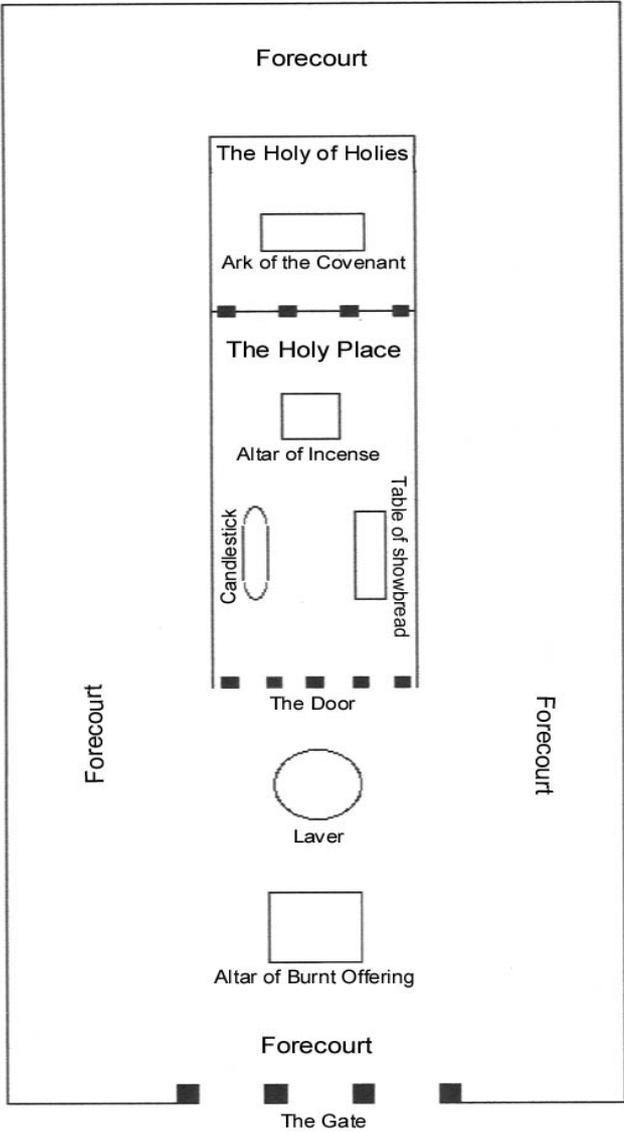


Luke (Chapter 17)

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 17

The purification of the holy place in order to come to “the end of all flesh”. (Part 6)



In and by Christ, we must (be willing to) be cleansed of all sinful words and actions which may be exchanged from man to man. We must live in that abundant love of God, whereby we, too, become merciful and gracious towards our neighbor.

This new chapter discusses the irritations and temptations our old nature can cause in the heart and life of our brothers and sisters in Christ. In and by Christ, we must be (willing to be) delivered from our old nature, especially from all actions and/or words which give cause to irritation and temptation; wherewith we may offend our brothers and sisters, and whereby their progress (or growth) in God's Kingdom may be hampered or prevented.

17 verse 1-2: *"Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, then that he should offend one of these little ones."*

By "one of these little ones" the Lord Jesus means a sincere child of God; a person (large or small, young or old) who, like a child, knows that he is dependent on the Father in everything. The Lord Jesus not for nothing depicted His greatest Gospel preachers as little children: "And whoso shall receive one such little child in my name receiveth me" (Matthew 18:5). "Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me" (Mark 9:37). Compare also with Luke 9:48. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matthew 10:42). "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matthew 18:10). By "their angels" is meant "the born-again spirits, of God's children which serve God" All being well the believing person who is truly born again of

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God, must be just as humble as Him, Who said: "...and learn of me; for I am meek and **lowly** in heart" (Matthew 11:29). When Jesus, our heavenly King, was here on earth, He did not walk as a Prince in Palestine (the present-day Israel), but as a humble **Servant** of God the Father, with as His only and greatest desire: to save sinners for eternity. How very differently, strayed far from this divine example, many Christians and preachers, who preach God's Word, walk among their fellow believers and neighbors today!

Let us not bring to irritation and temptation our neighbors, and certainly not those "little ones" (namely our brothers and sisters); whereby we, as it were, bring them to resentment and sin. That is also the reason why God says that for such believers it might be better "that a millstone were hanged about their necks and they be cast into the sea"; whereby is meant that it would be better that such unbelievers (possibly by force) be removed from the fellowship (the congregation of brothers and sisters; the church), that they no longer hinder or block the others' way to salvation, holiness and justice. Not for nothing God says: "Touch not mine anointed, and do my prophets no harm" (1 Chronicles 16:22; Psalm 105:15). "For he that toucheth you toucheth the apple of His eye" (Zechariah 2:8b). Christ would rather see the opposite of the (sinful) attitude which causes sin and temptation in the Church; namely the fruit of the Holy Spirit, which must grow to fullness in the **NEW MAN**; this is the true **fellowship!** For love towards our brothers (and sisters) is **the** characteristic of being children of the Lord Jesus. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35).

In and by Christ, we must (be willing to) be delivered from all spitefulness.

According to the Lord, the first attitude which causes sin among fellow believers is **spitefulness** or **implacability** in spite of the fact that the other, guilty party possibly already asked for forgiveness.

17 verse 3-4: "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

For the Lord proclaims a gospel of **reconciliation**. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Corinthians 5:19).

He, Who paid for us an **unpayable** debt, wants us to live in the same spirit towards each other. He wanted to express this in the parable of the unmerciful servant; which we can read in Matthew 18:23-35, and which ends with these words: "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Does not "the Lord's prayer", the model prayer the Lord gave us, teach the same thing? "And forgive us our debts, as we forgive our debtors" (Matthew 6:12). The Scriptures then continue in the verses 14 and 15 with: "For if ye forgive men their trespasses, our heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

We serve a merciful God, Who wants His children to be merciful as well as a result of the mighty, inner workings of His Spirit. "Blessed are the merciful, for they shall obtain mercy" we are taught by one of the basic rules of Jesus' sermon on the mount (Matthew 5:7). This is why He also gave us the parable of "the good (merciful) Samaritan" in Luke 10:25-37. His express demand with regard to His children is: "Be ye therefore merciful, as your Father also is merciful" (Luke 6:36). Returning to our subject we see the reaction of the disciples, who, on hearing His teaching, answer with:

17 verse 5-6: "And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

Indeed, no man can fulfill this rule for living in his own strength. By his faith in God, he must be justified in such a way, that he can do this, for "the just shall live by faith" (Romans 1:17; Galatians 3:11, Hebrews 10:38). Faith in God and in His wonderful promises make possible the impossible!

In and by Christ, we must (be willing to) be delivered from all conceit/vanity that we ourselves are quite something already.

If there is something that upsets the relationship between brothers and sisters, it would certainly be the irritating sin of pride: namely thinking we are **a lot more** than others.

*17 verse 7-10: "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow (think) not. So likewise ye, when ye shall have done all those things which are commanded you, say, **We are unprofitable servants: we have done (only) that which was our duty to do.**"*

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When we, by the grace of our high God, may serve because He called us (personally and for that "special" task), let us then not imagine to be better or more spiritual than the other, "common" brothers and sisters; thinking to be "bood buddies" already with our God, and already belonging to the group of His "chosen confidants"!

It would suit us, **saved sinners**, to "condescend to men of low estate" (Romans 12:16b); for how easy "the old man" within us, if he is not yet completely destroyed by the inwardly working power of the Spirit, would rise again, and destroy all the spiritual work of the Holy Spirit in us. Let us therefore follow the advice of Jesus, and say to ourselves: "We are **unprofitable** servants; for we have only done that which was our duty to do."

One day all weakness and all our sinful "flesh" will have died (off) by His workings in us (1 Peter 2:24), and we then could live and walk entirely in His resurrection power. Even, or especially, when we are truly humble of heart and expect **everything** from Him, then we, by faith (and that correct state of the heart), could now already say jubilantly: "...we **know** that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). All glory to God for this!

In and by Christ, we must (be willing to) be delivered from the sin of ingratitude.

(The more) we experience God's grace in our heart and life, how easily we reach the thought that all that is given us by His grace, each day again, is a matter of course. Something we do not need to thank Him for (anymore)! Naturally this ingratitude grieves the loving heart of God, but... an ungrateful attitude also wounds, and sometimes is even offensive to, our brothers and sisters and may upset the relationship among each other.

17 verse 11-19: "And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole."

Let us pray for protection against and deliverance from all the temptations (namely satanic forces, powers and sins) of the last days.

In the end-time there will be specific temptations for the Church as a whole, as well as **in** the congregation. But the Lord Himself warned us for this: "And because iniquity (also in the Church!) shall abound, the love of many shall wax cold" (Matthew 24:12). We will return to these temptations unto unrighteousness later on.

The Pharisees, yes even His own disciples, thought Jesus would build the Kingdom of God in their days. But, there was a great difference: The Pharisees were afraid for this, because they realized that they would then lose their leading function among the people, but... Jesus' disciples longingly looked forward to it.

*17 verse 20-22: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh **not with observation**: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And he said unto the disciples, the days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it."*

Although it was not yet understood at the time, Jesus spoke here of the period we call "the Church's dispensation", which was to start shortly after His death and resurrection; namely the period wherein the Kingdom of God, hidden it is true, namely in and by His Holy Spirit, would rule in the born-again heart. Jesus also told His disciples of that time that they would not see "the days of the Son of man" – those are the days preceding His return – because (as we now know) they would come some 2000 years later. Jesus prophesied then of the people of the end-time, thus for us, "upon whom the ends of the ages have come".

1: The temptation that will be there on account of the (many) false prophets; their false anointing will result in (the worship of) the antichrist.

17 verse 23-25: "And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation."

The corresponding verses in Matthew 24:23-27 are as follows: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christ's, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Also compare this with that which is written in Mark 13:21-23. These temptations, therefore, are caused by the satanic anointings, which are brought about through "the hidden injustice" in the Church unto the upsetting (and thus hindrance of

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the growth in number as well as in depth) of the Church by satan and his anti-anointings (namely charismas from hell). This "hidden injustice", that Jesus also talked about in His sermon on the mount (see Matthew 7:15-23), already existed in the days of the apostles, but it will be especially strong (or in force) in "the last days" (of the end-time). Even in such strong measure, that the chosen of God are **almost** tempted (Matthew 24:24).

Paul warns us against these people: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Corinthians 11:13-15). "For the mystery of iniquity doth already work: only he who now letteth (viz. God's Holy Spirit) will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thessalonians 2:7-10).

If this "false Pentecost" – namely a false or anti anointing, and therefore **no** in-filling with God's Holy Spirit – in fact already is an annoying matter, especially when it occurs in the midst of one's own church; in the last days this deceit will only increase, especially because there will be a terrible tepidity and spiritual sleep in God's Church, whereby (inner) apostasy from (and thus unfaithfulness towards) God will be the order of the day. Because of this the effect of the **lie (liar)**, with signs and wonders, will be more tempting and deadly than ever, whereby many will come under the spell (and thus in the power) of the anti-christian anointing! But, it is only when the Restrainer, namely God's Holy Spirit, working through His Church with His grace-bringing works, will have been removed from the world, that the antichrist will reveal himself fully, and be able to perform his blasphemous works. And that is what he will do during the 3½ years of the Great Tribulation. The fact that God's Holy Spirit, Who opens hearts, will no longer be present with His works of grace then is **the** reason that no more **new** conversions will (be able to) take place during the Great Tribulation; God's door of grace will then be closed to the gentiles (the unbelievers).

When Jesus returns it will not be as at the coming of the antichrist, to whom it applies: "See here!" or "look there", and "a certain place on earth" (which will create confusion); but He shall come as the lightning, which goes out from the east to the west (clearly visible)! He will come on the clouds of heaven, with great power and glory! (Mark 13:26; Matthew 16:27; 26:64; 24:30; Luke 21:27 and other).

2. The temptation of increasing (multiplying) unrighteousness.

17 verse 26-30: *"And as it was in the days of Noe, so shall it be also in the days (of the return) of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and **destroyed them all**. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and **destroyed them all**. Even thus shall it be in the day when the Son of man is revealed."*

Let us have a look in the time wherein Noah lived. In Genesis 6:1-5 we read: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of (the wicked) men that they were fair; and they took them wives of all which they chose... And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. There were giants (rulers) in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

In the time before Noah two strictly separated groups of people developed: **the children of God**, descendants of Seth, the third son of Adam and Eve given to them by God in the place of the righteous Abel, who was murdered by Cain; and **the children of men**, the descendants of Cain, who walked in the wicked steps of their ancestor Cain. That strict separation was the result of the true, religious life of the group of people, mentioned first. But in the days of Noah there was tepidity in the religious life; yes, apostasy from (and thus unfaithfulness towards) God! It was because of this that the clear barrier, which at first existed between the views of life of both groups of people, slowly but surely disappeared! They married women from the (wicked) world, with the result that thereby the view of life of the "sons of God" was affected by worldly ideas. By accepting those worldly ways of thinking and living the religious (inner) experience disappeared completely, or only was an outward show! These worldly ways of thinking and living, whereby all divine "rules of life" with regard to marriage were set at naught, were punctuated by Jesus when He compared the days of Noah with our last days. Finally this wicked view of life of the "children of men" took the upper hand in (just about) all people, because of which crime and violence increased hand over hand. The Scriptures tell us that their wicked deeds were **numerous** on earth, while in their world of thought there was **nothing else but wickedness**.

How strikingly this is pictured, **also** for our present world wherein the unrighteousness increases very much. A striking, similar incidental between the time of Noah and that of ours further is that, that many grew taller in the body then as

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many do so now again. There were **giants** among the people, and their violent actions were gigantic too; they became famous for their violence and notorious. A striking similarity, isn't it?

Let us now take a look in the time wherein Lot lived. In Genesis 18:20-21 we read: "And the Lord said (to Abraham), Because the cry of Sodom and Gomorra is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." And in Genesis 19:4-9 we read further: "But before they (= Lot's family and his two guests [namely two angels]) lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know (have sexual intercourse with) them. And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow (viz. Lot) came in to sojourn, and he will needs be a judge (over us): now will we deal worse with thee, than with them. And they pressed sore upon (against) the man, even Lot, and came near to break the door."

From the intercession Abraham made for Sodom and Gomorra for the sake of Lot, we understand that (in God's eyes) no righteous people lived in these two cities at all, except for Lot's family. Both cities were ruled by a crazy (or deranged) form of homosexuality: men as well as women (also called lesbians) who deformed their views of life, and who put their stamp on the daily and economic life. Jesus referred to Luke 17 verse 28 for this.

And we see that also in **our** days homosexuality, of men as well as women, takes on unprecedented forms in number; and also that it is professed (more and more) shamelessly in public and through public channels. The immorality of the days of Lot is spreading fast until one day they will have reached the same insane climax, which will be the reason that God will have to intervene by means of His terrible judgments, whereby this sinful world (with its sinful inhabitants) will be destroyed.

We can say with surety that the unrighteousness (in all areas) will increase tremendously in our days! For, after all, we hear (and see) nothing else nowadays than that man misbehaves in every way: Crime and violence are the order of the day; many people really have become **bestly** in all their doings. And this extreme way of thinking and living of present-day man also penetrates the Church. Through lack of watchfulness of the Church of Jesus Christ unfortunately many Christians are contaminated hereby, because of which they lose the true love for their Lord and Savior. Verily, this (very much) increasing unrighteousness forms a great irritation for and in the Church of the last days!

3. The spiritual pressure of the increasing persecutions and oppressions.

17 verse 31-33: *"In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."*

Let us also investigate the corresponding texts of this word of scripture in the Gospels after Matthew and Mark to (be able to) understand what the Lord means by this advice. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand) Then let them which be in Judea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matthew 24:15-22) "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment... But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days" (Mark 13:14-20).

Here it therefore refers to a time wherein the "abomination of desolation" will rule (dominate) "in the holy place". What is the "abomination of desolation"? What is meant by "in the holy place"? Will this be a temple rebuilt by the Jews? To God it is an "abomination" when someone who used to be holy (again) falls into sin, and then, knowingly, continues in that sin.

So the Jewish leaders formed "an overspreading of abominations" (see Daniel 9:27), namely an abominable part of His people; because they continued to bring (fulfill) the sacrifices of the Old Testament, despite the supernatural signs the Lord God also showed them: namely the tearing of the very thick veil (i.e. the curtain that [before] separated the Holy Place from the Holy of holies) in the temple, the moment that Jesus died on the cross of Calvary (for the atonement of our sins); as well as

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the great earthquake (Matthew 27:51); and, of course, His resurrection from the dead, of which they heard through the testimony of the Roman guards (Matthew 28:11-15). But despite all these supernatural signs they, knowingly, continued in their rejection of the blood of **the Lamb** of God (that could cleanse everyone who will from all sin), and continued to prefer (the offering of) the blood of oxen and billy goats; and in God's eyes this is a great abomination!

But also the antichrist is an abomination in God's eyes, because he will be a "christ" (namely an anointed one of God), who is fallen into sin, even if he would hide this sin at first. This therefore is the reason the Scriptures count him among all those who commit "hidden iniquity" (2 Thessalonians 2:7), by which they show that they, knowingly, reject the (New Testament) sacrifice of Jesus and the purification by His blood, and thus prefer service to satan.

The texts discussed here of this chapter in Luke, therefore refer primarily to the days wherein the antichrist will rule (dominate) and, according to the prophecy of Paul, will sit as a god in the then rebuilt temple at Jerusalem (2 Thessalonians 2:4). It will be a period of (very great) oppressions, for which God very clearly warns us here; a period with will develop into that never before known "Great Tribulation", the "short" 3½ year period wherein the antichrist will rule over all the earth!

It is important, that His people will then have been freed from each material bond, so that, at their flight from the persecutor, there will be no desire at all anymore to return to save their (valuable) possessions. How terrible such a (sudden) flight must be, when mothers despair greatly concerning the fate of their babies and or (little) children they have (had) to leave in a rush. "Pray", saith the Lord, "that your flight be not in the winter", namely in barren weather circumstances. Jesus warns us, that the same not happen to us that overcame Lot's wife, because her heart remained back with her possessions at Sodom. For punishment she was turned into a pillar of salt (Genesis 19:26). Let us therefore long to be delivered by the Lord from each bond with this earthly life, before that terrible time arrives; that we will have made up our mind to completely be dependent on Him.

In Matthew 24:9-11 we are also warned against this terrible time, with the (great) tribulations resulting from it, which shall come over the whole world, and which already now is experienced by Christians in a.o. communist and Islamic countries: "Then shall they deliver you up to be afflicted, and shall kill you; and **ye shall be hated** of all nations **for My name's sake**. And then shall many be offended, and shall betray one another. And many false prophets shall rise, and shall deceive many!"

The escape of the perfect ones.

Before this difficult period begins, it is necessary that we are already purified and sanctified in such a way by the workings of the Holy Spirit, that we – despite all temptation, deceit and oppression – be part of God's **perfect** Bride-church (Ephesians 5:27; Revelation 12:1); for only those who are without spot or wrinkle, those who are holy and blameless, will be (able to be) saved in and by God's omnipotence in that special place in the desert determined by God, where the serpent (i.e. the satan) cannot harm her (Revelation 12:6 and 14); she will be "kept" there for the duration of that horrifying time of the Great Tribulation. (Compare also the promises given to Philadelphia with this – see Revelation 3:10). All the remaining (sincere) believers, namely "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (see Revelation 12:17), but who have not yet reached the measure of God's fullness; all those countless many, will be killed martyrs under the (satanic) reign of the antichrist (Revelation 7:9-17)!

In the last verses of Luke 17 concerning the **acceptance**, we are told about those the Lord Jesus has been able to completely deliver; namely the **acceptance** as a member of the Bride of the Lamb; or put differently: unto the partaking of His marriage. By His works of grace He could cleanse them of every stain or wrinkle of sin (Ephesians 5:26-27), because they were completely open to it by their faith in the finished work on Calvary.

17 verse 34-37: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."

The one shall be taken, and the other one left... and this will happen (simultaneously) over the whole earth, where it will be day on the one side, and night on the other. This is also the reason why there is talk of a bed (night); and at the same time labor (day). Where the ones that are left will be, we know; namely in that world where the antichrist rules then, but the question is where the ones that are taken to be members of the Bride, will be **gathered**. The Lord Jesus tells us here that they will be gathered "like eagles" in His spiritual Body, the Bride of the Lamb; they will partake in the marriage of the Lamb.

The end of Chapter 17 (from Part 2)

By E. van den Worm

P.S.:

For Chapter 1 till 16, 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, 2-10 and 3-10.