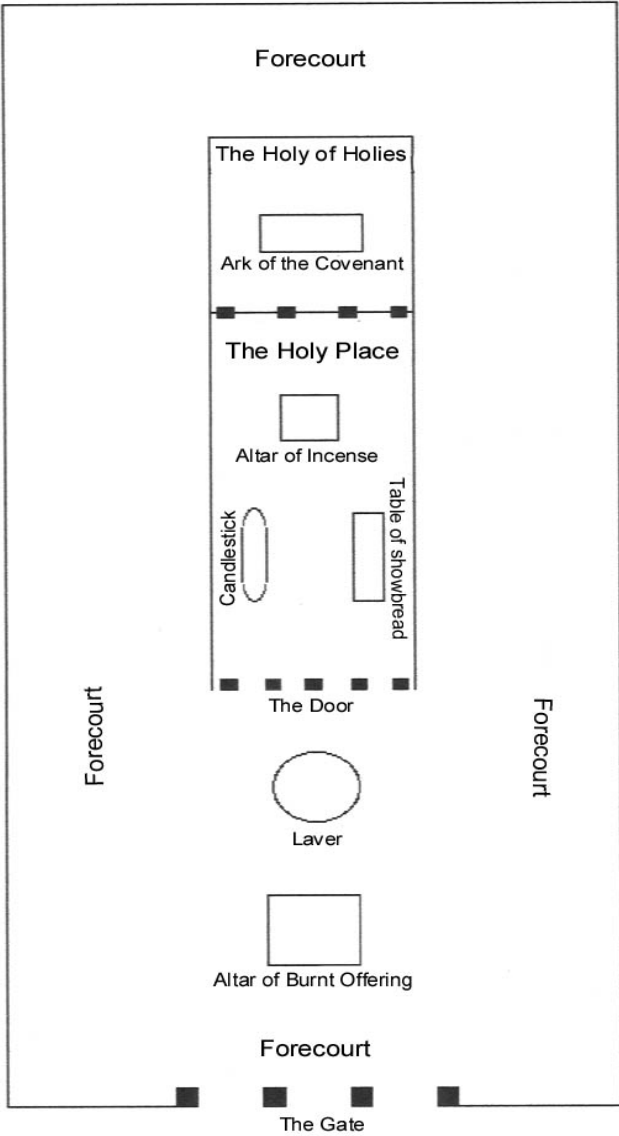


Luke (Chapter 24)

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 24

The glory of the risen Christ (active) in the NEW MAN



We have come to the last chapter of the Gospel after Luke, and this chapter, according to the characteristics of the Tabernacle, we must view in the light of His Shekinah glory. It was the light of His divine glory (and the proof of His perfect presence), that at the time was present between the two cherubim on the mercy seat of the Ark of the Covenant. This light depicts the light of the love of God that, by Jesus' atonement, will work in the complete person – after body, soul and spirit – unto the full revelation of His justice in the sanctified person, and to the glory of His sweet and unsurpassed Name! Let us fervently desire the effect of this perfect light of God in our heart and life (Matthew 5:6), until we will be perfect in Him, as it is written: "...every one (disciple) that is **perfect** shall be as his master" (Luke 6:40b).

Should there be among you who think that fullness in Christ here on earth cannot exist, then you detract from the Word of God (Colossians 4:12; Matthew 5:48; John 17:23; 2 Corinthians 13:11), which tells us that He will build a church without any "spot or wrinkle" (Ephesians 5:27). Never in the history of the church this was realized, how wonderful members of the Church, especially in the beginning, might have been (see a.o. the book of Acts). But in the end-time, which we have already entered into now, the (perfect) Bride of Christ (namely the New Jerusalem) will be formed! By the powerful effects of the Word and the Spirit of God this Bride(church) will be led into the fullness of and in God. She will be brought to this (divine) perfection in order to be able to experience the divine miracle of the Marriage of the Lamb; namely the actual union of Jesus – the living Bridegroom, the Lamb of God – with His Bride living on earth, namely the then perfected Church (members) which is (are) called hereto (Revelation 19:6-10). And all that will take place **on earth** (Luke 12:36)!

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But the Marriage of the Lamb is an event which is hidden from the world. Therefore the divine Bridegroom will not (be able to) be seen by the worldly person, but they will know who the Bride (namely the woman married to the Son of God) is, and this is because of the Shekinah glory of God, which will be seen **in** and **through** her being and actions (Revelation 12:1; Psalm 45:14-16; Isaiah 60:2). And this glorious Bride(church), although in secret on account of the persecutions by the then present political world-church of the end-time (Revelation 17:1-9), the Latter-Rain-Revival (i.e. the outpouring of the Holy Spirit in the end-time – see Joel 2:23-32; a revelation of Him as the revealing light of God), which will then go over all the world; will lead in the omnipotence of her heavenly Bridegroom; as is also written in Obadiah 21: "And **saviors** shall come up on mount Zion to judge (and to recover) the mount of Esau (= type for the carnal Christian); and the kingdom shall be the Lord's."

In this Bride(church) the Word of God, which we can find in Ephesians 3:18-19, will have been realized: "(that ye) may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with **all the fullness of God**." Then all the weak and imperfect, all that is man's own, will have been destroyed (brought to nought) by the victory of His resurrection power in our heart and life. Then God will (be able to) work in and through us, and we will be able to completely serve Him with a all-encompassing love and subjection! Then the wonderful waves of God's love and power will go through us to lead carnal man – who, in the end-time, will have been brought to the extreme form of unrighteousness by satan (Ezekiel 22:25, 29) – to faith and true repentance unto God, as a divine triumph; God's last triumph of the end-time!

God calls you and me now to go into His promise of this end-time; for He wants us to be part of His Bride(church) and the Marriage of the Lamb! Let us open our hearts for this and continue to walk in the "circumspection of the righteous" (Luke 1:17), so that God can work His way in our heart and life, and He will be able to fulfill His almighty works of grace in us unto the honor and glory of His divine Name! "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us (namely the way of the cross unto the killing of the "old me"), Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1-2).

Spiritually seen, in this end-time we will enter an impressive time, even if it will entail a **complete process** of the cross (i.e. a complete dying to our old ego) as far as our "flesh" and our body is concerned; whereby we will experience increasing oppression and resistance. God's Church will have to be detached from all earthly-minded life; and it will have to grow unto the perfection of the heavenly-minded life (Haggai 2:7-10).

Let us look at this last chapter of the Luke Gospel in the light of what was written up before. It is good to put the following, for the sake of order: Now that – by the death of our Lord Jesus Christ – the sin offering for the sin of man was made, **in heaven**, thus with God, an **ETERNAL redemption** of sin and death is fulfilled (Hebrews 9:11-12). Now this victory over sin by Jesus Christ, our High Priest, must, **here on earth, still be assigned** to all, who have **repented** unto Him, have **confessed** their sins, and who have **given themselves over** to Him in **faith** (Hebrews 9:14-15). After all He alone, with the help of His anointed as His spiritual instruments, will build His Church by the Holy Spirit (Matthew 16:8; Psalm 127:1-2; 1 Corinthians 3:9-15).

God's Shekinah glory working in our body.

24 verse 1-12: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulcher; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass."

The Lord Jesus Christ did not lie anymore in the sepulcher of Joseph of Arimathea, wherein, three days and nights previously, they had laid Him, after they had wrapped Him in embalmed cloths, whereby the cloths became hard as plaster. Only His face they had not (yet) covered, they had put a sweat cloth on it (John 20:7). The women had wanted to work His face with the spices they brought. But the Spirit of resurrection raised Him from the dead!

In Acts 2:23-24 we read: "Him (Jesus) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed **the pains of death**: because it was not possible that he should be holden of it." And in Acts 2:31-32 "He (i.e. David) seeing this before spake of the resurrection of Christ, that **his soul was not left in hell, neither his flesh did see corruption**. This Jesus hath God raised up, whereof we all are witnesses." And in Acts 13:30-33: "But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people."

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And we declare unto you glad tidings, how that the promise which was made unto the fathers, God second psalm, **Thou art my Son, this day have I begotten thee.**"

In the place of the sinner, the Son of God and the Son of man underwent **eternal death** (James 1:15). By the baptism in His death He had laid down His life (John 10:17-18) in order to receive that life again at the resurrection. Therefore it is written: **this day** have I begotten you (Acts 14:32-33). **Before** this dying He was begotten of the Father in the eternity of the past (Colossians 1:15). As the newly begotten Son of God He rose from the dead on the day of the resurrection, but now in an ETERNAL relationship to His Church – which was to be formed from mankind. God's Shekinah glory raised Him from the grave and had filled His soul with victory and joy. Therefore this newly begotten Son also had to **receive** all divine power **again** (Matthew 28:18; Daniel 7:13-14); something He has always had already as Son of God **before** His sacrifice.

The Roman guards at Jesus' grave were terrified when they saw God's flashing glory revealed there, and immediately took flight. With great ease, characteristic of the resurrection body, the Lord Jesus Christ came out of the embalmed wrappings and left them like a cocoon of cloth (an empty cover) behind in the grave. Peter and John later also saw that empty cocoon of cloths and therefore believed in His resurrection (Luke 24:12; John 20:6-9).

Our body, too, must be cleansed from sin, sickness and death by the Spirit of resurrection. "And if Christ be **IN** you, the body is dead because of sin; but the Spirit of life because of righteousness" (Romans 8:10). "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." (Rom. 8:13). We must kill the works of the **body** by allowing the power of the Holy Spirit therein, so that our body be freed from **all** sinful lusts of that body (2 Peter 1:4b). The Spirit of resurrection also frees us from all dominion of powers of disease over our body: "But if the Spirit of Him (i.e. God) that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also **quicken your mortal bodies** by his Spirit that dwelleth in you" (Romans 8:11). "And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exodus 15:26). Finally, by the Spirit of resurrection, also our body will share the resurrection of righteous, and will thus triumph over the power of death (2 Thessalonians 1:10). "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should **raise it up again at the last day**. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have **everlasting life**: and **I will raise him up at the last day**" (John 6:39-40). "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in **Christ shall all be made alive**. But every man in his own order: Christ the first-fruits; afterward they that are Christ's **at his coming**" (1 Corinthians 15:21-22).

As regards the Bride(church): it will not die at all, for it shall be found alive at the return of Christ, because it was "kept" in the desert by God (see Revelation 12:6, 14). The Bride will put on immortality at some point in time. We can read this in 1 Corinthians 15:51-52: "Behold, I shew you a mystery; We shall **not all sleep**, but we shall **all be changed**, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and **we** (the Bride, which is then still on earth [in the desert] – see Revelation 12:6 and 14) **shall be changed**."

The Bride of Christ will fully experience the effect of God's Shekinah glory, thus also in her body. Not only will the body of the members of this Bride(church) be protected against sin, sickness and death, but they will also, in their earthly body, be carried off to the desert as on the wings of a great eagle (Revelation 12:6 and 14); just as Philip was carried off to Azotus by the Spirit of the Lord (Acts 8:39-40); and Ezekiel was taken to Babel by the Spirit (Ezekiel 3:14-15). The story of the missing in Matthew 24:40-41 and Luke 17:34-37 relates to this same event.

God's Shekinah glory, working in our soul.

Our soul, too, our inner life, must be filled with the resurrection glory of the risen Savior. Jesus said: "I am the Resurrection and the Life, whosoever believes in Me shall live, even though he be dead (after the body)". When we sincerely believe in Jesus **and** His (atoning) sacrifice on Calvary, we will, spiritually seen, eat and drink of His flesh and blood, whereby is meant the (voluntary) sharing of His death, namely our desire to also die to our old life. And when we sincerely long for this, all sins and iniquities, whereby we, spiritually seen, are (and remain) dead, will depart from us. Then we, too, will be **renewed** after our **soul**. He will make **His thinking** grow in us, **His desire** and **His will**.

We will now read the story of the two travelers to Emmaus, who left Jerusalem with a heart full of sorrow and darkness on account of the violence of the death on the cross, the chief priests and rulers caused their Lord. Their heart was also filled with doubt and unbelief with regard to the rumor, that Jesus be risen from the dead. This last thing, in their thinking, was not possible. Filled with these dark thoughts they left Jerusalem, and descended towards Emmaus, which was situated **lower**.

24 verse 13-35: "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs (old Greek linear measure at 182 meters, thus approx. 11 kilometers). And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?"

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And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulcher; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulcher, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread."

While the travelers to Emmaus, with sadness in their heart, spoke about the events around Jesus, and also about their vanished hope on their deliverance from the Romans by Him, Jesus Himself joined them as one not known to them. After having listened to them for a while Jesus joined their conversation with a heart which longed to help them out of their sorrow and darkness. By quoting texts from the Holy Scriptures and explaining these to them, He revealed to them God's plan of redemption for men. He showed them from the Holy Scriptures how the Christ (sent by God), must come to His full glory through His death of the cross, from which divine "position" He could share with all people His wonderful gifts of grace; namely all who have repented and believe in Him as Scripture says.

His words brought light (insight) and NEW LIFE, and because of that increasing joy in their heart. They now were able to believe in the resurrection of their Lord and Savior, and were very grateful to Him. How they longed to meet their resurrected Lord. While talking they arrived at Emmaus, where (probably) one of them, or both, lived. It was already towards evening, and Jesus acted as if He wanted to go on; He did not force Himself onto them. Then they urged the (for them still) unknown Explainer of the Holy Scriptures to stay in their house; after all He could travel on in the morning. Jesus agreed. But when they were sitting at the table for supper, their Guest suddenly turned out to be their Host; at least He behaved that way. And while He broke the bread, symbol for the body of Jesus given for us, it was revealed to them Who He was. After that He disappeared from before their eyes.

This story teaches us, that we can only really get in contact with Jesus and His resurrection life, and hereby see His (full) glory, when we sincerely share the breaking of the bread; when we are willing to be one planting with Him in His death; when we sincerely desire, by His strength, to die to our old, sinful life. Then we, by His precious blood, will be (completely) cleansed, and are we able to walk and bathe in His Shekinah light, and meet Him (in the Spirit), in and through our worship. In and by His (divine) love (Greek: agape), we will also be able to live in that true fellowship with our brothers and sisters; with all who live and walk the same way. "But if we walk in the (divine) light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

This story also teaches us, that many among us, when – because of disappointment, doubt and/or unbelief – they no longer can see (or think) clearly and separate themselves from the fellowship with brothers and sisters, whereby there will be a backsliding of their spiritual life. Spiritually seen, they too descend to their Emmaus. How much they need the loving and stimulating words of God's good (Gospel) message in order to receive anew insight and joy; that they, because of this, give over themselves again (fully) to their Lord and Savior to (be able to) meet Him anew, but then with renewed strength!

God's Shekinah light (God's glory, wisdom, insight and life) therefore must again fill our human soul. For only in this divine abundance will our soul overflow in joy, and will the testimony of Jesus come (forth) from our mouth, as a matter of course. In this renewed mood the Emmaus travelers, despite the dark of the fallen evening, returned, **uphill**, to Jerusalem. They received "alleluia legs", legs which effortlessly ran uphill towards their brothers and sisters at Jerusalem to testify of their happy experience and their meeting with their Lord. And, having arrived there, it turned out that also the other believers were exuberant, and testified: "**The Lord is truly risen**, and was seen by Simon (Peter)".

It is because of the experience of this (divine) light (and insight) in our soul, that we (are able to) worship Him in spirit and in truth; (are able to) praise Him and thank Him with all of our heart and all of our mind!

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God's shekinah glory working in and through our spirit.

Our spirit, too, must ultimately "walk" and bathe in the Shekinah light of God's glory. And when we thus "walk" after the Spirit, then the heavenly law of the Spirit of life will fill us (completely) and we will, as a matter of course, give ourselves over to Him for an eternal servant, an eternal slave of love, whose joy lies solely in serving his Master!

Our spirit must not only experience that spiritual rebirth, but also and especially a growth unto (spiritual) maturity in Him; until, in and by Him, we have come to "the measure of the stature of the fullness of Christ" (Ephesians 4:13). And as we grow towards this (spiritual) fullness in Him, He will be able to use us in this world, in increasing measure, in a spiritual ministry to the salvation of the people of that world. In order to proclaim to His disciples such a (divine) ministry, He appeared personally to them, while they, out of fear for the Jewish chief priests and rulers, had shut themselves in a room to discuss what they should do (John 20:19).

24 verse 36-43: "And as they thus spake, Jesus himself (suddenly) stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. and he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them."

Also in His resurrection Jesus remained a Man; but a Man with a resurrection body, and as such He now sits on the throne of God on the right-hand side of the Father. In this resurrection body Jesus was able to walk through closed doors, and He could move with the speed of a thought. In that same body He also ate a piece of broiled fish and honeycomb. We can read about Him in that body, in that glorified state, in Revelation 1:13-16.

The Savior has ascended up to heaven and now sits at the right hand of the Father and on His throne as the heavenly High Priest. From there He has sent His Holy Spirit to get in touch with us, to, in His Name, call us to a spiritual ministry in Him.

Let us grow in Him in order to be able to receive this ministry from Him; let us cleanse and sanctify ourselves in Him that we learn to understand His gentle signs and His Word; let us (continue to) walk in watchfulness against sin "in the circumspectness of the righteous". His Word must dwell in us richly, for His will is always in agreement with His Word. Let us (learn) to fully understand God's plan of redemption for humanity. He told His eleven disciples:

24 verse 44-46: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

The Spirit of God wants to lead us too to the full truth, and proclaim to us the future things, also by His Word; that we be (completely) filled with the knowledge of His will; that we, in His Name and in His wisdom, teach others this divine will. Let us not only want to receive blessings and teachings from Him for ourselves, but let us also and especially bless and teach **others**. And when we sincerely long for this, then He will call us hereto, and – by sharing His anointing with us (for it is a gift, a gift from Him) – enable and use us just as He also called His disciples hereto:

*24 verse 47-49: "And (also) that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, **until ye be endued with power from on high.**"*

It is true that the disciples had to preach and testify in Jesus' Name, but they had to do this in and by the strength of the Holy Spirit and His anointing. Therefore they had to wait with this spiritual labor until they were baptized (and filled) with the Holy Spirit; until they would be clothed with this (divine) power from above. After all it was the Holy Spirit, Who must lead and strengthen them in this (divine) labor. And so it must be with us too now (and with our possible ministry).

Preaching is (and should be) nothing but proclaiming the will and the message of God to the people who listen to us. Testifying is (and should be) nothing but telling the people what wonderful things we have experienced **personally** of Jesus; the **personal** experience that He is our Redeemer and Savior, our Healer and Baptizer with the Holy Spirit. But in the ministry of preacher, as well as in the task we **all** have to testify of Him, the anointing of the Holy Spirit is necessary in order to achieve that this divine work have an **eternal** effect on our audience (Isaiah 55:11; 59:21).

When Jesus had called His eleven disciples unto the labor in Him, He led them outside unto Bethany; and then ascended to heaven. In this ascension lies the assurance of the outpouring of the Holy Spirit, and this is necessary for us all, for only the Holy Spirit could then (and also now) so work through His disciples (followers) as He did in Jesus when He walked on the earth. And while Jesus now sits on the throne in heaven, as our divine High Priest, He will pour out this Spirit on all of His sincere followers, on all who expect this outpouring of His Spirit; on all **He** anointed and chose unto this divine labor.

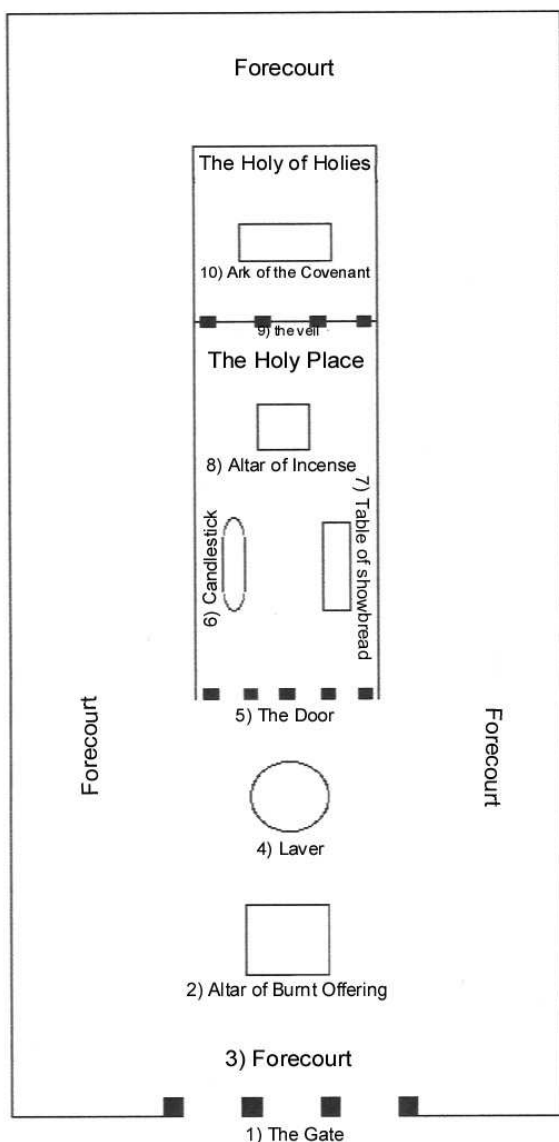
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24 verse 50-53: "And he led them out (of Jerusalem) as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen."

Let us too walk in this great joy, because we too have been redeemed by Him, and let us continue to serve Him faithfully; continue to work and witness for Him in the strength of the Holy Ghost!

Amen.

How the chapters of the gospel of Luke were seen:



Chapter 1-3	In the light of the gate (1)
Chapter 4-5	In the light of the burnt-offering altar (2)
Chapter 6	In the light of the forecourt (3)
Chapter 7:1-35	In the light of the laver (4)
Chapter 7:36-50	In the light of the door (5)
Chapter 8	In the light of the candlestick (6)
Chapter 9-10	In the light of the table of showbread (7)
Chapter 11	In the light of the altar of incense (8)
Chapter 12-18	In the light of the veil (9)
Chapter 19	In the light of the ordination of the priests
Chapter 20	In the light of the ark of the covenant (10)
Chapter 21	In the light of the table of stone
Chapter 22	In the light of the sprinkling of the blood before the ark
Chapter 23	In the light of the sprinkling of the blood on the mercy seat
Chapter 24	In the light of the shekinah

By E. van den Worm
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The end of Chapter 24 (and the end of this 'verse by verse' study of LUKE)

P.S.:

For Chapter 1 till 23, 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, 6-10, 7-10, 8-10, 9-10 and 10-10.