and sanctifies his life. But when the salt becomes saltless (i.e. tasteless and useless) it is thrown away!

So the child of God, too, whose anointing, by his worldly-mindedness, has become powerless, will suffer the Great Tribulation. He will not be deemed worthy to be kept safe in the desert with the Bride(church) of Christ under God's covering power, out of sight of the serpent (whereby is meant the antichrist, in whom satan dwells and rules) (see Revelation 12:14).

God's summon unto spiritual REarmament.

14 verse 25-27: "And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not (the sin in the heart and life of) his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

God demands of His children a **complete** dedication from a heart that has learned to love Him above all; yes, above all who are close to us... even above our own life! This "hating" means: "loving less", "putting in second place". For He Himself wants us to (learn to) love our own wife, father and mother, children, our neighbors, yes even our enemy. When, by our faith, we have really learned to know and love Him, then there will be nothing in this world that is more important to us than knowing our loving Savior and God (personally). For, if it's right, His holiness filled our soul, when we repented unto Him and He touched us, and in the spirit we felt something of the special strengths of the NEW LIFE in Him.

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God asks us to continue in this first love, and, because of this great love for Him, to go the way of the cross, whereby is meant the sincere desire to be **completely** delivered from our old, sinful man by the power of His blood, His Word and His Spirit! On this way of the cross (where our old life is – voluntarily – crucified) we must continue to love Him above all; whereby it is of the utmost importance that, for whatever reason, we be not drawn away to the right or to the left by the love for our wife, by the love for our father and/or mother, by the love of our children, or by the love of whichever neighbor. On this way of the cross we should not let ourselves be tempted by material things and possessions, or by our social position, but we should mainly focus on Him, Who is the chief Leader and Perfecter of our faith (Hebrews 12:2). Yes, even if satan brings suffering, persecutions and/or martyrdom on this way, then still, our love for Him, we should follow this road faithfully. And by our progress on this way of the cross, by the decreasing of our ego and our self-will, we get to know Him better in all His love and glory; then – in and by Him – we will go from anointing to anointing, from glory to glory by the powerful, inner workings of the Spirit of God!

Yes, beloved, there is nothing more wonderful in this life than living the life of a faithful child of God, that, in that same faithfulness, has learned to serve Him in His power. He may live in the shadow of His omnipotent, invigorating presence.

14 verse 28-33: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply (perhaps), after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

We must be aware of what the prize is Jesus demands from us **personally**. For we must hand over the entire old man, which is led and ruled by the forces of darkness, to Jesus. And, do we really want this with all the consequences attached to it? If we really do, we may throw in our lot with Jesus. Then we also want to share sincerely His death and resurrection, and, as proof that we really want this, keep His promises of the cross in our heart (2 Corinthians 4:10-11). He then will build with us a (spiritual) tower that will truly reach into heaven. Jacob dreamed of this when he was on the way to his uncle Laban at Beth-El (Genesis 28:10-15). It is a totally different life, that is directed vertically upwards (namely to God); while the old life is directed horizontally (and thus to ourselves and the world).

Let us now **intentionally** hand over **all** that concerns our (old, present) life to Jesus, that He be for us – in the NEW LIFE He gives us – a High Place, a wonderful Hiding Place, when the enemy rants and raves around us. For we have a adversary we must not underestimate: namely satan and his helpers, the world and our own flesh! But, the Lord overcame the entire force of darkness at the cross (Colossians 2:15), and He also laughs at the powers of the world (Psalm 2:4; John 16:33); yes, also the worldly powers in our own flesh has He overcome! What more do we want? If God be for us, who can be against us (Romans 8:31)? For He, Who is IN us (and will remain IN us, if we remain faithful to Him), is more than he who is in the world; whereby are meant the forces of satan, that carry on in the world (1 John 4:4). Beloved, let us then **intentionally** choose Him and His way (of the cross); and serve Him faithfully!

Verses 34-35 were already discussed.

The end of Chapter 14 (from Part 2)

By E. van den Worm
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P.S.:

For Chapter 1 till 13, 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 and 12-10.