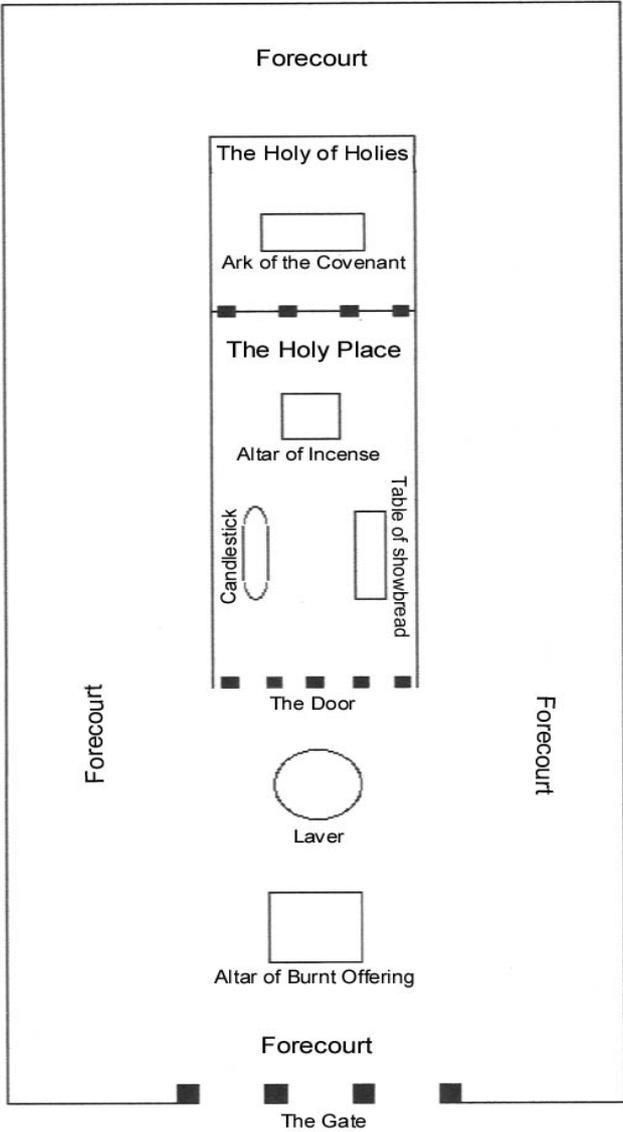


# Luke (Chapter 6)

## 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 6

### The basic principals of God's priest-kingdom



#### Introduction:

*(Verses 1-16 have already been studied in Chapter 5)*

As we have already shown: God is going to establish a kingdom of priests. Each one in this kingdom will be a priest for another person. A priest who hands out God's gracious blessings to another; who intercedes with God for that other person; and who lives before God's face in honor and praise and thanksgiving. Because of a greater devotion and a more faithful dedication to God, the one priest will receive, through grace, a place closer to God than another priest. Because of this he will receive more gracious blessings from God, and passes those on to others. One sees, that therefore in this wonderful Kingdom of God, the highest placed person – this is the one closest to God – will be everybody's servant.

"But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:42-45).

From high to low God's Kingdom therefore consists of priests. The one regards and prays for the other. Intercession for another is a priestly job. At the head of this Kingdom is the High Priest, our Lord Jesus Christ, Who forms the Source of all God's blessings and allocations (here: gifts, ministries, etc.). In intercession, the priests are to bring the needs of the

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people to the High Priest, to God. And in their turn they hand out the blessings they have received from the High Priest-God to others. Well then, everyone is doing priestly work, and thus is a priest; but he also is more or less a king, because he is a child of the great King. All are children of God, but there are princes (here: rulers) among God's children, who, because they are closer to God by their priestly function, are better "media", namely spiritual channels with a pure reception and passing-on of God's wonderful blessings and provisions.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). It is a glorious Kingdom, that one day – for all eternity – will stand in the glory of God. It will bear within itself that divine glory, and out of that fullness we will give to others. This way God will dwell in the midst of His children; He will dwell in His priests eternally, and especially in His High Priest. Everyone will be filled, to a certain measure, with the glory of God, and share with others of His grace and His love. In God's Kingdom the motto will be **giving**; giving to others that those others may be full, just as they are. So love, purity and justice will reign in that Kingdom of God. Let us now look at the basic principles of this Kingdom. Before doing this, let us first read the introductory verses:

6 verse 17-19: *"And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all."*

Here one sees again Jesus' distributing power of grace. Virtue went out of Him. Sometimes He gave that power to the apostles and emissaries, and they in turn gave of it to the people. We see the same picture at the multiplication of the loaves. He handed out the bread and the fish, after having blessed and broken them, to His apostles, and they distributed them to the people.

In the texts of this Gospel a "level place" is mentioned. In the corresponding text of the Gospel after Matthew we know, that He then stood on a mountain. Hence it must have been a mountain plateau. There He addressed a large multitude. Let us dwell on this for a moment. At several occasions He addressed a crowd of thousands of people. At the first multiplication of the loaves He spoke to 5,000 men; not counting women and children. The second time the number of people was 4,000 (Matthew 14:13-21; 15:29-39). Yet everyone could hear Him clearly, although He had no microphone and amplifier at His disposal. Do not we see here the majesty of God, and His mastery over the laws of nature?

Here we see one of the Holy Spirit's gifts revealed; namely that of **power**. The same gift was revealed (and clearly seen) when He walked over the Sea of Tiberias; also when He calmed the storm there. This gift, which Jesus possessed in all fullness, He also wants to give to His children, anywhere the gift is needed for the increase of His Kingdom and for the glorification (and thus the proclamation) of His Name.

## I.

### *The attitude of the priest towards God.*

6 verse 20-26: *"And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their (fore)fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation (see also Luke 16:25). Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their (fore)fathers to the false prophets."*

We learn here how the attitude of the priest and child of God must be towards his God and Father, in spite of the sinful people around him. In the verses 20-21 there is mention of a "Lazarus attitude". Surely you heard the parable of Lazarus and the rich man (Luke 16:19-31). Lazarus was poor; he begged and asked. Anyone would understand that this is meant spiritually, and not literally: not every poor beggar goes to heaven, and not every rich man goes to hell. On the face of it this seems to be expressed in this parable. But the Holy Spirit refers here to the "Lazarus attitude", and the "rich man's attitude" of our heart. I already stated that the first two texts of this part of the bible renders the "Lazarus attitude" of the heart of a good servant of God; while the verses 24-26 render the "rich man's attitude" of the heart of a bad servant of God. This last (inner) attitude is caused by that feeling of self-satisfaction, which is sinful in God's eyes; that feeling of being more righteous and holier than other sinners; a feeling that the Pharisee had towards the tax collector (Luke 18:9-14).

Spiritually seen the rich man brought a rich meal on the table. The ones that were invited admired his wealth and generosity; and the rich man felt flattered by that admiration which he was after. But Lazarus was conscious of the wounds of his soul, and his sins, **and** of his spiritual poverty. Someone with a "Lazarus attitude" soon will pray: "Lord, have mercy on me, a sinner!" And he begs God for food, for spiritual food. A person with such an inner attitude will be saved

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by God; he will receive grace. However, a servant with a "rich man's attitude", someone who pretends to be one rich inwardly, is doomed (condemned to hell) by God. Why? Because he is proud of his self-righteousness, which means that he never really had any part in God and Jesus Christ.

A true servant of God will always have a "Lazarus attitude"; his heart will always **sincerely long** for grace and for the full relationship with that great God. In his life there will be moments of great (spiritual) refreshment, but these will be followed by periods of great (spiritual) hunger and thirst for God! This great (spiritual) hunger and thirst will always mark the true child of God. These "poor in spirit" will have the Kingdom of God within themselves and will inherit it. One poor in spirit will always ask, and will always open his heart to receive grace. But in order to receive, he must be able to **give** himself to God from the heart; that the Lord God, through Jesus Christ, may completely change (renew) his carnal thinking and inner being by His Word and the Holy Spirit, to NEW LIFE, after His will. He must be able to do this after **His will** and not after **ours**. The prayer, deep in the heart of such a child of God is: "Break me, make me, mould me completely after Your will, O God!" In accordance with that inner hunger and thirst, God will satisfy His hungry and thirsty child with His justice, His love, and His blessings; and will use him for priestly labor for others by means of His anointing of Spiritual power.

If you have the right spiritual attitude that spiritual hunger should be present any moment of the day; then God will give His manna (spiritual food) also each day again; not once for all, but each day anew; a new portion for that day. And the next day the hunger will be there again, which must be satisfied by God. Seen in this light, our morning prayers therefore are so important. For we are to receive through these prayers: new manna; new strength to walk the way of victory that day; to go from grace to grace; to walk with Jesus!

In verses 22 and 23 we are shown the hatred satan has towards those with a "Lazarus attitude". Satan reveals this through worldly people, but also through the unconverted and partly converted Christian. They will reject you; will separate themselves from you; they will call you a "goody two shoes". They know you do not belong with them in your thinking and feelings. Your presence alone in their midst condemns their actions, walk and speech; therefore people in society, in your office or in the factory do not like you. They want nothing to do with you. But why should we fear? The Lord overcame the world! And He has the last word! He will keep you in His omnipotence as long as He can maintain you as His child. And if the Lord has not preserved us, then something might be wrong with our kinship, and we should examine ourselves in the light of His Word.

In verses 24-26 we read about that "rich man's attitude". Such people are praised by the world (read: satan). Between the lines of verses 25 and 26 we can hear satan laugh and praise such people, saying: "Good on you, boy, you are headed the right way!" The worldly men agree with this, and one hears them say: "You are a wonderful person, just and good and very praiseworthy!" Beloved, if this is happening to you, then mostly something is wrong with you!

We read in this Scripture part about the "Lazarus" and the "rich man's attitude"; about the attitude we are to have before God. I pray God that you may always have this "Lazarus attitude"; the attitude of the "poor in spirit", that God may give you His rich gracious blessings.

## II.

### ***The attitude of the priest towards the world, towards the sinner who knowingly treats us meanly.***

Scripture begins with:

#### **1. Our attitude towards those, that hate us.**

6 verse 27-28: *"But I say unto you which hear, Love your enemies, do good hem which hate you, Bless them that curse you, and pray for them which despitefully use you."*

You might say: "Yes, but that I cannot do!" And you are right: you cannot! Fact is, it is an impossibility for man! But please realize that it is the foundation on which God's Kingdom stands! It is the basic principle that ought also to live in each child of God, namely: **grace**; this is mercy, prompted by the love of God, towards the sinner. The Lord Jesus, by this love, was driven to the cross of Calvary – to die there for the whole world of all time, and to work reconciliation with God – when we were still sinners... when we still mocked Him... He prayed: "Father, forgive them, for **they do not know what they do!**" He prayed that for His murderers! Prompted by that same love Stephen's dying lips prayed the same, when he was stoned by his murderers (see Acts 7:54-60). And this same love must also be poured into our heart and thinking by the wonderful workings of the Holy Ghost.

In my opinion there is a difference between the biblical concept: "first love" and this love towards our neighbor. The "first love" is the love towards God which began to burn in our heart when we heard the Good News for the first time; when that message set us on fire, after that we surrendered to Jesus full of remorse, conscious of our sins. This "first love" we should keep in our heart, if we are ever to come to this "bond of perfectness" (Colossians 3:14) as Scripture says, namely to this (divine, and thus perfect) love towards our neighbor. Therefore we should not confuse the love for Jesus (the first love), which we must continue in order to finish the Way, with this love for our neighbor.

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Driven by this love to Jesus we learn to hand over ourselves, our life, our thinking and our actions, into His pierced hands in order to be broken there by Him and to be destroyed, in order to have it replaced by a new life, which finds its motives and motivations in **the love of God**, which He, by the Holy Spirit, will pour out into our heart (Romans 5:5); that we, just like Jesus, might be moved by the (eternal) fate of that sinful neighbor; even if we are treated badly by him. It is only in this way that we could love our enemy; only this way we could do, and spread, good towards those that hate us. So we could also bless those that curse us; and pray for those that use violence against us. In fact, it is not we that love, but He, Who loves through us. Then we could say with Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

All this happens, because we taste the fullness of His love; because we experience the lovely fragrance of Jesus, the Rose of Sharon; because the Spirit of Christ saturates us, and we are therefore full of Him. Then the nasty behavior of our neighbor towards us, will not affect our attitude towards them, because we only look on their eternal salvation, knowing that behind their words and actions is hidden the power of the prince of this world (satan). Verse 32 corresponds with verses 27 and 28.

6 verse 32: *"For if ye love (only) them which love you, what thank have ye? for sinners (who are [still] in the world) also love those that love them."*

This is the attitude of the worldly person: love those who also love them. There is no heavenly reward for this; but to love when we are being hated, is a totally different thing. Divine glory is needed for this: the indwelling and work (fruit) of the Holy Spirit. God does not ask us here to be nice, no **acts** of love... but to love. We must love in truth. If one **has** love, one acts lovingly. If one **acts** lovingly, one not necessarily must have love! One could namely also be nice, but not mean it!

## 2. Our attitude towards them that do us no good.

6 verse 29: *"And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also."*

Here is the neighbor who is violent against us, and robs us. This verse corresponds with verse 33.

6 verse 33: *"And if ye do good (only) to them which do good to you, what thank have ye? for sinners also do even the same."*

A real child of God, a true priest, must be able to do good to those, who do not good, but evil, to him. This is only possible when Jesus dwells in us, and prevails within us. A person cannot do this by himself, for God asks us to be **perfect** in the midst of this sinful world. In the midst of this world his Church ought to be **perfect**, namely: "without spot or wrinkle or any such thing" (Ephesians 5:27).

We cannot achieve this in our own strength; human justice cannot match this in the least. **Justice from God** is needed for this; justice God must work in us, whereby we also are called a child of God. It is the justice of **God Himself**, which is given to us by the Holy Spirit. Should we try to do justice ourselves, then we might do good things in the eyes of people, but we would have no part of the righteousness which is of God. On the other hand, justice of God is revealed in our life when the Holy Spirit, His nature, is expressed strongly in and through us towards others.

## 3. Our attitude towards those who want to borrow or have something from us.

6 verse 30: *"Give to every man that asketh (something) of thee; and of him that taketh away thy goods ask them not again."*

It is the worldly man's nature to be greedy, and hence he is inclined to steal, while the nature of the child of God should be: to give! Verse 34 corresponds with this text.

6 verse 34: *"And if ye (only) lend to them of whom ye hope to receive (everything), what thank have ye? for sinners also lend to (other) sinners, to receive as much again."*

The world lends, and requires it back with interest, yes with usury (unlawful interest, excessively high interest). But the **new humanity** should have a different mentality regarding material things. A child of God's desire should rather be directed towards the infilling with the Spirit of God; towards a perfect walk by that Spirit.

In this world we need material things, but it should not become a means in itself. It should remain just a means to provide our body with the necessities in this life. In this world we should hold loosely unto matter in this world, and we should not be Mammon worshipers; not become slaves of (the desire for) money and possessions.

Verse 35 is a summary of the right, already discussed, attitude God's priest should have towards the people in this world.

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6 verse 35: *"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."*

Two golden lessons follow from these teachings. We read about them in verses 31 and 36.

6 verse 31: *"And as ye would that men should do to you, do ye also to them likewise."*

In Dutch we have a proverb saying about the same in negative way, meaning: "Whatever you do not want to happen unto you, do not do it towards another." If you do not want to be mocked, then do not mock another. If you do not want to be slandered, then do not speak negatively about another either. If you do not want to be harmed, then do not harm another either.

6 verse 36: *"Be ye therefore merciful, as your Father also is merciful."*

The merciful forgives the person who harmed him. And, the merciful does not remember the evil one has caused him anymore either. "Our Father" taught us this too: "Forgive us our debts..." How? Exactly: "...as we forgive our debtors." When we cannot forgive others their trespass against us, then God does not have to forgive us our trespass against Him either (Mark 22:25-26). God will not go on with us, unless we agree with the forgiveness of the one, who trespassed against us. We should receive with open arms the one, who is guilty towards us, when he arrives at forgiveness and renewal like God does towards us. If we cannot do this we are in spiritual darkness. God's Word warns us most urgently. "He that saith he is in the light, and hateth his brother is in darkness even until now" (1 John 2:9). May these basic principles of our being a Christian penetrate deep within us. And if we have not yet discovered these within ourselves, then let us go to the Lord with it, and plead: "Lord, make me so!" Verse 37 tells us how our attitude towards worldly man and our neighbor should **not** be:

6 verse 37: *"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven."*

It is not ours to judge our neighbor who did us harm, but we should leave the judging to God. Our task is to continue to bless him driven by the love of God. Do not condemn him (condemn or curse someone eternally) either; do not wish him eternal destruction..., but pray for his salvation. In your spirit do not keep him bound to his evil, but forgive him!

This Scripture part then ends with the great characteristic of each child of God towards his neighbor: **give!**

6 verse 38: *"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."*

Beloved, this is, what God asks us to do towards a defiant world. And when John testifies: "His commands are not grievous" (1 John 5:3), then it is only, because he stood in that light and in that love of God!

It is impossible for us to fulfill this God's command in our own strength. We cannot even obey, in our own strength, the ten commandments which God gave to Moses, which are only a shadow of this, let alone this command to be perfect. We can only act in this way, if we stand... and walk in His glory. For only then can we draw from that glory; that glory and nature of God. Therefore, beloved, pursue the fullness of God that you, too, could meet this requirement, namely a godly walk which is shown to us here. We glorify God in this world by the way we live. Not with words, but by our actions and the way we behave, we glorify Him; because then the world will see that Jesus' victory over sin and satan has been fulfilled in our being and in our life! The world can then see: Christ is alive and works out His plan in His own.

### III.

#### *The priest's attitude towards his divine service.*

6 verse 39-40: *"And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master."*

In this text is expressed which attitude the priest should have towards his Master's service; he should namely not wish to be greater than the anointing God gave him; he is namely blind to all the things of God he was not anointed for. God must anoint him for even the smallest ministry, that he may, in that ministry, receive God's guidance and revelations. For each servant has to do his own work, a smaller or greater part of the whole work. Everyone receives the anointing for his ministry; be it in the Church where God placed him or in a larger context, in the midst of the world.

God grants insight and wisdom for that part whereto He called him, that he in that work, may not be as one blind. For, as is written, if a blind leads a blind, both will fall in the ditch. If he therefore does things, God did **not** call him to, God will give him no light (and thus no insight) in those things, and he will then act as one (spiritually) blind. He will then mislead the Church and/or the people; make them to stray from God, together with him. Let us therefore not want to be more than the anointing God gave us. We do not have to guess at this. God will make it clear to us, when He has called us unto a certain spiritual ministry, what it is He desires from us. The Church itself will see by the spiritual fruits we grow in the Name of Jesus, that we were called to that ministry by God. For the call to a certain ministry in the Lord, proves it-

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self by its fruits. We should not want to do more than that which Jesus asks from us. We should not want to accomplish more than that which Jesus wants to work through us. We should not be more than our Master; but each perfect disciple (follower) will be equal to his Master. Our ministry is at its most glorious and wonderful when we solely want what Jesus asks us to be and to do.

Let us not want to be holier than Jesus; being in His way in our human zeal. Especially when He has called us to be a servant, we should want to be a **sheep** of the great Shepherd. We should go **behind** the Shepherd, and not go on ahead of the Shepherd; not in sanctification, nor in any service! If we do, we suffer from religious over-zealotry, and we will therefore certainly "fall into the ditch" of the evil one; we, and those, which by God's grace have been entrusted unto us! But, when He has told us to do something, than let us **do** it too, but then with the focus of our faith upon our Chief Leader.

But if we notice that, regarding certain things, the Lord has not yet opened the way, then let us wait quietly; putting all things into His hands with thanksgiving and praise. **He will do it!** He will make **everything** right in our life and in our ministry, if only we strive for the perfection thereof. In His time, and in His way, **all things** will happen. For, for a child of God, and a servant of the Lord, there also is a waiting period at the feet of the Master. Moses had to wait forty long years in the desert at Midian before God called him to be a leader of the people of Israel. Moses himself began too early (and thus in his own strength); it therefore was obvious that he went ahead of God's time and plan; he then murdered the Egyptian... (see Exodus 2:11 v.v.).

Let us therefore wait patiently at Jesus' feet. He knows His time. Whoever believes, will not hurry! However, your heart must remain with Him – in active prayer – regarding the things you expect from Him!

## IV.

### ***The priest's attitude towards his own life of the cross, and sanctification.***

6 verse 41-42: *"And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."*

A priest must be strict towards **himself**. The life of the cross, namely the dying to the old and sinful life, and the sanctification for the priest must begin in **his own Jerusalem**. It has always been God's principle: Start at Jerusalem, and then advance. The life of the cross, and the sanctification must begin in one's own life, in one's own heart. We should not look at others and then discover how much is still lacking (spiritually) in those others, or what is wrong with them. Let us not point at others and talk about him or her. Rather, let us look at ourselves; things with us are far from right. We often excuse our own faults and shortages, or do not regret them; but the faults of others we often find so great; but God's Word says that there is a beam in **our** eye, and a splinter (mote) in the eye of others! Let us therefore be sure to put all our sins and iniquities in our own life at Jesus' feet, prayerfully. We should give our old, sinful life to Jesus! Jesus' process of the cross should work through all this, that we completely die to our old life.

The Lord wants us to voluntarily hand over these "beams" to Him. All sins, all weaknesses, all bondages; we must get rid of these to Jesus. We must be delivered from them by Him! We cannot enter the Kingdom of God when we are still (spiritually) bound to all the old in our life; let alone that we could serve Him in that Kingdom! When we then, by the grace and mercy of Jesus, have been freed from that great beam in our own eye, then we should not just go to our brother to remove the splinter from his eye. No, listen to what great caution God's Word urges us in such a situation: "...and then shalt thou see clearly to pull out the mote that is in thy brother's (or sisters) eye."

O, that caution of Jesus; his priest on this earth should never lose sight of it! Did He not treat that adulterous woman with all His love and with care. He does not want to hurt or reject a sinner; in His love He wants to save them, and win them over for Him. Only sinners who really refuse to listen, will He harshly speak the truth to, and even then with a bleeding heart. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood (chicks) under her wings, and ye would not!" (Luke 13:34)

A priest of God must be a **NEW PERSON** in whom the Word of God is alive and active. He must be as a good tree, which, because it is good, also bears good fruit. He must be a pure mediator, between the Lord Jesus and the sinner who is to be saved. A pure flow must take place through him of God's redeeming, gracious blessings. In him there should not be any blockage by sin, which causes an obstruction for the gracious blessings. He must be so, firstly for the Church, but also towards the world, wherein he is to be a missionary.

6 verse 43-45: *"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."*

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In God's Word a NEW MAN is likened to a good tree which as a matter of course brings forth good fruit, and no thorns and thistles; fruit trees which give fruit to the people, good food which naturally does not cause sickness or death.

Let us learn to pass on to others the fruit Jesus causes to ripen in our life and being. It certainly is not so that the Church and the world need **us**. Far from it: they need **Jesus**, they must see and taste Jesus! It must be Jesus working through us; and Who can be tasted in the anointed Word. Only in Him is Life! He alone forms true Food!

The NEW MAN is completely obedient to the Word of God, and that a person can not do in his own strength. The NEW MAN does this, because he rests on the Rock of Ages, our Lord Jesus Christ; he does that which the Lord Jesus Christ says to him Man, who is not yet renewed, may call Him "Lord", but will not obey Him, because he lacks the strength to do so.

*6 verse 46-49: "And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and dug deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."*

In this parable the Lord teaches us the secret of those who obey Him, also in times of depression, of temptation and persecution. They are the ones, who were willing to dig out the sand of their own carnal will and thinking; and laid them at the foot of the cross, until, in a true Spirit-baptism, they found the Lord Jesus Christ, the Rock of Ages; until they had a personal contact with Him in their prayer life, that their spiritual house be founded on His Being, His will and His works. Such a spiritual life will overcome all attacks of the evil one.

However, if our spiritual life is not founded on such a personal relationship with the Lord Jesus Christ, in the Holy Spirit, it cannot stand the test of the life of the cross (namely the dying and suffering for the sake of His Name), which the Lord puts upon us, and of the temptation and persecution (which the evil one puts us through). Such a Christian life will, at some time, slide down and destroyed by the power of the evil one. Such persons were not willing to "dig away" the sins and the sinful life which stands between them and the Lord Jesus Christ. They did plead with Him for mercy, but they do not know actual redemption, purification and sanctification in the power of Jesus, which is depicted here by digging and going deep until the Rock (i.e. Jesus) is found.

They will continue to struggle in the weakness of their flesh, while almighty God, by the all-appeasing cross of Jesus, was also available for them. There is sand – the flesh – between the Eternal Rock and their spiritual house. There are Christians, who go on for years and years, and are weak just the same after all these years; still sinning in disobedience to His Word. They do not know nor taste the power, that can completely change (recreate) them into a true child of God.

Let us therefore prayerfully wrestle to get to know this Rock, to give ourselves (completely) to Him in joyful surrender. Let us therefore prayerfully wrestle to taste of the power which will change us completely into children, and into servants, into priests of the LIVING God.

**Yes to God, to God be all glory!**

## The end of Chapter 6 (from Part 1)

**By E. van den Worm**

**2nd revised edition, January 2000**

**P.S.:**

**For Chapter 1, 2, 3, 4 and 5, see our Blog at 2009-11-10, 12-10 and 2010-1-10, 2-10 3-10.**