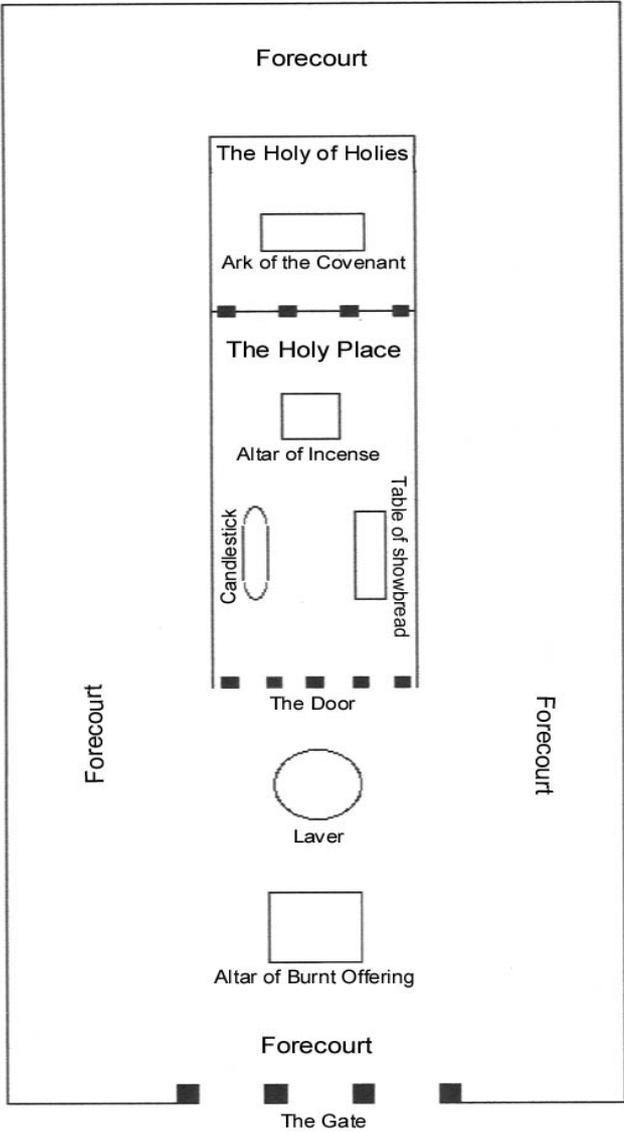


Luke (Chapter 20)

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 III

The life in 'the holy of holies' of the marriage child of God

Chapter 20

The life of the bride of Christ will be in deep and perfect UNION with God



We must view this chapter in the light of the Ark of the Covenant (also called the Covenant chest) which stood in the Holiest of holy of the Israeli Tabernacle. The lid of the Ark (or chest) is called the "mercy seat", where also the two cherubim (statues of angels) stood. This lid with the two cherubim was formed from **one** lump of pure gold. The two cherubim **and** the mercy seat are symbolic for our almighty God. The mercy seat as the type for the Son and the two cherubim as the type for the Father and the Holy Spirit. This lid forms a complete and well-closing unity with the chest itself, which, although made of acacia wood, was covered with leaf gold; which points towards the Bride(church) of Christ; who seen from the **outside** is living in deep and perfect union with God in His threefold revelation. It is a union which is emphasized by the two stone tablets of the law, the ten commandments (type for the inward workings of the justice of the Father-God); and the gold cruse with manna (type for the inward workings of the mercy of the Son of God); and also Aaron's staff, which had budded (type for the inward workings of the omnipotent union with the Holy Spirit of God), which were in the Covenant chest. These three objects depict the deep **inner** union of the **Bride** with the almighty God. A description of these are to be found in Exodus 25:10-22 and Hebrews 9:3-5. It is like the Word says in Matthew 9:15 that we must live in this dark world as "children of the Bride chamber" (literal translation from the Greek), namely **in absolute union with Him alone!**

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Christ, the High Priest, lives in deep and perfect UNION with the Father, and acts exclusively after the will of His Father.

20 verse 1-8: *"And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things."*

In the previous chapter we saw Jesus, urged by the holy (and purifying) fire of His Father, cleanse the temple of the Jews – because they, by their (unholy) desires for material gain, traded even in the temple, thus in God's house – in order to restore this temple in its original purpose, that it be **a house of prayer** again.

In this temple He clearly acted as someone with power, much to the irritation of those who had the leadership. In their eyes Jesus' behavior was very inappropriate. The piqued and furious chief priests and elders, who had ignored this trade, and who most probably profited from it themselves, demanded that the Lord Jesus give them an explanation of His behavior; they wished to know who had given Him the authority for this action. The Lord, however, only was willing to answer their question if they would answer His counter-question. He associated the problem raised by them with the baptism of John. For, if they believed this baptism to be of God, then they would also heed what took place at Jesus' water baptism, whereby a voice from heaven testified: "Thou art my beloved Son, in Thee I am well pleased" (Luke 3:22). Then they would have known that He acted in the authority of His heavenly Father. But, because of their cunning considerations, of which we read in above (bible)verses, they said: "We do not know whence this is (viz. the baptism of John)". Therefore the Savior did not inform these (spiritually) digressed leaders either that the fire of God's holy wrath urged Him thereto.

Our Savior had (and has) no other desire than to **always** live in deep and perfect union with the Father. "As the living Father hath sent me, and **I live by the Father**: so he that eateth me (i.e. who partakes of the holy Supper [symbol of the eating (sharing) His flesh and blood], whereby we acknowledge to also want to die to our old, earthly-minded life), even he shall live by me" (read John 6:57-58). The same way we are to live in deep and perfect union with our Lord Jesus.

The Lord Jesus lived in such deep dependence on the Father that He testified: "...The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5:19b). "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). So, too, are we to live; in the same dependence and servitude to our Lord Jesus Christ. Never should our will be done, but always His!

God's laborers must serve Him in deep union with, and devotion to Him and in His (perfect) love.

Jesus wanted (and still wants) all God's laborers to work with the same love, devotion and sense of unity as His. How far from this perfect image, however, were the spiritual leaders in Jesus' days! He showed their deep (spiritual) deterioration, their works full of egocentric motivations and their rebellion against God in the following parable.

20 verse 9-17: *"Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone (symbol for Jesus) which the builders rejected, the same is become the head of the corner (viz. an indispensable cornerstone)?"*

These (spiritually) digressed laborers of God's vineyard served **themselves** instead of the Lord. They wanted to profit (a lot) from their "religious" labor. They passed over the most important goal, namely to bring people to repentance, subjection and obedience to God; and instead thereof they pursued selfish goals, such as material gain and power, a good position, honor and applause among their fellow believers.

They silenced the prophets which were sent by God in a despicable manner! And finally they crucified God's only Son, God had sent them! Therefore God took away His "vineyard" (here: His work field) from them, and brought them into judgment. Because of this judgment (a.o.) Jerusalem was destroyed and burned by the Roman armies. Many of them

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were killed, or sold as slaves and banished from their home and land. Palestine (present-day Israel) was to be trodden upon (and thus taken possession of) by the gentiles through the ages, until the time of the end of this present world...

God then gave His "vineyard" to His people, (spiritually) born of the gentiles, from all the nations of this world, among which also the ten "lost tribes" were and still are (see note 1 on page 3). These new people He made into a Dwelling Place of God in the Spirit (Ephesians 2:22), of which He is the Cornerstone (verse 17) **and** the Foundation, upon which this spiritual building rests. In other words: He was able to have a relationship with these people, in such a way that He has been able to live and work **in** and **through** them. And when the Jews would repent they would be added unto them (Romans 11:11-29).

20 verse 18: *"Whosoever shall fall upon that stone (symbol for Jesus) shall be broken; but on whomsoever it shall fall, it will grind him to powder."*

Whosoever does not accept the Son of God, will stumble on Him, on this "Stone"; that person will come under the crushing judgment of God! And when God's judgment falls on them, then He will (have to) crush them! "It is a fearful thing to fall into the hands of the **living** God!" (Hebrews 10:31), "for our **God is a consuming fire!**" (Hebrews 12:29). But **this same fire** of God can cleanse us (completely), and is merciful to all them who truly repent unto Him and who, by faith in Him, give themselves over to Him, to from then on live in deep union with Him, and to serve Him sincerely. That our **spirit** always serve Him and be devoted to Him!

The internal conflict (the ambivalence) in the soul of the people of God.

20 verse 19-26: *"And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Caesar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marveled at his answer, and held their peace."*

In this world God's people know a certain ambivalence. For, living in this world, God's people must also obey the government, which is put over them; also regarding the tax duty. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Romans 13:1-7).

But **the spirit** of the child of God must **also** obey its **heavenly** King, and be (completely) devoted to Him. Our spirit must pay Him the spiritual temple tax. The temple tax among the people of Israel – which amounted to half a shekel, the so-called shekel of the sanctuary – depicts the relationship the people of God must have with Christ's (atoning) sacrifice on the cross of Calvary.

We read about this in Exodus 30:11-16: "And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, **to make an atonement for your souls**. And thou shalt take the atonement money of the children of Israel and shalt appoint it for the service of the tabernacle of the congregation (the tabernacle of the temple, now the Lord's Church); that it may be a memorial unto the children of Israel before the Lord, **to make an atonement for your souls**."

This reconciliation with God will be our share when the total man within us, after body, soul and spirit, shares the sacrifice of Calvary and His resurrection. The so-called shekel of the sanctuary here forms a symbol for it. We must really be willing to relate to this sacrifice of Jesus Christ, (be willing) to share the suffering and dying of Christ, and thus be willing to die to our old and sinful life. And this is only possible when we confess our sins (over and over again), together with the sincere desire **to live out of Him** (completely) from then on. "For if we have been **planted together** in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:5).

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Let us sincerely desire to lose this earthly bondage – thus **every** bondage to material things and money; **every** worldly sense, and **each** semblance to the world in our contacts with others – by His inward, powerful workings; that we know Him in His resurrection power; in His heavenly walk and in **all** His heavenly blessings; **here on earth already!** Therefore let us give to Caesar what is Caesar's, and to God what is God's. And should a battle of motivations rage in our soul, let us ask Him for the strength and the courage to **always** choose for Him and His Kingdom!

Our body, too, must subject itself to God's (purifying) fire.

20 verse 27-40: *"Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that (future) world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the (burning) bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all **live** unto him. Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any question at all."*

The Sadducees formed a priestly sect of distinguished and wealthy Jews of Jesus' days, who only believed in life on earth, in the life in this body. For them God's blessing meant: financial gain, prosperity and health. They denied the resurrection from the dead. Therefore they came to Jesus with their story of the woman and the seven men to show how absurd a resurrection was in their eyes. Because the life in this body to them was **the** life, as a logical result thereof sex had an important role in their life. But Jesus corrected their error. It is true that the (mortal) body perishes through death, but the human spirit, **the real man**, is an ETERNAL creature. Before God Abraham, Isaac and Jacob are not dead persons, but for Him they are living spirits. For their spirits live in His Kingdom, and await the moment of the resurrection of the body, which will take place at Jesus' return. And the resurrected body is not subjected to sexual intercourse, but will be equal to the angels.

We must lay this sexual desire which God put in man in the hands of our Savior, as well as **all** other things; that they form no hindrance at our purification and sanctification and our devotion to Him. The dominion thereof, together with all other lusts of our body, so that it will not become an idol in our heart and life, He must destroy by His purifying and cleansing fire. Human strength and effort must not set the tone here (even though we should sincerely long for it); but, like all other things, it should solely happen by the purifying fire of the Holy Spirit, by His inward, divine work. "Not by might, nor by power, but by My Spirit!" (Zechariah 4:6). "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

We will become perfect by the relationship with Christ.

20 verse 41-44: *"And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord (God) said unto my Lord (Christ, the Son of God), Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?"*

Christ is the Son of David as far as His flesh is concerned (namely through [the ancestors of] Mary), but He is **also** the Son of God, because He came forth from Him out of **the eternity** of the past. Therefore He is the Lord to David, as well as for **each** child of God. Although David (by divine revelation) knew that Christ would come forth from his offspring, he did not want to boast of his ancestry regarding Christ, but he solely wanted to give Him all divine honor (which He deserves!), and therefore called Him his Lord; which in truth He was and is. David so recognized His Lordship, His Kingship, also over his own heart and life.

With the same devotion and dependence, let us seek union with the Lord Jesus Christ, that, in and by Christ, our heavenly Father be able to bless us with **all** spiritual blessings from heaven (Ephesians 1:3). Therefore let us not want to serve Christ in our own way, independent of Him; for this would, on the one hand, not bring eternal results, and on the other hand we would have to miss the spiritual blessings in Christ, which would lead us to fullness in Him.

However, if we do have that close relationship with Christ, then we will be allowed to sit with Him at the right hand of the Father, to there be delivered from all (demonic) powers in our heart and life, which cause us to sin; in order to be perfected by Him in this way. Our enemies, the powers of darkness (Ephesians 6:12) are submissive by the Lord to those who are least in Christ; who spiritually seen form the feet of Christ "Now ye are the body of Christ, and members in particular" (1 Corinthians 12:27).

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We must, in truth, have (comm)union with Him.

20 verse 45-47: *"Then in the audience of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats (way up front) in the synagogues, and the chief (most important) rooms at feasts: Which devour widows' houses (i.e. squeeze widows dry financially), and for a shew make long prayers: the same shall receive greater damnation."*

The scribes sought material gain, as well as the honor, fame and the applause of the people. Therefore they did their best to walk as dignified as possible among the people; they receive esteem and respect! They did not know the true spiritual condition of the heart, which is only achieved by a true relationship with God. This is the reason they did their best to walk and labor in the shape of godliness, but it was obvious that they did not know the power of God (2 Timothy 3:5), which must lead them out of all darkness into His wonderful light.

Let us not be nor act like that, but let us, in all truth, be "in God" and "He in us". "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit (i.e. the fruit of the Spirit [see Galatians 5:22], those will taste the fullness in Christ): for without me ye can do nothing" (John 15:4-5).

The end of Chapter 20 (from Part 3)

By E. van den Worm
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P.S.:

For Chapter 1 till 19, 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, 3-10, 4-10, 5-10 and 6-10.