

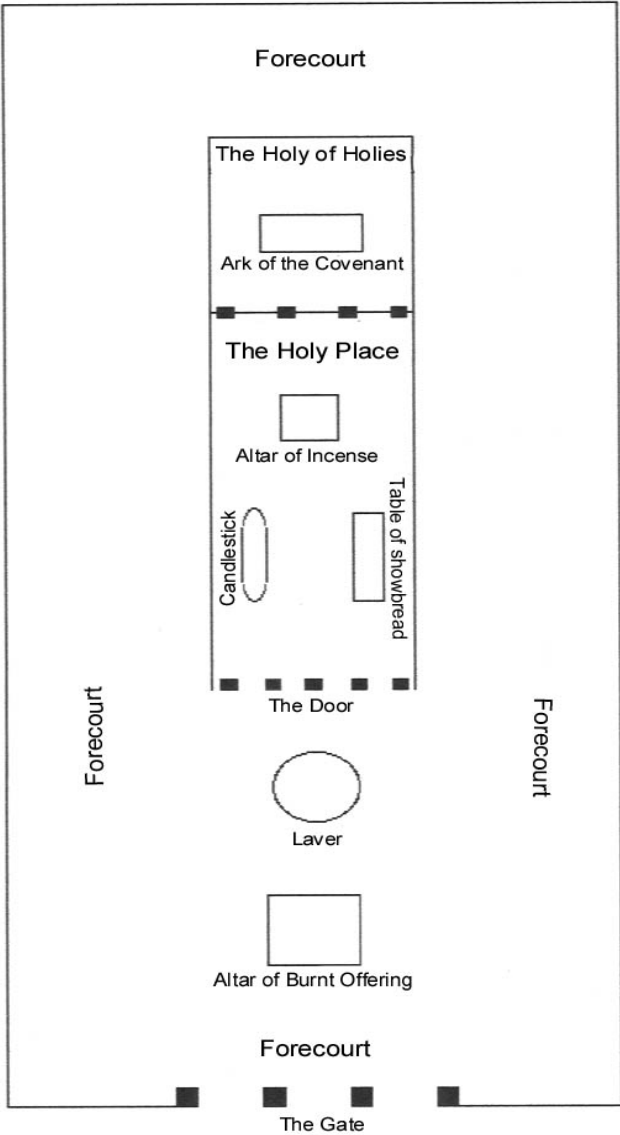
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Luke (Chapter 4)

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

Chapter 4

Jesus, God's High Priest, tried and despised by many, but... accepted by others



God's High Priest tried.

As we know the Lord Jesus Christ is the revelation of the NEW MAN in his perfection. He is the First Citizen of the NEW CREATION and as such is also the High Priest of God. The NEW CREATION begins in us when we are reconciled with God, on the basis of our faith in the dear blood of Jesus, the Lamb of God, and when we – in and by the Holy Spirit – come into relationship with the risen Christ, in order to live a priestly life, a life that is in complete service to God.

The Gospel after Luke reveals both to us, Jesus as the High Priest Himself, as well as the royal priesthood, namely Christians as priests of the most high God, whom He bought from sin with His sacrificial blood (His blood shed for our sins as an offering [a ransom]), by His excellent grace.

We got to know the first three chapters as a good and necessary basis of the repentant life God wants to establish in man. It is God, Who comes to us and calls us to repentance. And it is this repentance, together with the faith in the Lord Jesus Christ and Him crucified, which, as we have seen, forms the gateway to this NEW LIFE in God.

Now we will look at this NEW, pure, priestly LIFE in all its facets, which God will give to those people, that, in repentance and faith, long for it intensively here. Long to share His death and resurrection (see Romans 6:3-5), which Jesus' baptism in the Jordan (river) points to. We will first look at the trial of Jesus, the High Priest, Himself; thereafter at His rejection by the one, and acceptance by the other. In the next chapter we will be able to look at the royal priesthood; these are all Christians who followed Him in His death and resurrection, and who could walk after Him by the inward working power of His relationship.

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Jesus Christ, our High Priest, after He was baptized with the Holy Spirit, was tried; as also each priest of God, when he must stand in his (divine) ministry, is tried; namely herein: whether he be willing to do **God's will** in his life. Of a priest it is demanded that he count **all** of his own will and life as nothing, in order to be able to do that wonderful will of God in his life. All of one's own will, all hobbies, all desires of one's own, the social job; in short: all we have and are, what we as a human being want and desire; all these must be laid on God's altar of (burnt) offering. God must be able to do with his priest what He, in His sovereign (almighty; independent of any higher authority) Love, wants and desires. Do not we pray: "Thy will be done in heaven, as also in the earth"? Beloved, this then is God's demand for a priestly ministry, in any degree and of any nature. Hence, in regard to this demand, a priest is tried by God again and again. We are confronted with the choice again and again whether to choose the (sinful) enjoyments of the world or His pure will and service, because He calls us to a voluntary priesthood in His purity and holiness. Should we fail in our choice, and if we choose to do our own will, then God will not continue with us until we will have learned to lay off this stubbornness; until we humbly begged the Lord to deliver us from all reasons which cause us to be stubborn... Let us learn to obey and fulfill His will heartily, then we can proceed like that spiritual racer from Philippians 3:14 in increasing revelation of this **NEW LIFE** in our everyday life; ready to lay down all that hinders us in the race to that goal in Christ.

4 verse 1: *"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,..."*

It is the Holy Ghost Who leads us into trials and puts us opposite the foe! The enemy tempts us with all the "beauties" of this world, and the Holy Spirit puts us before the choice whether to obey God's Word or... to choose that which is the enemy's. After all, He calls a voluntary people that is willing to serve faithfully and as a priest, being completely in God's service.

4 verse 2a: *"(Jesus) Being forty days tempted of the devil. And in those days he did eat nothing..."*

For forty days Jesus was tempted by the devil! God Himself allowed this to happen. The High Priest, God's own Son, had to prove His faithfulness and willingness in His service as High Priest.

4 verse 2b: *"...and when they (the forty days of fasting) were ended, he afterward hungered."*

Here is a forty-day fast, prompted by the Holy Spirit! Jesus' fasting was proof of His desire to only fulfill the will of the Father in His life. One is only moved to such fasting by the work of God's Spirit. Then all hunger disappears; then the spirit experiences an intense relationship with the Holy Spirit, and we will experience His sweet dominion over us. Thus it was with Christ.

"Sacrifice and offering thou (God) didst not desire; mine (Jesus') ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I (i.e. Jesus), Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 40:6-8). Then the Spirit suddenly takes away His strength from Jesus; the Spirit's protection falls away, and the Man Jesus is set before the tempter; as a result of a forty-day fast He now feels a gnawing hunger in His body, and the tempter comes to Him with all the fullness of his demonic cunning and force of temptation. This temptation **really** was a trial for Jesus! He was **truly** Man; He was the second Adam. But, He did endure **and** overcome; He proved to really want to serve God the Father, and **not Himself**, not in any respect! He proved to be willing to be God's Servant unto the fulfillment of the sacrifice on the cross, the offering of His own life! So Jesus knew intense hunger that hurt his body! And in that situation satan¹ came to Him.

4 verse 3: *"And the devil said unto him, If thou be the Son of God, command this stone that it be made bread."*

In other words: "Use Your creative power if You are God's Son; make from this stone bread to satisfy your hunger; what stops You?"

4 verse 4: *"And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God."*

The Lord Jesus beat off this temptation. No, He did not want to make bread out of that stone. He first had to continue this fast until God told Him that He could stop; He wanted to live by the Word of God only; to be completely obedient to the will of God. This was the temptation of Jesus after the body. He was put before the choice to either continue serving God or to give in to His stomach's cry. A temptation of the body with the one is whether to give in to the stomach, with the other to a different physical desire, against God's will.

Will we resist him when he comes to us in his satanic power of temptation, as Jesus resisted the devil herein? Will we let God's pure will take the upper hand in our life or... will we give in to the (strong) desire of our senses, of our body, when temptation makes it hot for us? Whom or what will we choose then? Let us follow the example of our High Priest and say, that man shall only (truly and eternally) live **by every Word of God!** Jesus was not to be tempted on the physical level, and the devil departed to prepare a new attack of satanic temptation.

4 verse 5-8: *"And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered*

¹ We write the word "satan" not with a capital, as it is not a name, but a word meaning opponent or adversary, accuser.

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unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Again, I assure you, that these temptations really were trials for the Son of man, and that they were not show temptations. After all He lived in a body like ours (Romans 1:3; 8:3). In each person there is a tendency to dominate others. The point of dispute, even in the Church, who is to be first, has always been present in the history of mankind, and in that of the Church. This was also the case among the twelve fundamental apostles (the ones sent by God in the first Christian period) (Luke 9:46). It is obvious, "flesh" always seeks to have dominion over others. The devil knew and knows it. He showed the Lord Jesus the glory of all the kingdoms of this world to tempt Him: that He could have power and dominion there... The devil said: "They (i.e. these kingdoms) have been delivered unto me". God did **not** give him this dominion, but Adam (and by him all humanity) fell under the dominion of sin, and hereby, naturally, under the dominion of satan. Satan hereby became "the prince (the inspirator) of this world" (John 14:30).

In the beginning of creation this was not so. Adam received dominion over creation from God (Genesis 1:28). Then he fell into the sin of disobedience and hereby of treason against God. Therefore the dominion over creation fell to satan. He then became the legal ruler, and he voiced his claim over these kingdoms in verse 6 of this chapter. And the Lord Jesus Christ did not contradict him on this point!

To receive these kingdoms from the hands of the evil one in fact is to worship him, which demand satan also connected to the acceptance of this offer of his. After all his satanic spirit lives in the glory of all these kingdoms; his craving for grandeur, his own reaching for power. Love of and desire for (the possession of) all this glory and power is the worship of satan himself. But the Lord also rejected this temptation, on the level of the soul. He wanted to only worship God the Father, and to be His servant. "Pierce my ear, O God!" (i.e. "I want to be Your eternal servant") was the prayer of His heart.

Beloved, what would we do if the tempter would approach us cunningly (deceitfully) on this point? Power, a central place in the Church... There are many preachers who, by this offer of satan, deviated from the simplicity and subservience to Christ... They then are servants of satan in the shape of an angel of light! They then were anointed by satan to perform wonders and signs; it is true that they preach Jesus, but their heart is a deadly trap, a house of trade, a breeding ground for injustice (Matthew 7:15-23). They do not seek to serve God with a sincere and humble heart; they do not seek what God wants them to do, but they seek fame and dominion, many people who will listen to them, they seek money that flows unto them through collections and gifts; they seek respect and respectful greetings...

Let us not seek these things, beloved, but let us humbly conform to that which God has established for us in the ministry in the true love and justice of God. Such service does not, in any way, seek self; but seeks to serve the Church according to the inner workings of the Holy Spirit, Who will always act in accordance with His holy Word. Let us consider with Jesus: "What does it profit man, though he wins the whole world, if he sustains damage to his soul?"

We thus notice that also in the Church the spirit of the world (1 John 2:16) can reign. This therefore is the reason that there still are so many schisms and divisions in the Body of Christ...

One day an other "Christ" (anointed one) will receive this same offer from the evil one, and he will give in to the temptation therein. He will accept the glory of the kingdoms of this world from the hand of satan in worship of satan himself. Then satan will get into him, and will reveal him as the antichrist (anti = against, opposite; hence: the opponent [enemy] of Christ and the Christians) announced in the Word! But let us, like Jesus, say to such temptation: "Go away from me, satan, for it is written: Thou shalt worship the Lord, thy God, and serve only Him!"

Let us continue to honor and praise the Lord, even if He has determined a humble place in His Body for us. For Christ is the Head, and we are members of His Body. A (spiritually) healthy Body, which consists of many members, always does what the Head wants and orders. After all, all parts of His body, however small or simple are needed. Satan thus failed also on this second point. Again he withdrew only to return with yet another satanic attack.

4 verse 9-13: "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season."

Was the former temptation aimed at the soul, at the life (a life of dominion and power); here we see a temptation aimed at **the spirit**. We ought to serve God, and not our own will, our own spirit.

The devil took Him on top of the ridge of the temple at Jerusalem. In those days the temple at Jerusalem was the center of all religious activities. The ridge of the temple therefore was the highest place thereof. From here the devil tried to tempt the Lord Jesus to a show, an act of power, intended to glorify His own spirit. He was to show the people in this way, how mighty He was as God's Son.

The devil also tempts us to put on a show; let us not want to "show" in our faith. Let us not, seeking men's honor, through our behavior ask: "You see me? Don't you think I'm great?" Let us never seek to use God's gifts to find satisfaction for this kind of carnal motivations God's Spirit will never lend Himself for this. It is always the evil one, who will help, should we have fallen for this temptation of his.

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Let us never give in to this satanic wish to worship self, which will never rejoice in a Holy Ghost revival, unless self is allowed to have a central place in this revival. Let us be willing to serve God sincerely in all meekness, and not tempt Him in these things. Let us, in all truth, be willing to serve the Lord Jesus for the good of His Body, even if we are abused by the people and the religious leaders!

The devil abused God's Word from Psalm 91 verses 11-12: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." This psalm speaks of the protection and sheltering of a (sincere and Spirit-filled) child of God that has learned to take shelter in the hiding place of the Most High. This is, when we fully obey God; when we are in the center of God's will; only then God will be able to keep us completely on all our ways.

The concept "angels" here points to the Holy Spirit and His multi-formity of revelation and work. It appears more often in Scripture that the Holy Spirit is depicted by "many angels"; for instance in the dream of Jacob and his ladder, which reached into heaven; the corresponding text in Matthew 4:11 also is an example of this. Here, in Luke 4:14, we are not told that the angels came and ministered to Him, as in Matthew 4:11, but as follows:

4 verse 14: *"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about."*

The power of the Holy Spirit again took possession of the Son of man. Jesus, the High Priest, had proved that He in all truth only wanted to serve God, even to the bitter end. God's anointing again became available to him; in the service of His Messianic ministry, to the honor of God the Father alone, and for the salvation of mankind. And it was in that power that He returned to the world, notwithstanding the forty-day fast he went through...

Beloved, let us follow this High Priest on His path in the power of the Spirit that we too – after body, soul and spirit – might follow Him without failing, and serve Him, defeating the devil in all his temptations. It is a fact that, after the same measure of power which works in us by grace, his temptations will come to us with God's permission. But, in all these temptations, let us want to choose Him alone; His honor, His Word, His work. Let us remember that our choice definitely is the decisive factor for our further life and work for Him. If we choose the temptation than that will be your part and it will fill the rest of your life and take you to the abyss...; if you choose Jesus, then Jesus will be your part in the rest of your life as "Abraham's child"; as God said to the patriarch Abraham: "I am your exceeding great Reward!" Whom do we choose? God leaves the choice to us. Let us take a radical point of view in our choice, and never take the path of compromise (an unforced agreement, whereby both sides give in a little). Then "God's angels" will also serve us the rest of our life and in our future work for King Jesus.

So the Lord Jesus could return and teach the people as a man in power, with many wonders and signs which came forth from the love and grace of God Himself.

4 verse 15: *"And he taught in their synagogues, being glorified of all."*

The High Priest despised and rejected by many...

Here is the Best among the best, God's High Priest Himself. Yet He was despised and rejected by many. It will surprise many, when coming across this fact for the first time, that even God's Son can be looked upon with contempt and rejected by people, by many among the people of Israel; but, at closer inspection of this phenomenon, it will become clear to us. After all, His spiritual work is only seen, understood, accepted, and appreciated by those who are willing to stand in the light of God. If this is a fact (of being despised and rejected) in general, it is (especially) so for the environment wherein one grew up as a preacher. This is, because that environment often has a (dark) prejudice against such a preacher. Even God's Son did not escape from this. He, Who is the Word Itself, grew up in Nazareth, was listened to by hearts filled with prejudice and criticism: "Is not this the son of Joseph, that carpenter?" It was their prejudice which prevented them from being open to His Messianic anointing; they only asked themselves with astonishment how it was possible that This One possessed such (spiritual) wisdom. It was this same prejudice which closed their hearts for Him, when He pointed out to them the dark state Israel's nation was in. They then were filled with anger. "Whom does He think He is?"

Let us read the report from the bible:

4 verse 16-19: *"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord."*

Here He read a part of the bible, where Isaiah prophesied (and thus predicted) about Himself some 600 years beforehand. The Lord God had sent Him and anointed Him Messiah.

When we are to have an active ministry, we receive an anointing from God to act and speak in His holy Name. We first receive the baptism with the Holy Spirit, and thereafter, after we proved to be faithful and devoted, the anointing when He calls us into active service for Him; as it also is written: "The Spirit of the Lord is upon Me, because the Lord has

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anointed Me." After that anointing we are clothed (equipped, and thus prepared for the [spiritual] battle) with the power to testify and serve.

The ministry of the Gospel.

Let us look at the ministry of the Lord Jesus before His sacrifice on the cross; a ministry whereto also some of us are called – in this period (of time) of the Holy Spirit – (anointed) to edify the Body of Christ. In this calling is mentioned firstly: "He has sent Me to preach the gospel to the poor". The Gospel is preached to the poor in spirit; to them who know they lack the NEW LIFE, and who hunger for it. This is the foundation for everyone who has been called, by grace, to the glory in God: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven" (Matthew 5:3). Not only must every child of God be aware, at the beginning of his religious life, to be a (spiritual) beggar; but he must also realize to be continually dependent of the flow of grace, which by faith comes from God's heart. After all, of ourselves we are nothing; we are, as is written, "unprofitable servants" (Luke 17:10). When we, as usual, think we can manage something ourselves, and we thus do not sufficiently take into account our dependence on Him in all our spiritual labor, then we are altogether wrong! Each preacher must receive his "manna" (the true spiritual food, the "meat") fresh from Him in wrestling prayer to God, that it may reveal His healing power in the Church. To such poor therefore God's Gospel, God's Good News, must be revealed.

This Gospel is preached "to heal the broken-hearted". To change the sorrow such people have towards God because of their sin and their state of sin into joy; when they experience that this burden has been removed by our Lord Jesus Christ and Him crucified!

This Gospel must be proclaimed to preach to the "prisoners" of the evil one "deliverance" from many and various captivity of the devil to have these prisoners experience the redeeming power of grace of the blood of the Lamb, whereby they will be delivered from these bonds of sin and other occult bondages of satan and the world, and so taste the freedom of that "joyful kinship of God". This Gospel must be preached "for the recovering of sight for the blind". The proclaiming of the Gospel must make God's will known to His people. Not only the basic principles (see Hebrews 6:1-2) of this knowledge, but finally also **all** of God's will. A preacher must not only feed his audience with "milk" (light spiritual food), but the more advanced must also have "meat", namely the deeper teachings concerning God's Word. This Gospel must be proclaimed "to set at liberty them that are wounded"; to give to those that realize their own weakness, the power of the Holy Spirit to go and act in the freedom (the being delivered and thus free) of all (power of) sin and worldly desires in order to remain in the righteousness and justice of God, despite all sin and the worldly things around them. Finally this Gospel must be proclaimed "to preach the acceptable year of the Lord"; to show the people the blessed hope of the children of God, which is awaiting them in God's Kingdom after the rebirth of all things, in the Millennium of peace of Christ as well as in God's eternity thereafter.

This then was the spiritual task of Christ before His crucifixion, and is the task of every preacher after Him (John 20:21).

Again: The hardening in Nazareth.

We now turn again to the spiritual state Nazareth was in when Jesus addressed this wonderful Word to them. He wanted to acquaint the people from Nazareth with this wonderful Gospel of grace, deliverance and renewal. We will now see how the people from Nazareth reacted to this love of the Savior.

4 verse 20-21: *"And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."*

In other words: "Here am I sent by God and anointed to be a Savior and Sanctifier to you, to grant you grace upon grace from God."

4 verse 22: *"And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?"*

They wondered: "How can this son of Joseph, that simple carpenter, have so much wisdom concerning the Scriptures? He has not even attended the theological school; He did not sit at Gamaliel's feet... (a well-known Jewish scribe in those days)". They did not open their hearts to God's anointing which worked through Him with power, but remained in their prejudice concerning Him... When one receives a prophet of God as such one will receive God's streams of grace, which, because of that anointing of God, flow from him onto his audience. When one does not accept him as such, then one will not share these streams of grace; even though one may be amazed that he spoke so well. Let us not make the mistake of rebelling against the Holy Spirit, Who has given such a one the calling, ministry and function; let us acknowledge and accept those given by the Holy Spirit for the edification and perfecting of the Body of Christ. After all, calling and function by the Holy Spirit are recognizable by the fruits of the labor in the Lord. Let us not be annoyed either by the (possible) young age of the called. The Lord Jesus probably was also much younger than many among His audience, He was thirty years old... And this "Young Man" dared to proclaim God's judgment over these mostly older people of Nazareth! Many a man reacts this way in the Church...

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4 verse 23-24: *"And he said unto them, Ye will surely say unto me this proverb, Physician (healer), heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country."*

The Lord could not do any wonders of healing in Nazareth as He could in Capernaum, because of their unbelief in His Messianic (anointed by God) ministry. A servant of God generally is not taken seriously in the social environment he grew up in. In a social environment in which people did not see him grow up, however, this may be so if they are right before God. Knowing this then, let us not make this general mistake concerning the called of the Lord who may come forth from our own young people, and, fed by criticism and prejudice, walk on with unbelief in our heart concerning their ministry.

In the same way earlier prophets of God often were not valued nor accepted as such by the people of Israel. They were often humiliated, despised, and even killed! They often were believed more by the pagans from the surrounding nations... as was the case with Elijah in his days. He could not work the miracle of the multiplication of the flour and oil among the widows of Israel during the 3½-year period of drought, but he could at Sarepta, in the house of a pagan widow from Sidon. Elisha could not work the miracle of the healing of leprosy among the many lepers of Israel, but he could with Naaman, who was a Syrian...

4 verse 25-27: *"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."*

These words, as it were, are prophetic regarding the rejection of the Messiah by Israel, and the acceptance of Him by the pagan nations. Here God's Word came to Nazareth in its harshness of the judgment over their unbelief. In such a case one always knows two reactions. Either one turns to God in sincere repentance; or one hardens oneself... and rejects the preacher!

4 verse 28-29: *"And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."*

The devil took possession of their heart and thinking; they were furious with that young Preacher, Who dared to say such things of them. They became so infuriated that they wanted to kill Him. They drove Him to the abyss of the mountain, upon which their little town was built. There they wanted to cast Him down...

4 verse 30: *"But he passing through the midst of them went his way,..."*

Here the working of the powers were revealed (1 Corinthians 12:10a). It was as if they did not see Him anymore! As if their eyes were blinded. He could calmly pass through their midst and leave! The Lord Jesus revealed this gift more often in His ministry. So the law of gravity was abolished by this gift, when He walked on the Sea of Galilee during a violent storm. By this gift also the wind was calmed during that storm on that same lake.

Taking this lesson to heart, let us accept those the Holy Spirit has called to a certain ministry. A ministry proves itself by the fruits of the labor in Christ. Let us love these ones, whether they be young or old. Again: let us not despise the youthful age of a called one. But let us watch carefully with the eyes of an anointed of God in order to be able to see whom God wants to use in the Church for her edification and perfecting; whom He has sanctified thereto. "And whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Romans 8:30).

A called person will not say: "I have such and such a calling". The fruits of his labor in the Holy Spirit testify of his calling and ministry in the Lord. It is always the fruit that proves what kind of tree we deal with. In particular this goes for the world of the spirit.

Jesus, God's High Priest, believed and accepted.

Previously we had a closer look at the rejection of God's High Priest remarkably a rejection by religious people. It was the rejection of Him, Who, being the Only One, could work in their life with power and majesty. They rejected the Savior given to them by God, because their heart was not truly in the light of God's will. But now we will have a closer look at the other side, namely the acceptance by believers of God's High Priest.

4 verse 31-32: *"And (He) came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. And they were astonished at his doctrine: for his word was with power."*

Jesus came and taught in their synagogue, and the people that came were willing to be taught. We see something wonderful here: the Word of God in energetic activity. We know that the Word of God is inseparable from the blood of Jesus, God's Lamb, and also from the Holy Spirit, for these three are one says the letter of John (1 John 5:8). By this powerful effect on man, who accepted Jesus, the Son of God, as God's High Priest; by the effect of the (cleansing) "bath water of the Word", of the blood and of the Spirit of God in a human life, the Word will have the upper hand in such a life and hence such a life will be totally changed into a life after God's will. When we have accepted Jesus, the Son of

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the living God, the incarnate Word, and when we love Him, then we want to obey this Word with all our heart. And there, where we are still lacking, there we seek God's work with heart and soul in order to be able to obey this Word, also at this point.

Beloved, let me point out to you a remarkable and wonderful thing in this part of Scripture. We read that verses 31 and 32 are about the power of the spoken Word. But also verses 42 up to and including 44 deal with this. Let us first read this part.

4 verse 42-44: "And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee."

Between these two passages which are about the spoken Word, we see the power of this Word at work in the destruction of the evil and satanic works of satan in man. It is written "He has taken captivity captive". Moreover, on the one hand we see Jesus' work fulfilled in the individual; on the other hand we see it happening to the crowds. Verses 33 up to and including 37 tell us of the deliverance of one possessed person; in verse 41 the same thing happened to the masses.

4 verse 33-37: "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about."

4 verse 41: "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ."

Here we see the Word of God destroy the grip the devil has on man and on his life; here we see God's Word defeat the devil, in the individual as well as in the lives of many. The Word of God not only is redemptive for man and his life; but also in his body. We read about this redeeming effect on the individual, namely on the powers of sickness, in verses 38 and 39; and of this same deliverance, but then to the masses, in verse 37.

4 verse 38-39: "And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they sought him for her (healing). And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them."

4 verse 40: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them."

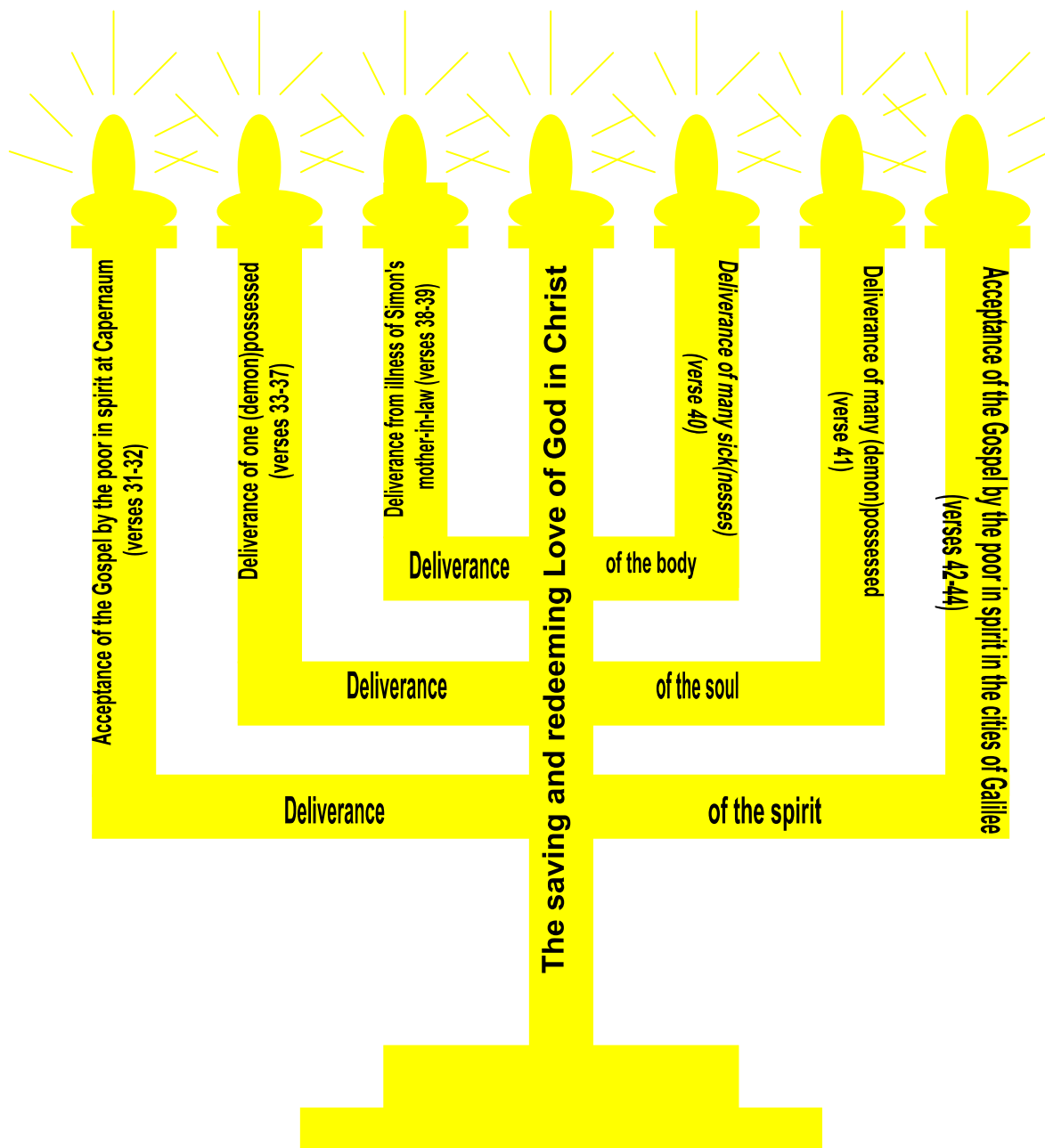
When we look closer at the working of this Word of God, we see a lit sevenfold candlestick of God. In the shaft (the middle arm from which the other arms come, with the foot on which the whole candlestick rests) of this candlestick we see the Love of God burning brightly. The outer pair of branches are formed by the acceptance of the Word of God by the poor in spirit; in a town like Capernaum on the one hand, as well as in the other cities of Galilee on the other hand. The next pair of arms is formed by the deliverance of the human soul of the slavery and dominion of demons; of the individual as well as of the masses. Then we see the inner pair of arms formed by the deliverance of the human body of powers of disease which form a satanic effect in the body of man. The one arm will show this in the life of an individual, the other shows the same effect of God in the masses. Glory to God! The sketch on the following page will illustrate this.

Here we see the spoken Word gain the victory over the works of satan. When we have accepted Jesus Christ as the High Priest given us by God, and as our Prince of Life, then this Word of the living God, as a result of His excellent and sanctifying grace, will work that miracle of banishing from our life satan, completely and in all his works. For this we must seek Him with all the love and sincerity of our heart. Then He will let Himself be found in His redeeming and sanctifying power. But our heart must continue to pursue Him, day by day, that we may continue to experience Him as "an overflowing refreshment and renewal", because He will then have surrounded us (and thus taken up into) His eternal redemption. Then we shall see with amazement that all sin and all burdens, put upon us by the evil one, fall away from us; and that we will be able to serve and follow Jesus more and more, because we learned to love Him in ever increasing measure.

We have studied this chapter in the light of the altar of burnt offerings of the Israeli Tabernacle. This object tells us of God's works of grace, because of which we are given eternal redemption by our faith in "Jesus Christ and Him crucified"; a complete redemption of all the works of satan (Hebrews 9:12)! The next chapter we will view in the same light.

(Verses 41-44 were already studied before)

The Endtime-messenger



The end of Chapter 4 (from Part 1)

By E. van den Worm

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P.S.:

For Chapter 1, 2 and 3, see our Blog at 2009-11-10, 12-10 and 2010-1-10.