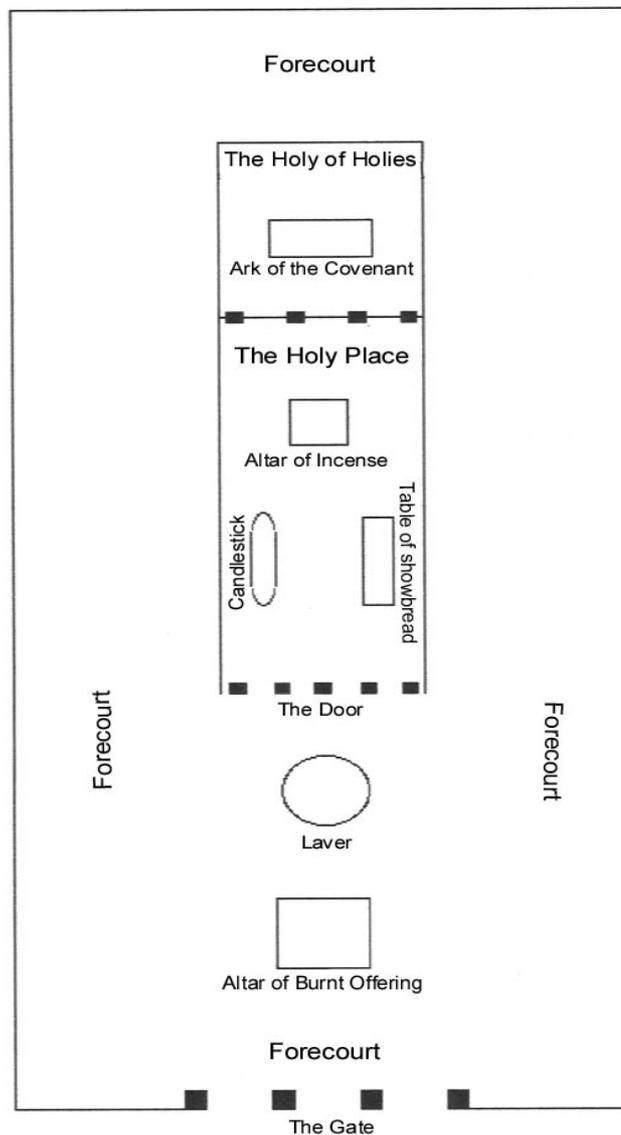


Luke (Chapter 15)

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 15

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

(Part 4)



A threefold parable of God's redeeming love.

In and through Christ we must be willing to be delivered of every spiritual mistake and self-will in the service of the Lord.

How often children of God follow their own sinful heart, and that they act willfully while serving their Lord and Savior. Many Christians often do not ask themselves, whether they do walk and act in and by the Spirit of the Lord. How often is the Lord not saddened by the stubborn actions of many a child of God, because, tempted by one's own deceitful heart, one over and over again tries to justify oneself before God and men.

Strikingly the Lord Jesus Christ tells us in this chapter, by means of three parables, of a spiritually mature laborer, and child of God, who also acts so willfully (and thus wrongly), but – we must give God alone all thanks for this – also of His redeeming love, whereby he is found again and brought back home (with God and His Church), because he let himself be found by that divine love!

The first parable: The lost sheep.

15 verse 1-7: *"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have*

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found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

We read here about **the redeeming love of the Son of God**. In this parable the relationship between shepherd towards sheep is discussed. Some two thousand years ago the Savior gave His (earthly) life on the cross at Calvary; but now, by His resurrection in the NEW (divine and eternal) LIFE, He is united in the spirit with His spiritual Body, namely the Church, and all its members. He now is, **for all eternity**, united with humanity in the spirit, with all who have accepted Him in their heart as their Lord and Savior.

What is a shepherd without sheep; what is a head without the body? By (physically) dying and rising the Son of God, by His (Holy) Spirit, has become the Head of the Church, His (spiritual) Body. What is a vine without its branches? What is a bridegroom without his bride? By His death and resurrection, which brings us (and all who are willing) redemption – He forever entered into this wonderful relationship with those who sincerely believe. He sought this union with the (believing) person; this union is given Him (by the Father), and the joy over this must have been so immensely great that He was fully prepared to suffer the shame and death on the cross; and because of which He was able to meet this suffering courageously. He is the Prince of Life, but He put Himself under the heel of the prince of death to save mankind. He (voluntarily) surrendered to the power of darkness, to satan. Satan is (and remains) His enemy, but He voluntarily put Himself under his heel to save you and me, His Church, His Body and His Bride, by sharing the human body, vulnerable to sin (He, as the Son of man on earth, had a will of His own). The joy of these (spiritual) riches, He knew, would be great for Himself as well as for His Bride(church)!

The sheep in this parable is not a lamb, but a mature sheep in a (special) group of a hundred! This has a deeper meaning, for the number 100 can be divided in 2 x 50, whereby the number 50, seen in biblical light, is God's code for the infilling with the Holy Ghost. These two groups of 50 sheep refer to God's children and laborers of the so-called "Former Rain" (whereby is meant the first outpouring of the Holy Spirit at Pentecost; see Acts 2:1-4), and those of the so-called "Latter Rain" (whereby is meant the outpouring of the Holy Spirit in the end-time), which now is about to break through. Therefore, to keep it brief: this sheep belongs to the Bride-church. Thus, it is a Christian, filled with the Holy Spirit of God; a Christian belonging to the "elite corps" of Jesus! What made this sheep withdraw from the flock (the Church) and from its Shepherd? It had tasted the sweet relationship with Jesus; it had the sweet guidance to the green pastures of God's Word, to the very quiet waters of the comforting communion with the Holy Spirit. What made it draw away from Shepherd and flock? What was the reason? Slowly, ever so slowly, and undetected by the unwatchful eye, the poison of sin penetrated little by little the heart, once purified by the blood of Jesus. By the cleansing in the blood of the Lamb of God, this heart used to live in fervent devotion for Jesus and His Kingdom. Clearly a fiery "first love" was present. But by the almost imperceptible penetration of sin that (spiritual) fire was quenched... Because of it the sheep **inwardly** went through a straying from the **only** and **right way**, so that it did not feel at home with the Shepherd and the flock. The self-willed ego-life again flourished... and because of it, it reached the point that it separated itself from the Shepherd and the flocks... All kinds of causes could be mentioned for this, but in fact they were all caused by a three-headed monster, namely by the (sin)monster of lust. This monster tempts with... a beautiful man and/or woman, and sinful enslavement to sex; with (pursuing) riches, or the worries and many activities of (daily) life; a self-willed labor for Jesus or pride; a desire for honor, fame and the applause of people.

We are not told why this sheep drew away from the Shepherd and the flock. What we do know, is that this three-headed monster will try carefully and resolutely to sneak into hearts which are devoted to God. And if it is successful, the self-centered life, in different areas of life, will surface again, and before one realizes what is happening, one (again) is a prisoner of some lust which leads to sin! Slowly, but surely, this force of sinful lust will then come and dwell in that life, and will force the human spirit to satisfy this lust; because of which the person, who at first was a servant of justice, now again has become a servant of sin.

One could also become disloyal to the Lord by following (the will of) another person, while that will in essence is contrary to the will of God. And that person could be: an essentially apostate minister, a friend, one's own husband or wife. One could also idolize the minister, one's own husband, wife or child, or another person, with the sad result that one automatically strays from the Savior because of this. For, if we no longer love Jesus Christ above all and everything (else), if we no longer give him the (seat on the) throne of our heart, but give that place to something or someone else, then all mercy will (have to) leave us, and we will lose the bond with His Holy Spirit and His Word. Then we will separate from the Shepherd and from the flock.

Nowadays we see many separate from the flock; they no longer visit the congregations. And, most assuredly, even if they claim the opposite, they have left the Shepherd. Their heart no longer is the property of Jesus; their heart does not have the first love for Him anymore, for if that were so, they, in spite of everything, would be found in the circle of the flock and, above all, at His feet.

Drawn away by lust and self-will the sheep strays further and further from the Shepherd and the flock, and becomes increasingly more entangled in the thorns of the wilderness of this life. But, alleluia (praise ye the Lord), there is One, Who came to seek that which is lost; the rescue operation initiates **from Him**, from Him personally. It comes forth from the compassionate heart of the Shepherd: "He leaves the ninety-nine and goes after that which is lost, until He finds it!"

> The Endtime-messenger <

The Spirit of the Lord seeks for the lives of those who once belonged to His flock. He seeks them with His searching love: He calls them with a wonderful Word of grace. He goes to them, He approaches them, He calls them; He calls those whose hearts have almost been totally destroyed by sin. Blessed that sheep that responds to the call of the Shepherd. So many believers were lost in the wilderness of the earthly life. Some used to preach the Word full of fire themselves; namely the news of Him, Who died for us on Calvary, in order to give us a NEW LIFE here on earth, **and** ETERNAL LIFE in the Kingdom of God. But many did hear the call of the Shepherd (again), but did not respond; they stayed away and were lost forever! But this sheep was blessed, because it responded to the call of the Shepherd! It bleated, it called for help! Glory to Jesus! "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15).

Beloved, that is how it is when we respond to the call of that almighty Shepherd of Love. When we do, and in all sincerity say: "Yes, Lord, here I am, the lost and strayed sinner!", then He will put us upon His shoulders. We do not have to take care of the homecoming, He will do that for us. He will rectify what we have spoiled (botched), without any reproach, if we confess our sins to Him (Proverbs 28:13). He it is Who will take us **back** to the safe circle of the flock (the Church of the Lord), whereby we will be one of the 100 (2 x 50) again. Glory to God's great mercy! He it is Who carries us upon His shoulders, Who fills our heart with new joy and courage, whereby we receive strength to fight in the life of the cross (i.e. the dying process of our old life), and to enter into His Kingdom. It is Jesus Who will restore all things for us, when we again accept Him in our heart, because for Him all darkness must disappear. Then that same first love will be kindled again which made David exclaim: "For by Him I have run through a troop (with Him I will defeat [the army of] the enemy); and by my God have I leaped over a wall!" (2 Samuel 22:30; Psalm 18:29). It is God's mercy when this first love is kindled (again) in our heart and life, but this first love **must** burn in each laborer of Jesus! O, that first love, the love for Jesus, that love that is so needed and necessary, also for the labor for Him. But, this first love must go together with the "**fear of God**", whereby is meant the fear to again stray from God into the desert of sin of this life; the fear which keeps us alert to shut every little door and chink to satan that might cause us to stray again.

Beloved, let us maintain that first love. It burns in the hearts of those who have just discovered the great love and mercy of Jesus and His sacrifice on the cross. But do you still have this first love? For with all, who are not alert enough, who do not walk in the fear of God, this first love will gradually disappear, because of the powers of those monsters of lust and self-will. Therefore we must see to it that we remain in this first love, in the ardent love for Jesus. We must continue to feel this burning longing for Jesus in our heart and life. Even after thirty, forty or fifty years. For, however long we have walked (in faith) with Jesus during our earthly life, this first love must lead us, and must be the basis of our everyday life. This first love must be the motivation of all our labor, of all our speaking. It is the love wherewith we love **God** with all our heart, with all our mind, and with all our strength. It is by this love that we can reach the final phase of our sanctification and our justification; whereby we will also experience that perfect love towards our neighbor; yes, even towards those who hate us! It is by this love for Jesus that we will stand as conquerors on the shores of the crystal sea (see Revelation 15:2).

This sheep then again returned to the flock; this child of God fortunately came back again in the circle of his brothers and sisters; in that circle where he can love his Lord and Master and can serve Him, because he has been delivered from all self-will and sinful lust! Glory to Jesus!

The second parable: The lost penny.

15 verse 8-10: *"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."*

Here we have the same story as the one we just discussed, but now seen from **the redeeming love of the Holy Spirit of God**. The woman here is the symbol for the Church, that is to say the Bride-church, for she has on a string of ten pennies. The string with the ten pennies in Israel is a token that one is a bride (to be). The penny is a biblical expression of the powerful revelation of the Holy Spirit through the child of God (Matthew 20:1-16). It is the spiritual power whereby all concerning the Kingdom of God is achieved. The penny here stands for a laborer (man or woman), who is filled with His Spirit. What the lost sheep was in the former parable, the lost penny is in this story. Was for the Lord Jesus, the Son of God, a "sheep" lost, one out of a hundred; for the Holy Spirit a penny is lost, one out of ten, whereby the Church lost the token of being a Bride-to-be; and whereby the Holy Spirit lost one of the abilities to reveal Himself in this world.

As you know **all** Jesus' laborers must co-operate (together) to make His Body perfect. **All** are needed to form the Bride(church). In Jesus' Name each one must do his part to make the Church "without spot and wrinkle", and thus without sin. But here one of His "elite corps" is gone! You may understand the Holy Spirit's concern. One of the channels through whom He used to work is not in his place any longer. That penny fell off the string! And that string typifies the living community of the Holy Spirit.

> The Endtime-messenger <

Surely you know why leaves fall off a tree. When the sap stream diminishes such a leaf turns yellow. As long as those life-giving sap streams could flow through that tree that leaf was green... but now those sap streams have diminished, to finally stop. The leaf is then taken along by the ever increasing wind and storms; to a place the wind and storm blow it to... So it is in the spirit, and this also happened to this "penny"; to this soul that was filled with the Holy Spirit. When it pulls away from the guidance of the Holy Spirit of God because of self-will and sin, when that living relationship, that stream of **living water** (type for the Holy Spirit) is gone, then this laborer will, slowly but surely, fall away from the circle of fellow laborers. And this apostasy does not happen just like that. This, outwardly visible, desertion is prepared by an inwardly progressing process. It is something we could also see with the straying of the sheep. We know it happened because of the effect of the three-headed monster of the lust. This laborer, consciously or not, allowed the satanic effect in his heart and life. And before he knew it, that lust sat on the throne of his heart. It is the same lusts that are present (especially) in the worldly person, that slowly but surely re-conquered his heart; they even might wear a "Christian" garment. They made the heart wherein Jesus "dwelt and sat on the throne of" into... a den of murderers again, into a marketplace, into a "walled-in dwelling place" of self-will and unrighteousness.

So it was with this "penny". It came under the "dust" of sin, and therefore got lost. Again we see the action initiate with God, the Holy Spirit, alone. Each action to save a soul comes from God. Did the redeeming action in the case of the lost sheep come from God, namely from **the Son of God** as the Good Shepherd; in the case of the lost penny the action also came from God, namely from **the Holy Spirit of God**, Who works in His Bride(church) in and through the woman. "Now the Lord is that Spirit..." (2 Corinthians 3:17a) the Word of God teaches us; it is one and the same God!

By the inward urging of the call of God's Spirit the Church is driven to action: it is driven to intercede for souls and to proclaim the **sin-revealing** Word. As we have read, the "woman" lights a candle and sweeps the house. The house (God's temple in the spirit) is a symbol of the sinner; it is full of "the dust of sin". The "woman" here handles a broom, whereby the active faith based on the Word, is pictured. The candlelight is the sin-revealing Word of God that is spoken to that sinner, and... praise the Lord, God grants mercy, namely active faith to achieve (complete) purification and deliverance of each (power of) sin. The Word has become active in that heart... and has revealed all sin, and "swept it away" by accepting the power of the blood of Jesus and of His death on the cross. Blessed be that "penny", blessed that soul, that laborer, who does not harden his heart, but who allows himself to be found. As the sheep bleated to the call of the Shepherd, so also this penny lets itself be found during the sweeping. In other words: he answered the call of the Spirit. And now that he is found, he again is added unto the string with the other nine. He now again experiences the relationship with the Holy Spirit, and he is restored in his function by the Spirit, amongst the nine fellow laborers. It is written "There is joy also amongst the angels of God". The "angels of God" are a type of the (sincere) laborers of the Lord. All who serve Him sincerely, will rejoice in the return and **the restoration** in their midst of their fellow laborer.

We clearly see the searching love of the Holy Spirit in this story. In essence it is the same story as that of the searching love of the Son of God, we looked at in the parable of "the lost sheep". It is emphasized that it concerns a laborer of God, filled with the Holy Spirit. The temptations of satan, however, are so cunning, that even a Spirit-filled laborer can be lured away from the place of God's blessings, if he is not watchful. Lured away from the place where he was able to work in the Name of the Lord. Beloved, the Pentecostal movement used to be one jubilant congregation, whereby almost everybody was filled with God's Spirit. When I call to memory those congregations of those days, in the former Dutch Indies, and especially the "fellowship services" (i.e. the combined services of various Pentecostal churches), then I see a congregation of many children of God, and I hear their worship and praise in "many tongues, as the Spirit gave utterance"... Together they sounded like the rushing of many waters and of strong thunderclaps. Glory to God! Where has all this gone? Many children of God nowadays go through life unfilled. The praise and worship of many Christians has gradually disappeared from the heart, because of which the victorious prayer has made way for the supplicant prayer. Where did that great love for God go, whereby this revelation of the Spirit of God was possible. God's Word tells us that, by the penetration of the (ever) increasing iniquity of this three-headed monster, the love of many will grow cold, whereby the Church has also fallen into her sleep of sin (Matthew 25:5)! And, when we no longer have that divine fire, then where are we, beloved? We will lose the divine power and the enthusiasm for the things above. O, let us not underestimate the power of satan, but let us pray for wisdom to (be able to) recognize that power.

We must allow the Spirit of God to convict us continually of sins that cling to us. We must continually dare to stand before His **judgment seat**, that He convict us of each sin (John 16:8). Let us, continually and voluntarily, thoroughly **inspect ourselves**, and let us sincerely long to be (completely) delivered from **all** of our sins and our self-will by the grace and power of Jesus' atoning blood. Let us **pursue** complete redemption, purification and sanctification and the **peace with all**. Let us **return** to the uniting string of the Holy Spirit.

The third parable: The prodigal son.

Again we find the same story here, but then seen from the love, namely the **waiting (expectant)** love of our **Father-God**. The Father does not search, He does not go out, like the Son and the Holy Ghost, but He waits (expectantly).

> The Endtime-messenger <

15 verse 11-32: *"And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain (gladly) have filled his belly with the husks that the wine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated (urgently asked) him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."*

The laborer, whose (spiritual) life we received an impression of in the previous parables, here appears in the parable of the prodigal (and also younger) son. This younger son asked his father for the portion (of the inheritance) that was his due. Beloved, did you ever read Acts 2:39 where is written: "For **the promise is unto you**, and to your children, and to all that are afar off, even as many as the Lord our God shall call". "The promise is unto you"! This younger son therefore asked, spiritually seen, from his heavenly Father, that which was his due according to this promise; namely his portion. In other words: he prayed for the gift of the Holy Spirit, he asked to be baptized with the Spirit of God... And this portion was due him because of the (divine) promise and grace, after that he was born again (Romans 8:17). And God the Father gave it to him: He baptized him with the Holy Spirit. The elder son did not ask for anything, although it was also his due; therefore he did not receive the baptism in the Spirit either; but the younger son did ask; he prayed for it, and received the baptism with God's Spirit! "If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them **that ask him?**" (Luke 11:13). The younger son therefore received this promise, because he prayed for it. But there was something (which we have seen in the two previous parables) which slowly sneaked into his heart; slowly but surely! Slowly all (spiritual) freshness and the sincere love for Jesus ebbed out of this devoted soul, which was blessed with the spiritual gift of God's Holy Spirit. Slowly but surely this so necessary love for Jesus and the Father diminished. And this happens to so many, because many only pray for this gift of the Holy Spirit to have strength to **testify**, while this gift is also intended for the **sanctification** of our **own** sinful being. These only pray here for strength to **testify** of Jesus (Acts 1:8), but not for His **purifying fire**, which "purifies" the threshing floor (the floor where the grain [type of our life], is cleansed from all useless parts with suitable instruments) of our heart and thinking (Matthew 3:11-12).

We saw that self-will and the lusts of this world took possession of this heart, because of which he got a strong (inner) desire "to go away to that land of his desire", to follow his lust(s). And when he had gathered together everything he **left** his parental home in order to let himself go in all that seemed so desirable to him. He left the sweet communion with his Savior. At first he still could be found amongst his brothers and sisters in the meetings, but his heart no longer really (sincerely) loved the Savior. He might still have been active in the church, but most certainly **without** the anointing strength of the Holy Spirit! All spirituality slowly but surely ebbed away from him... killed by the growing, sinful lusts and stubbornness in his heart and life. And as we can read in Mark 4:18-19: "And these are they which are sown among thorns; such as hear the word, and the cares of this world (namely the worries and [daily] occupations), and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful". Such a laborer therefore is still able to preach, while he already walks after his lusts with his heart and life (by his thoughts and way of life). Such a laborer, therefore, will use worldly methods to reach his goal. Yes, there are laborers who continue to preach all their life, while their heart (and life) wallows in sin. God's Word warns us against such false "laborers".

Spiritually seen this younger son left his Father-God and His (divine) love, because of which he soon lost all his spirituality, all his spiritual riches he had received from his Father. And this happened because his heart committed "adultery" (turned away from God), and he yielded to carnal debauchery, because his heart longed for the lusts of this world. He started in the Spirit, but he (clearly) ended in the flesh. The "flesh" again ruled in his heart and life. Finally a great spiri-

> The Endtime-messenger <

tual need (famine) came into his heart. Instead of returning to his Father, he hired himself out to a pig farmer. This "pig farmer", beloved, is a type for satan. He became a servant of satan: he tended swine, he served sin; he became a slave of... Then he longed to fill his belly with the fodder of the swine; thus things that revive "the swine in him"; that made sin in him grow. Then it is written: "...and no man gave unto him". One must see the loving hand of the Father in this. This "son" wanted to completely give himself over to the power of sin, but God, in His redeeming love, prevented him from doing so.

In the first and second parable we saw that God's call of love brought this prodigal son of His here, in this situation, to his senses: "...he came to himself..." Glory to God! He was woken up by God's redeeming Word. He asked himself bewilderedly how deep he had sunk, how much lower he had become than the "hired servants" (these are believers in their initial phase, believers who have not yet been born again). And yet they have an abundance of Bread, of spiritual food, by their presence in the house of the Father (i.e. the church). But he perished with (spiritual) hunger. Everything had ebbed away, was gone! Here we have the first step of a true repentance to God: the **realization** of deferring in the powers of sin! Then follows the second step of a true return: **the inner, firm resolve to turn again to God**, to there confess guilt; thus a true repentance. "I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee; And am no more worthy to be called thy son: make me as one of thy hired servants" (verses 18-19). "Make me as one of thy hired servants!" he wants to say to the Father. He thought that by his straying he would have lost the sonship to God; he wanted to be one of the "hired servants" instead, one of the "common" believers...

So many sinners, so many that strayed, just like this prodigal son, came to **this realization** and to **this resolve**, but never came to the redeeming **action**. You know it well: The road to hell is paved with the best intentions... You are willing to do it, but... **you never act on it**. But this, initially lost son, did; which you can read in the following verse: "And he arose, and **came** to his Father!" (verse 20). You see, this prodigal son did arrive at the redeeming **action**. And, although he was still a fair distance from his Father's house, his Father already saw him coming and, meeting him, he fell on the neck of his returned son. Even before this son had made his confession of guilt, all was already forgiven. Then he kissed him as a son...

In verse 21 follows the confession of guilt: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son". But before the Father heard what he said, he already came to His deed of overflowing grace; He said to His servants (here the type for the Holy Ghost): "Bring forth the best robe, and put it on him!" The best robe God the Father gives us, is the robe of the NEW LIFE, the resurrection life. The son, who was initially lost, hereby was restored in his relationship towards the Father; he again was a NEW PERSON, once more a child of God. In him once again was a new heart, bubbling with love, that wanted to serve the Father sincerely. The Father thus put him again in the glory and (spiritual) freshness of the NEW LIFE. He also received a signet ring from the Father. This signet ring is the symbol for the seal with the Holy Spirit, Who again flowed through his heart and life, whereby he again could honor, praise and worship!

After that his (formerly) bare feet were again given shoes; this means that he was prepared to again proclaim the Gospel of God's peace to all people, wherever they might be; to all whom God wants to call to (Ephesians 6:15). He once more became willing to labor for Jesus and His Kingdom; to follow the call of the Lord of the harvest. Finally the greatest, spiritual gift was given: He was allowed to eat of, to feast upon, the fatted calf. Spiritually seen, by this banquet is meant a **total deliverance from worldly lusts**. A **permanent relationship with Jesus** – Who for us is the broken bread of life and the Lamb of God slain for us – in His death and resurrection, which, spiritually seen, we too must undergo. It is an **eternal feast; a wedding feast; a permanent union with Jesus, God's precious Lamb; and the infilling with His Spirit!**

A permanent infilling with the power of the Holy Spirit filled this younger son so, that a feast, a spiritual feast sprouted in his heart. He experienced, in abundant measure, that wonderful mercy of God. He again labored in those abundant and perfect (spiritual) streams of God's love and mercy. Glory, glory to Jesus! Complete restoration of honor, because he actually returned to the bosom of the loving God, Who reveals Himself threefold.

It is also important to look at the self-will and jealousy of the elder son. Here then is faithfulness, but... **without the experience of a banquet; without the experience of union...** He did labor, but only did this out of habit, out of tradition. Each day he traditionally did his duty, but inwardly he did not rejoice in it. In his heart there was not that bubbling love, which would make him jump up in joy. He never, as long as he served Him, had asked His (heavenly) Father any of all this, although all that His Father had, belonged to him as well. And when the younger son – after that he by his (sinful) behavior, had shamed the Father – received everything at this return, the elder son uttered, full of jealousy, the reproach: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends". But this was because his (heavenly) Father wanted him to **ask** for it, **pray** for it. "All that I have is yours; ask for it and you will get it! Ask for a kid to have a feast; ask for that bubbling glory in the heart, and I will give it you! Ask for the infilling with My Spirit; ask for that relationship with Me! Shut yourself in your inner room and seek after (ask for) that relationship with Me, with all your heart (Jeremiah 29:13). And I will give it you!"

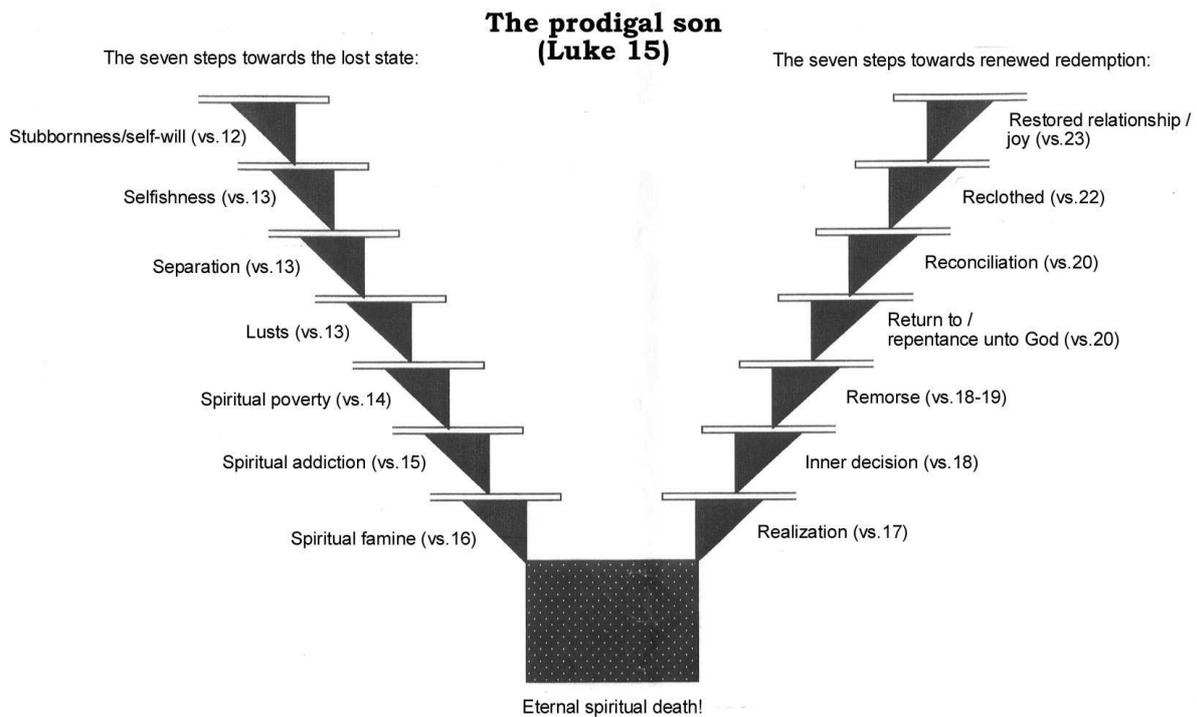
> The Endtime-messenger <

The younger son received the portion, because he asked for it. That he wasted this portion and dealt wrongly with it is quite another matter and not the Father's fault. This younger son had to learn that not he was to rule over this spiritual "inheritance" [namely the gift(s) of God's Holy Spirit], but that this spiritual "inheritance" was to rule **him**... We should not wish to use the Holy Spirit; we should not wish to labor with the Holy Spirit; the Holy Spirit must be able to use us as His instrument; He must be able to make us do His will. We must be (able and willing to be) tools in His mighty hand. He **alone** is the Builder, we may help Him, **after His instructions and management**, by allowing His strong anointing to go through us.

The elder son was envious of the spiritual feast his younger brother was experiencing; mind you, a brother who initially strayed!

If we, in the spirit, have not yet experienced this feast – if we have not yet reached the point where we could receive these spiritual riches, namely the Spirit of God – then let us not be (or become) envious of others –who, it is true, used to be sinners, but returned and (after that) again came to this fullness of joy– because God had been merciful to them. Let us rather rejoice with God that a sinner returned, and let us **also** ask for these riches of a relationship with Him in our own heart, then we too might experience that spiritual festive joy. So far, beloved, the elder son.

In this chapter of God's redeeming love we have seen how necessary it is to maintain that first love, namely the love for our Savior and God, our Lord Jesus Christ. Should this love have become cold, because of sin(s) that sneaked in, and stubbornness, then it is our sincere plea that this Word of God may cause us to truly return to the bosom of the Shepherd and to the spiritual string of the Bride, whereby the Bride-church is meant, and to the bosom of our Father-God. We long for it that God grant us this! Amen.



The end of Chapter 15 (from Part 2)

By E. van den Worm
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P.S.:
For Chapter 1 till 14, 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.