

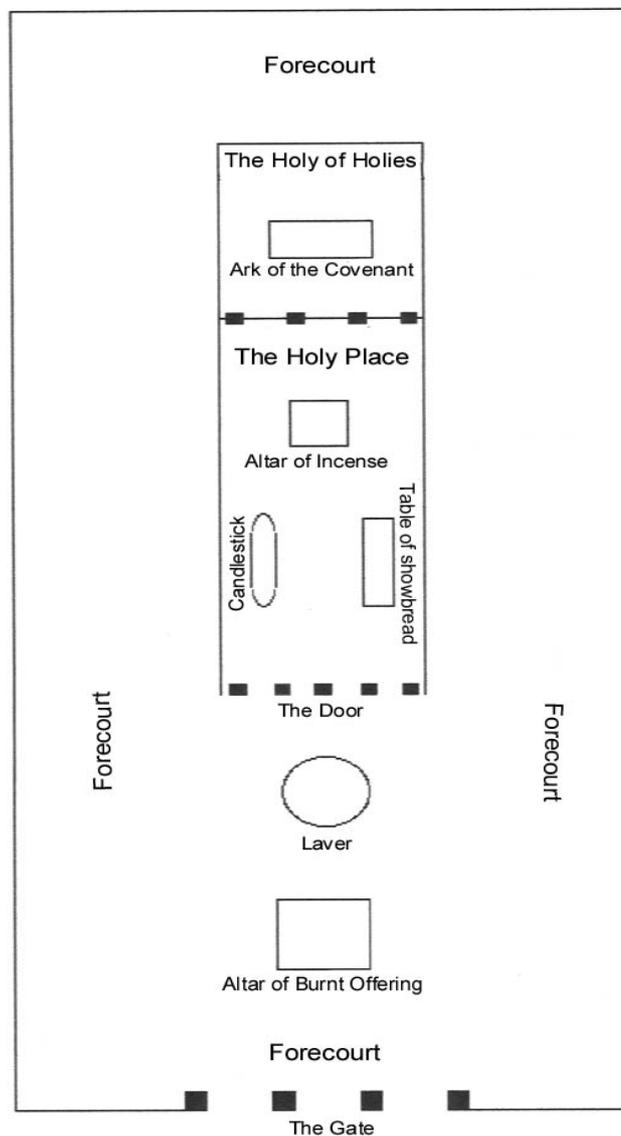
# > The Endtime-messenger <

## Luke (Chapter 3)

### 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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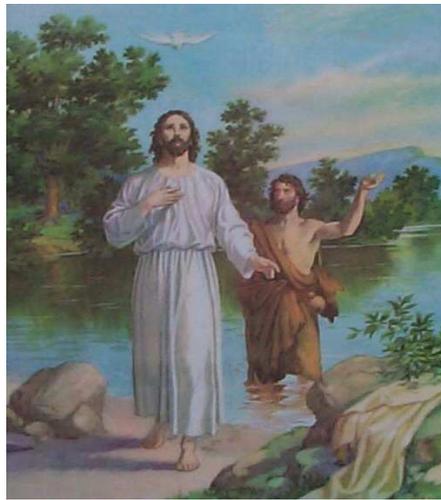
## Part I

### The court-life of the believer

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#### Chapter 3

## Wanting to live in a continuing disposition of repentance from now on



### *The active effect of the Word unto repentance.*

In this chapter we will study the Word of repentance active in us. We have looked at it in its "before-state"; we have studied it in its birth, and now in its active working in the life of the person who is willing to open up to this purifying and justifying power which is in the Lord Jesus Christ.

The power of repentance **must** first of all **be active** in our **personal life**, and then also in the Church for it to be effective outside; for it to bring this word of repentance to outsiders.

It goes without saying that there has to be an interaction: **We** must **be willing** to repent, to accept Him as the Prince of our further life; **We** must be willing to conform to the word of repentance; **We** must be willing to turn our back to the powers of sin; **We** must be willing to resist the urge of worldly lusts in our flesh and the worldly standards and requirements; **We** must now turn more to God and His Word; **We** must now ask: "Lord, what are **your** standards, what do **you** want me to do?" Then **He** will give us the **strength** to actual repentance which is in Jesus Christ.

This word is directed to all, but in particular to the young people of these last days wherein satan works in an extraordinary measure. In our days the (strong) inclination is seen to shake off standards of life, while these standards have mostly come from the Holy Scriptures. One regards **as hypocrisy** the keeping of these standards. One wants "the truth", and in the case of sinful man: letting oneself go in sinful lusts and desires, while man should comply to the will of his Creator instead. Let us realize the situation, especially the young ones among us. It is only when man is willing to comply to God's standards, that God can give him what He wants to give him: strength **to continue** to choose His will, and above all a sharing of **Himself!**

3 verse 1-2: *"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch (prince over one quarter of the Roman province of Palestine) of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zechariah in the wilderness."*

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Here we get to know a working of the Word of God. Precisely determined, measured in time, the Word of God came to John. John had already been called by God, but... had not yet been sent out on an actual ministry. Now, at that exact point in time, the power of God's Word came over and in John, and took control of him, because he was a spiritual channel, which had been fully prepared to receive this divine Word; to be taken over by this Word. John then became the personification of that "living word unto repentance!" Glory to God! And if this Word of repentance has completely "taken over", filled us completely; when we have become the personification of this Word, then, it is true, we have become insufferable for the world, but **irresistible** for those who are willing to repent. Then we will pull them out of the world's pool of sin, out of God's fiery judgment! To God be the glory!

3 verse 3-6: *"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As is written in the book of the words of Esaias, the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God."*

Here we see the divine working of the Word to repentance. Once it is in us, it is irresistible, and it does not need any propaganda. For this divine Word then is like a light in the darkness, as a fire which consumes the dry wood. The appearance of John, in the valley of the Jordan, worked like a bright flash of lightning in those areas. It was seen by everyone, everyone came to him; drawn as it were by a magnet.

No propaganda is necessary for the Spirit of God if He is active. A true Holy-Ghost revival was going on here, which was powerfully effective in that area. Without any "propaganda" the whole country knew John the Baptist in no time at all. So was the Lord Jesus Christ's action too. Therefore, beloved, if you want a Holy-Spirit revival, pray and beg for it, and be willing to be cleansed, sanctified and used by Him yourself. Seek to be filled with the Holy Spirit, and offer yourself to become His instrument; let Him be, and remain, your Master so that God's anointing work through you. Pray earnestly about this. It may cost you everything; you must dare to pay the price for it. Let God work, give Him a free hand and you will see that the anointing of God will make an instrument of you and me which will bring many out of this world unto voluntary repentance and subjection to God. Beloved, let us seek this, for the end-time (= the end of times or the last days) requires such laborers; laborers who allow God's anointing to work through them. Then you will see that, in a short time, the work will surpass that of many years. Be sanctified in Him that the anointing can work freely through you; that the anointing will not be hindered by our hobbies, pet subjects, habits (good and bad). If we then have allowed this Word of repentance to work in us, we will see that God's power in us, as an introduction to His full grace, will prepare the way hereto: namely to the union with His anointing, with the full Word of God, with the living God Himself, Who is a consuming Fire, but also an enchanting Love-fire. Then all valleys – the sinful pits in our being – will be made smooth; all mountains and hills – all stubbornness and proud desires – will be made low by God's powerful and recreating Word. Then the crooked ways in our life will be made straight. Let Him do all this in your being; long for it. However strange this may sound, but in this light it is understandable: Long for the cross...; love your cross... Long for it, that all works of the flesh, which, naturally, are always sinful, be killed by the works of the Spirit (Romans 8:13); also praying for His strength to undergo all this. This "Way of sorrows", it is true, is a painful affair for our flesh, but He will be with us, and will make this sacrifice of our flesh a joyful, holy feast after our spirit. Remember, that the Israelites had to travel three days out of Egypt to offer the Lord a sacrificial **feast** there (Exodus 5:1-3). For us, too, this sacrifice of self will be a spiritual feast of joy and peace and justice in Christ Jesus!

So all flesh shall see "the salvation of God". If we are prepared to bring this sacrifice, then we will receive this promise we have read about in verse 6. All flesh that had "itself crucified" will see and taste the salvation, the glory of God. Let us be willing to be purified from all the old and sinful in us by the Word of repentance, so that we will be different people, NEW CREATIONS of God, **new** men, **new** women, Jesus-men and Jesus-women, who have truly and completely given up the old life, who have been found willing by God to pay this price. Glory to God!

## ***Produce then fruit that is worthy of the repentance!***

3 verse 7: *"Then said he (John) to the multitude that came forth to be baptized of him, O generation of vipers (here: children of the serpent, of satan), who hath warned you to flee from the wrath to come?"*

You see here that the willingness to go this Way is revealed in the wish to be baptized. It is also God's command, His sacrament (means of grace), to seal this willingness to repent! By being baptized (in water) we therefore show our willingness to go this Way, to undergo the life of the cross, so that all of the old life will be buried, and we may be raised to the NEW LIFE with, in and by Him. From the side of man can only come the full willingness to undergo all this. The divine works that truly kill and bury the old in us, and that pour out the NEW LIFE into us, come from God Himself. In God's eyes we, by the act of faith of the water baptism, are justified; just as Abraham's faith – in God and His promises – were reckoned unto him for righteousness (Romans 4:3 and 23). The Person of the Lord Jesus Christ, coming unto us in the Holy Spirit, will become for us a process of the cross, a Destroyer of all works of the flesh (Romans 6:3); but also NEW LIFE in God. "But of him (i.e. God) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30).

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If we long more and more for the Lord Jesus Christ, He will come to us. This divine coming brings with it the consequence that the old life must be dead in us, but also that NEW LIFE is revealed. If we long for Jesus, we long for a process of the cross..., for we ask for fire, for divine fire (that will consume all the wrong in us)... **After** this fire the stream of living water from the Father and the Lamb, will come in us (Revelation 22:1). This is the only and necessary way for man unto his salvation and to receive the NEW LIFE.

This willingness to die to the old life should not be a one-time thing, but it should be the attitude for the rest of our life; an everyday way of life. This attitude should not only distinguish us when we are being baptized, but also every day of the rest of our life. We should say "alleluia" (praise ye the Lord) to all that God works and permits, for all things and circumstances from now on only happen to us when He allows it by His hands, pierced for us. Let us then for all these things ask for God's strength and wisdom to go this His way in His patience. We can be calm and bravely go on, for a divine promise accompanies us on this way of the cross: "And we know that **all these things** work together for good to them that **love God**, to them who are the called according to his purpose" (Romans 8:28). For those who love God above all else, all things he must experience, work for good for the obtaining of eternal salvation in God.

3 verse 8-9: *"Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, (After all) we have Abraham to our (fore)father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."*

Our further life must produce fruit which go (together) with true repentance. Our further life must be proof of the powerful works of God as an answer to our willingness to repent. Beloved, this brings struggle with it! It is a battle against all temptation and deception of the evil one, which will come our way from now on. Let us then not be "defectors" in this battle; let us not "partly" or "to some extent" betray God and His Kingdom. Each day the evil one will attempt to make us lose in this battle; be it with the sweet flattering of alluring temptations or with the roar of oppressions and persecutions. The Lord demands a daily victory from us. And well He may, because He wants to be a daily Strength unto victory for us. When we, in obedience, let Him work in us, then He is the Victory unto us. When we truly do this, then we will see that our life "produces fruits which are worthy of the repentance", because our life will then show the works of our Redeemer, Savior and Baptizer with the Holy Spirit.

When our life does not show these fruits, then it is because our repentance unto God is not sincere, because we live in a false repentance, and in reality still live the "old man's life". Appealing to being a member of a church then is just as futile as what the Jews said in those days: that they were children of Abraham. Equally futile it is for a child to call on Christian parents, on kinship to God. We must **personally** come to true repentance; we must come to a **personal relationship** with our Redeemer.

God is mighty to "raise children to Abraham out of stones". He is Almighty; He can raise to life dead things. Spiritually dead people He can make into children of God, if they are willing to turn to Him. If there is no willingness to repent "God's axe is already laid at the root of the trees". God's axe of judgment will have to cut down the unrepentant as useless trees in a wood; they are only good to be thrown in the fire.

## **What are the fruits worthy of the repentance?**

Believing in the divine work that Jesus finished, is wonderful, but we will receive **nothing** personally of God's works of grace, if we do not open our being, our inner person, to Him in **complete** repentance. All of our being must turn to Him, and all of our being must ask Him the question: "Lord, what do You want me to do?" He will then reveal His will to us, and give us the strength thereto. When we have received that strength from Him, we must act in faith! Just like someone who has just been healed from a long illness, whereby he had to stay in bed for a long time, has the will to walk again is able to walk by the renewed strengths of his physical recovery, even if at first this will be rather clumsily and with shaky knees; so we too must, in the spirit, according to the will of the Holy Spirit, be willing to walk our (spiritual) race. From now on we must walk in the Spirit and not after the flesh anymore (Romans 8). When we stand thus before God, in such a willingness to live, then **faith** in Him alone is sufficient; as we sing regularly: "Only believe, all things are possible, only believe!"

We will now see which fruits the NEW LIFE of those who have repented unto Him must show.

3 verse 10-14: *"And the people asked him, saying, What shall we do then? He (John) answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more (taxes) than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages."*

John lived on the "edge" of the Old Covenant (i.e. the period indicating the relationship between God and man BEFORE Christ's [first] coming), and therefore was only able to point out to the converts **the observance of God's law**. One had to arrive at a life of loving one's neighbor as oneself; a life which is free from the idolatrous craving for earthly possessions, for money and goods. One must arrive at a life which does not misuse position and power to rob others of their earthly possessions. John did not call them out of their social jobs of tax-collector (someone who in those days collected the taxes for the Ro-

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mans), and soldier, for he knew that they were both needed for the upholding of the state; but they had to exercise their functions in a sanctified life which was free from the material, from earthly possessions, in honesty and purity.

John also lived on the "edge" of the New Covenant (this is the period indicating the relationship between God and man AFTER Christ's [first] coming), and as such he could indicate, full of hope, the power all converts would receive of the soon to come Messiah: namely, the baptism with the Holy Ghost and with fire!

3 verse 15-16: *"And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire."*

The people saw John there in a divine function. He was "clothed" with the Word. The (LIVING) Word of God had come to him (see John 1:1, 14). Do you understand this tremendous greatness in the spirit? God's Word, Which had spoken in creation: "There be light!" and there **was** light; that Word had come to him; he was filled with it, every fiber of him revealed that Word, It inspired him, and made him strong in the spirit. Because of it he was "on fire" for Jesus, a fiery "flame" which kindled many. This John – when he by the Holy Spirit noticed what men were thinking of him – rejected all honor and pointed to the Man, Who was soon to come, Whose shoes he was not worthy to unloose. So shall each true child of God, each true laborer, never be willing to accept the honor people want to give them for the greatness of the Word of God, which radiates from them, but will always point out that that greatness only goes with that almighty Word of God, Which through grace lives in their being. It is this Word Which will baptize the people with the Holy Spirit and with fire!

It is this indwelling power of God which, in the first place, breaks down sin in our old nature by the baptism in His Spirit (see Matthew 3:11; Luke 12:50 and Romans 6:3) – with "baptism" is meant dying (off), and this takes place in and by the water **and** Spirit baptisms, namely the baptism with His purifying fire (see Isaiah 4:4b) – and which next will reveal the fruit of the NEW LIFE in and through us as a wonderful work of His grace, as a result of our faithfulness in repentance and faith. "But the fruit of the Spirit is love, joy, peace, long-suffering (is being able to endure much before becoming angry; patience), gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23a). "For the fruit of the Spirit is in all goodness and righteousness and truth" (Ephesians 5:9).

You see what wonderful results true repentance brings; here we become aware of the divine answer we receive to our sincere prayer for deliverance from our old, sinful life and to be filled and strengthened with the NEW, divine LIFE – when we open ourselves for God, in repentance and faith in the Lord Jesus Christ and Him crucified. It is God, Who then works all things in us of deliverance and renewal, of sanctification unto fullness in Him. Yes, it is God only, dwelling in the heart of the one who has accepted and therefore has received His grace, Who urges to testify and to do all the work in His divine vineyard. Therefore to God only be the glory! In the following verse we read for which purpose the Holy Ghost is given:

3 verse 17: *"Whose fan is in his hand, and he will thoroughly purge his floor (of all inedible and thus worthless chaff), and will gather the wheat into his garner; but the chaff (the empty hull) he will burn with fire unquenchable."*

The Holy Ghost is given to us in the first place to sift us: to divide the chaff from the wheat; to blow away all that's carnal in us that the wheat of the NEW LIFE of Him may be revealed in us. All who turn out to be an empty (spiritual) hull, will be burned in God's unquenchable fire of judgment! Let us therefore be willing to be sifted (purified) by the Holy Spirit. We should be able to say: "Lord, do with me as Thou wilt!" The process of the cross which the Lord will then put us through, will cause pain and trouble; we might be brought into difficult times and/or nasty situations, in order to – in deep, spiritual pits – long for deliverance from things we beforehand loved. Such "pits" do not have to be gone through, if we only immediately and sincerely obey God's Word... But some children of God force Him to bring them into "Jonah experiences", because they are not willing to let go of certain sinful ties, although on the other hand they entreat the Lord to cleanse and sanctify them. Therefore the Lord wants to teach us to obey His Word and will in wisdom that we do not have to go through such Jonah experiences. Jonah would not have had to spend three days and three nights inside that large fish, if only he had obeyed the Lord God immediately.

The indwelling of the Holy Spirit is granted us further in order to strengthen us inwardly on this chosen way of repentance and further sanctification (Ephesians 3:16). Finally the baptism in the Spirit is given us as a clothing (as an armor, and thus a preparation for the [spiritual] battle) with divine power as a testimony to Jesus' victory (Acts 1:8).

3 verse 18: *"And many other things in his exhortation preached he unto the people."*

Let us, just like John was driven by the Holy Spirit to testify and preach the Gospel, pray the Lord to move us to testify to our neighbor, to the world around us, and to the preaching of His Gospel.

## ***The world hates the Word of repentance.***

3 verse 19-20: *"But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison."*

John, the repentance preacher, the personification of the Word of repentance, was no popular figure. He was hated especially by Herodias. Herodias managed to not only have John imprisoned, but, as we can read in Matthew 14, to

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have him beheaded as well. In these verses we see the hatred the world fosters against all who are filled with God's Word of repentance. The word "repentance" for the worldly-minded person, also for the worldly-minded believer in the Church, is a hateful word; a word full of vicious stings. But for a wise child of God this Word is the gate, namely the entrance to the NEW LIFE.

## **God's answer to each wholehearted conversion expressed in the water baptism.**

3 verse 21-22: *"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."*

If there were One Who repented, the Lord Jesus Christ was; if there were One Who had completely turned His life to the Father, and Who was completely open to Him, Jesus was. So we also must open our lives for the Lord Jesus Christ. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me" (John 6:57). As the Son had to live by the Father, so also must we live by the Lord Jesus Christ.

As a seal to the "repentance" the Lord Jesus Christ, Who became an Example for all converts, was baptized in water; whereupon the Father answered with the full baptism with the Holy Spirit, Which descended on Him in the physical figure of a dove. In this way the Lord Jesus was filled with the Holy Spirit, and was established by God as the Messiah (i.e. Anointed One; also: Redeemer, Savior, Sanctifier) for His people. Here the Holy Spirit revealed Himself as **a dove** and **not as fire**. In Israel the dove was one of the **sacrificial animals** (Leviticus 1:14). Here Jesus was strengthened by the Holy Spirit in His earthly anointing – to die, as **the Lamb of God**, for the salvation of (the people of) this world. He (i.e. the Holy Spirit) comes in and over us as a fire (Acts 2:3) to burn away our sinful nature (Isaiah 4:4).

The baptism and infilling with the Holy Spirit is a clear divine proof that the believer has inwardly turned to God. Let us ask God for this divine confirmation of our conversion. By the baptism with the Holy Spirit not only NEW LIFE of God flows into us, but we also will experience the relationship with the Giver of that **life**. Let us seek this, because He promised this to every believer who has truly turned to Him; this wonderful, spiritual relationship to the honor and glory of His Name (Acts 2:39). Let us strive after the in-filling by His Holy Spirit in **timeless fullness**; let Him fill us **continually** and in **full** measure! So we will, walking and laboring in this life, stand before the throne of God, in full openness of being, that His Being in all holiness may fill and dominate our being unto the finest "fibers". So we shall be able to serve Him in blissful worship, in all we do and don't, in speech or in silence. This is the **fullness** in Him unto which the Holy Spirit wants to lead us. Whoever says that this is impossible here on earth, dishonors the finished work of Christ, and detracts from the Word of God which says that He wants to bring His Church to an existence in Him "without any spot or wrinkle" (Ephesians 5:27), unto the fulfillment of **all** the fullness of God (Ephesians 3:19).

## **The genealogy of Jesus.**

3 verse 23-38: *"And **Jesus** himself began to be about thirty years of age, being (as was supposed) the son of Joseph (verse 23)..., which was the son of Seth, which was the son of Adam, which was **the son of God** (verse 38)."*

This chapter of lasting conversion with as proof the fruits worthy of the repentance, and finding its confirmation in the water baptism, followed by the Spirit baptism – of and in the Lord Jesus Christ – is concluded worthily with the genealogy of Jesus "in the order of priests"; namely the list of descendants who runs through Nathan, the prophet. So each sincerely repentant and Spirit-filled child of God is called to be a royal priest in Him (i.e. Jesus), like Jesus is the High Priest of this Royal Priesthood.

With these first three chapters of the Gospel after Luke the High Priest "after the order of Melchizedek"<sup>1</sup> (Hebrews 5:6) and the establishment of all of His priesthood in and by Him, are announced, and have let us in as through a divine gate.

## The end of Chapter 3 (from Part 1)

**By E. van den Worm**

**2nd revised edition, January 2000**

**P.S.:**

**For Chapter 1 and 2, see our Blog at 2009-11-10 and 12-10.**

<sup>1</sup> Melchizedek (meaning "king of righteousness") is the name of the priest-king of Salem (Jerusalem) who blessed Abraham, and to whom Abraham gave the tenth of the spoil (see Gen. 14:18). Melchizedek was the priest of the most high God. His name is also mentioned in Psalm 110:4, but he has no further role in the Old Testament. In the New Testament there is an important Messianic typological teaching developed around this Old Testament priestly and kingly personality (see Hebrews 7). The Scriptures see him as a type of Christ.