

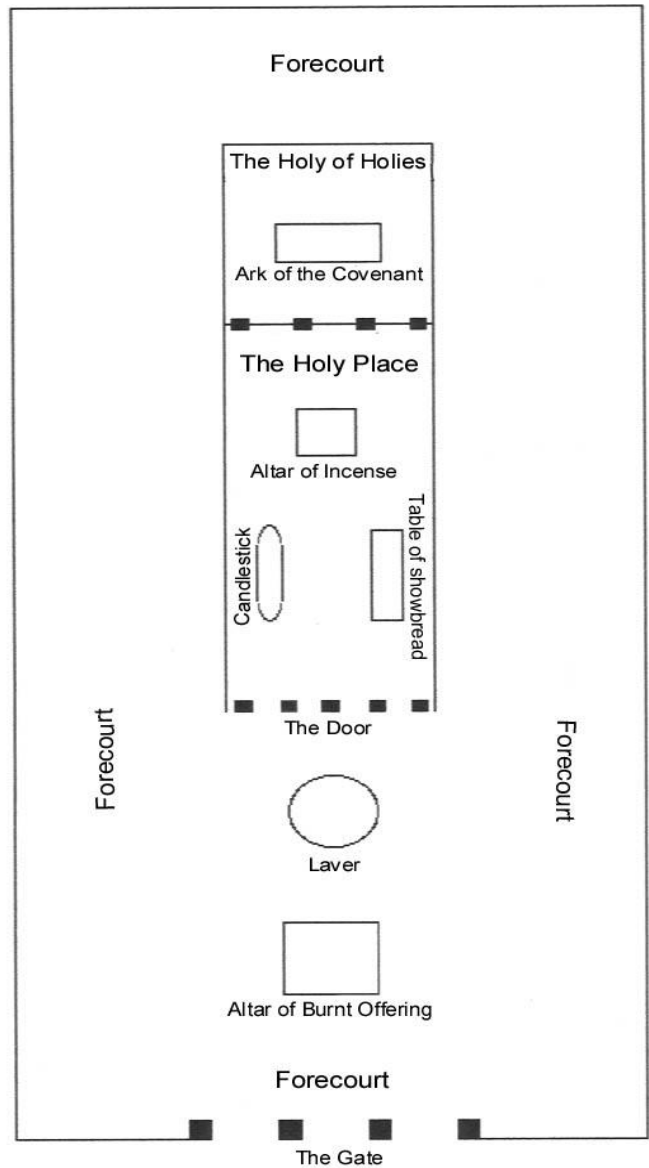
# Luke (Chapter 5)

## The Book of the NEW MAN in Christ

1

"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 5**

2

**The Church, a royal priesthood, a people won out of sin**



Sinners are cleansed by the Word of the cross, and sanctified to be members of the Body of Christ that they may bear fruit (1 Corinthians 1:18).

**Luke 5 verse 1-4:** *"And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught (of fish)."*

Here Jesus Christ brought God's Word to the gathered people listening to Him. He brought this Word in the power of the Holy Spirit. It was like a fire that burned away the sins, and renewed man, and changed him (inwardly) according to His will. When the basic principles of the Word have also been established in us, then He will also say to us that which He said to Simon: "Launch out into the deep, and cast out your nets for the catch." For we, after we have received the basic principles of Christianity in our heart and in our thoughts, must obey the following command: "Launch out into the deep", "Give also the depths of your own heart over to the Son of the living God". He wants to cleanse of all carnal and spiritual pollution also the depths of our inner being. He wants us to come to the prayer: "Search my inner being, Lord, that by You all darkness in

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me be truly removed, and I be purified of all carnal and spiritual defilement(s)!" A hunger, a thirst must arise in your and my inner being to be completely delivered from all that is not from and of Him. This with the purpose to, in priestly service, "cast out our nets" to "catch" people in His Name.

**Luke 5 verse 5-11:** *"And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both their ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him."*

3

The Gospel of Jesus Christ, the Word of God, is brought to (the people of) the world, and it builds a pure and spiritual body out of sinners, a **new humanity**, of which each person has an active part in the whole. Each member of the Body of the Lord Jesus Christ shares in the work in the divine Kingdom, great and small, from apostle to the smallest helping hand; all help with the calling, after the inner working of the Spirit of God and His gifts, to come to the fulfillment of what God wants; of that which He intends. A (large) army of witnesses must be created (here: be prepared).

Do not all members of our natural body work together for the maintenance and perfecting of this body; unto the finest muscular tissues, no matter how simple each part's function? In the same way each person in the Body of Jesus has his own work. But **all** and **all things** work – and work together – to perfect the Body of Jesus by the power and wisdom Christ gave us. **Each one** must come to active co-operation under the mighty leadership of God's Holy Spirit, namely to witness. In our profound joy we can't help witnessing. The verb says: What the heart thinks, the mouth speaks. Is it not the most natural thing for an apple tree to bring forth apples, and a cherry tree cherries? In the same way, by the inner working of the Spirit, this testimony life will grow naturally in a healthy Christian life, and we will bring forth fruit, and help to form the Body by the power of Jesus Christ, by the inner working of the Spirit, and by the gifts He gives. So we "catch" people and lead them into the Kingdom of God; each one after the calling and after the measure of the gift of Christ.

Beloved, let us have an active part in this Kingdom of God. Let us be prepared to lose (the power of) the old and sinful in our heart and life by the power of the Word of the living God and the blood of the Lamb. By this Word let Jesus Christ truly come alive in us. Let His Kingdom in us be formed by the justifying power of no one less than Himself! When we discover something within us which is not entirely according to His will, let us then hand it over to Jesus Christ that He may completely purify and sanctify us, and baptize us with His Holy Spirit, and fill us to all His fullness.

In the preceding part we viewed the Body of Christ as a whole; namely the Body consisting of many members, each with his own calling and work; now we will have a close look at such a member; at the justification of his soul, his body, and his spirit.

## The justification of the soul.

Our God is a Fire, Who can purify all who are willing of all carnal and spiritual defilements on the basis of our faith in the shed blood of the Lamb. Our sun too is a fire. If the atmosphere (i.e. the layer of air which surrounds our earth to a height of some 1,000 km) wherein we live, would not have been there, the sun would be deadly. The same way God's justice is deadly for man without the grace of the blood of Jesus which was shed for us on Calvary. But because of this grace of Jesus' sacrifice on Calvary God's justice now is for life. Beloved, we are sinners, from head to toe. God sees natural man as someone with abscesses which have not even been washed (Isaiah 1:6). We do not have to excuse ourselves, or blame the roots in the depths of our subconscious. We must all be justified, by the Holy Spirit we must all be set free and cleansed from our sins and our self-centered life. We are all the same, essentially equal, soaked in the same nature of spiritual death, which has its be freed and cleansed of our sins and our old self-centered-life by the Savior.

We do not have to be ashamed before Him for He "tastes our heart and our kidneys". He knows us even unto our deepest fibers, and therefore we do not have to hide anything from Him. He asks us to come to Him just as we are that He may justify us. And this justifying is by faith in Him, by the yielding of all of our being

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to Him, that He may come in our inner being, and may become to us Salvation and Sanctification, and – by our faith in the shed blood of the Lamb, which wrought an eternal salvation for us – victory over all power of sin.

This working of this word of grace, in the light of the Israeli Tabernacle, is symbolized in the altar of burnt offering. In fact this altar of burnt offering consisted of rough natural rocks, which were not allowed to be worked and thus made "beautiful". There were twelve stones, one for each tribe. Such a stone (spiritually seen) stands for the sinner, who, in complete confession of sins, comes to God for grace. If there was no stone, Israel was to take sand, unclean desert sand. The rocks or sand must then be laid in the brass tray of the altar of burnt offering. On top of this a grid was placed, on which the sacrificial animal was offered and burned. This sacrificial animal points to Christ and Him crucified.

4

In the same way Jesus, the sacrificial Lamb of Calvary, must be laid on the "table of our sinful heart". The same way Christ was consumed for us, so also all our being, namely the offer of our old and sinful life, must be also consumed by the fire which consumed the Lamb of God. We must become one planting with Him in His death (Romans 6:5). The dying of Jesus must also be experienced in our being. This "Word of the cross", namely the complete dying (off) of the old man, must also be planted in our life that sinful man in us be killed, and we come to the NEW LIFE – completely freed from each working of the spiritual death in whose power we formerly were – and brought to the freedom of the joyful kinship of God!

Now this, beloved, is pictured in this part of Scripture. It is a symbolism we learn to understand by the Holy Ghost. The first part deals with the justification of the soul (verses 12-16). The second part with the justification of the body (verses 17-26), and finally the justification of the human spirit (verses 27-32).

**Luke 5 verse 12-16:** *"And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed."*

God's Word has Its own code which we must learn to understand by the Spirit. Our soul, our life, is like a film showing us our iniquities. In God's eyes the soul is like a man whose skin is white with leprosy. In God's Word leprosy is symbolic for being in a deep state of sin, for being steeped in sin and injustice. So we come to God with our leprosy, and He teaches us to lay it at the foot of the cross, with Jesus and Him crucified. And there also this man received cleansing from his leprosy; deliverance from all the sins he had committed. They were taken from him and put upon Christ, the sacrificial Lamb of Calvary, where the offer he was to bring the priest for his cleansing according to Moses' law, referred to. Jesus herewith linked this healing He had brought about, to His own death on the cross at Calvary.

It is written, that the leper called out: "Lord, if Thou wilt, Thou canst cleanse me." There was faith and desire here to be cleansed. We can only be cleansed of our sins, at the foot of Calvary, when we **heartily desire to be freed** from all sins and bondages of sin. We cannot be delivered from anything without a sincere desire for deliverance. Only when we feel sin weighing heavily upon us, and we lay it at the foot of the cross, handing it all over to God, only then will we experience the redeeming working of the blood of Calvary. Then "the skin" of our soul will be completely clean; which in God's eyes is like a pure, whitened "garment of the soul". "They have washed their robes in the blood of the Lamb" (Revelation 7:14). "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Revelation 19:8). Thus God cleanses your and my soul. We stand before God, as if we **never** sinned, in a garment of the soul, white as glistening snow!

## The justification of the body

**Luke 5 verse 17-26:** *"And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let*

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him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him: Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is This Which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear (awe), saying, We have seen strange things to day."

Being taken with the palsy; another symbolism. This man could not move. Because the brains were covered in blood the central nervous system was affected. The brains could no longer pass on commands to the muscles, which was the reason he (because of his paralyzed body) could not move anymore, and lay there as a sorry bundle of life. It was obvious he needed to be cared for by others. Beloved, our body is the same way when sin has affected it. It is not active spiritually. We then have no "alleluia legs". This body is then dead, spiritless, without any activity for the service of the Lord. In this symbolism we also see four people, four friends of the paralyzed man, who kept on trying to bring him before Jesus, which was difficult, because many people surrounded Jesus; and because the house He was in was crowded. These four then went upon the roof; they removed tiles from the roof and let down the paralyzed man through the resulting hole. We see a tremendous persistence in all four. These four symbolic friends, also of your and my body, who are they?

When we look at the disciples of the first Church, we see that they observed four things with perseverance, namely: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

Our **first** spiritual friend is "the true doctrine". We must persevere in the true doctrine and teaching. The **second** spiritual friend is the fellowship with brothers and sisters. We must not neglect the meetings. It is necessary for us to gather together often to strengthen each other, or to be strengthened by each other. The **third** spiritual friend is the holy Supper; we must persevere in sharing His blood (shed for us). The **fourth** spiritual friend is the prayer life. These four spiritual friends will bring us before Jesus, Who will also justify our body. When will this happen? When the fire of God (which consumes anything that is not according to His will) comes to dwell in our body by the baptism with the Holy Spirit. Then the body will receive "alleluia legs", and it will learn to testify and to go there where Jesus wants us. By the infilling with the Holy Spirit God's fire is brought more and more in our body, and because of that the body is made more subservient for the Kingdom of God. May our body which so often is contaminated by all kinds of lusts, be cleansed and purified by the fire of God.

There once was a servant of God who explained that the Spirit of God fills **the soul** of man at the conversion and redemption; He fills **the body** at the baptism with the Spirit of God, and He seizes **the spirit** of man at the sanctification and perfecting. The Spirit of God must also seize our body. And the last member He will bind completely is our tongue. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

This tongue which at first could pour forth such venom (angry and ugly words, gossip, etc.), will then honor and praise in many languages as the Spirit gives it utterance. And our body is then urged onto spiritual activity in Christ. This then is the justification of the body. It is a process which lasts a lifetime. Most people are dominated by the longings and desires of their body. Let us then give God's Spirit, being come into our body, free rein and let us learn to obey His gentle prodding and guidance.

## The justification of the spirit.

**Luke 5 verse 27-32:** "And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples (followers), saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole

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*need not a physician (doctor); but they that are sick. I came not to call the righteous, but sinners to repentance."*

The last thing the Holy Spirit will finish, is our spirit; bringing it in complete harmony with His will. It is that part of man that He immediately starts with. After having come into contact with us, He cleanses our soul and He renews our thinking; we then seek the things that are from above where Christ is, sitting at the right hand of the Father. He starts to release our spirit from all bondages of the evil one; bondages that defile the soul through thoughts and deeds as a result of our many weaknesses.

The publican Levi, later the apostle Matthew, was an idolater. He very clearly was under the spell of money (money crazy) as he collected more than the obligatory taxes for himself. He therefore served Mammon (the god of money). An idolater does not worship God, even if he says so, but his idol. Just like Levi, a person can be in the grip of a craving for money (and other possessions), but he can also serve other idols, like "self". Such a person then is consumed by a craving for honor and/or fame. Or one may idolize his own wife and/or children, or a famous person. Other things, too, may have an idolatrous effect on us, e.g. a job, the television or simply a car.

The Spirit of God will gradually free us from all bondages, and teaches us to reach more and more towards the infilling with, and thus being full of, that wonderful Savior, because we will have learned to love Him above all things and all people. He teaches us to have a burning desire for the (pure) purpose in Christ, and to hasten towards this goal in the spiritual race (see Philippians 3:10-14).

Levi arranged a thanksgiving feast out of joy, because he was freed by Christ from the oppression of Mammon (the oppression of much money and many possessions), and because he deeply honored his new Master. He invited his colleagues and acquaintances to the feast to be witnesses of his joy. It was not that he still supported them (their way of life), but because he wanted them to meet the Messiah Jesus. Likewise we also must distance ourselves from the (spiritually) wrong way of sinners, but we must try to draw those sinners to the Lord Jesus. We should not adopt a "holier than thou" attitude towards sinners, but kindly lead them to Jesus. We after all are saved sinners ourselves, purified and renewed by God, by the grace which is in Jesus Christ.

By these images Scripture showed us the wonderful way of justification of the soul, body and spirit; a way which leads us towards the indwelling of God's fullness in us (Ephesians 3:19). Let us advance more and more on this road, until the Lord increasingly takes shape in our every-day life. Let us advance with caution that the evil one mislead and/or tempt us not on this road; or lead us astray from this divine way. Let us ask the Lord: "Lord, make me blind to all the things of the evil one, just as You were blind to them. Make me deaf to satan's tempting, just as You were deaf to them". Jesus died "for our sins, but was raised for our justification". This is the purpose of Jesus for us; a justification of soul, body and spirit. Amen.

## The sincere longing of the redeemed person for God leads to fasting.

What does Scripture mean by "fasting"? Fasting, as a religious act, is not eating and not drinking during a certain period. Fasting has existed for a long time, and satan's followers know how to utilize this. Fasting can free the spirit of diverse obstructions. The "dukuns" (conjurers of dark spirits) of Indonesia also use this means. The Egyptian priests, worshipers of Amon-Ra, the sun-god, also fasted. The yogi do the same. Satan knows the effect of fasting on the human spirit. God Himself taught the Israelites by His Word how to fast.

**Luke 5 verse 33:** *"And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?"*

Fasting therefore was known to the Jews, but it was not used any longer as a means to draw nearer to God, but purely as a tradition, as a religious attitude. They then fasted once a week. This also happened at the great memorial festivals. But the Lord intended something quite different with fasting. This is explained to us in God's Word.

**Luke 5 verse 34-35:** *"And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."*

Fasting is viewed here from the angle of the children of the bride-chamber. These are the New-testament believers; namely they that are willing to be part of the Body, the Bride's body, of Christ and who, because

# > The Endtime-messenger <

of this, are called in Scripture the children of the bride-chamber. This is a totally different kind of fasting. With this fasting one does not seek spiritual power, as the unbelievers do when they fast, even if they do it as a religious custom like the Jews did in those days; but this fasting is the result of a sincere desire for complete deliverance of iniquities on the one hand, and for a deeper and firmer union with the Bridegroom on the other. This desire for a deeper and firmer union with the Bridegroom, in the Holy Spirit, only could take place after the Ascension of the Bridegroom, and after the relationship between the children of the bride-chamber and the Savior Which was taken into heaven has become evident – by the teaching (and the resulting insight) of the Holy Spirit; after a clear vision had been obtained and the Holy Spirit could be poured out into the yearning heart.

7 By their spiritual contact with the holy things of God, in and by His light, the children of the bride-chamber discover how much iniquity is still present in their inner being, deep within the subconscious of their soul; iniquities they see in the world around them, and also in themselves. From Scripture you know that God does not tempt, but that man is tempted when he "is drawn away from God of his own lust, and is enticed" into iniquities (James 1:14). The enticing force therefore is within ourselves, in our own flesh. If that be dead, so not a single sin of the world could tempt us any longer; just as not a single sin could affect Jesus. "The prince of this world cometh, and hath nothing in Me" (John 14:30b). Well then, the young child of the bride-chamber, indeed, accepted the Lord and opened his heart to Him, but it also discovers this world of iniquity within itself, whereof it has not yet been delivered. He knows from Scripture, that, by his faith these iniquities indeed are covered by the blood of the Lamb, whereby he received forgiveness; but he sincerely longs to be delivered from these. On the other hand this (often strong) influence and power of these iniquities is felt, when he come into circumstances of temptation, whereby he often allow themselves to be drawn towards sin... It is this struggle Paul described in Romans 7:13-26. This struggle is felt by the (sincere) child of the bride-chamber which longs to be completely delivered from the angel of sin rooted deep within itself; which (angel) is in the world because of lust; by the lust which is aroused, amongst others, by what we see with our eyes.

So, yearning for the salvation, for the complete deliverance from these (powers of) iniquities within him-self, such a child of God is prompted by the Spirit to fast (Isaiah 58:6). With fasting and prayer he implores the Savior and Redeemer to enter into the tangle of iniquities within self, and to deliver him from this spiritual prison, from this grip of the spiritual wickedness in himself. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:23). We desire to be delivered from our body, our flesh. We desire to be with the Lord, but over and over again we discover within ourselves powers which work within us, which draw us away from Jesus...

The "firstlings of the Spirit" are the first workings of the Spirit in our inner being; namely those of faith in the Lord Jesus Christ and Him crucified, and of rebirth. But we, as joyful and sincere children of God, long **for the complete deliverance from all iniquity**. This longing must grow towards the point where we, with Paul, deem everything dung (reprehensible) for the sake of the excellency of knowing Jesus (Philippians 3:8).

This deliverance can only be brought about by the Holy Ghost on the basis of our faith in the shed blood of the Lamb. He alone can kill the inner workings of our "flesh" when we invite Him to do so. When we learn to live with Him, He will, through this relationship, teach us the fear of the Lord; and when driven by this fear of God we lay down everything – even that which somewhat resembles "flesh" and sin – on the altar of (burnt) offering of His grace, with a plea to Him to burn that offering to ashes. In this (personal) relationship we learn to wrestle with Him just like Jacob did at Peniel, and we will also say, "Lord, I will not let You go unless You bless me" (see Genesis 32:24-30). In this light we must view, in the first instance, the fasting of the child of the bride-chamber. However, this yearning of a child of the bride-chamber has two sides. We looked closely at the first one (namely the wish to be completely delivered from the power of sin within us); the second one, as the positive part of it, is the sincere longing for the relationship with the Savior Himself.

The example of the runner Paul gave in the letter to the Philippians (3:14) fits in with a New-Testament fast. In this **everything** is loosed and discarded which even slightly hinders, or possibly could hinder, this spiritual race. Such a life focuses simply and solely on the pure goal in Christ. However, such a life of fasting and prayer we cannot put upon ourselves; we must, through grace, be prompted hereto by the power of the Holy Ghost. Blessed the person who is thus called to share the Supper of the Marriage of the Lamb of God (see Revelation 19:9)! For it is certain, that he will taste the glory of the Bride in Christ in all the fullness of God's riches and glory. Anyone who comes to the true fast shows the Lord in this way that he seriously wishes for

# > The Endtime-messenger <

deliverance of sin **and** for a relationship with Him in the Spirit. And this is the reason why the Lord mentions fasting here in connection with the baptism with the Holy Spirit.

**Luke 5 verse 36:** *"And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old."*

Here a piece of new material, which has not yet shrunk, is sewn onto old, already used material. One will understand that, when the garment is being washed, the piece of new material will shrink causing it to tear loose from the old. The Lord compares this to an old-me-life, which longs to be baptized with the Holy Ghost. Here is a person with an old-me-life, thus still wanting to remain in the lusts of the flesh, who asks for the Holy Spirit. But what one often does not realize, is that one asks for (divine) fire, which will consume him.

8 The fire of God comes as a judgment, and will destroy such a life! Hence an unbeliever should not pray for the Holy Spirit (perhaps one wishes to show off that power, just like Simon the sorcerer or magician); but a person must first be born again (born of God), before praying for the power of the Holy Ghost. One must first have tasted the redemption of the old man. Don't forget, God's Spirit is **holy**! Let us therefore pray for the Holy Ghost, when the heart has been renewed. The Savior had this followed by a similar image:

**Luke 5 verse 37-38:** *"And no man putteth new wine into old bottles (wineskins); else the new wine (here: the type for the Holy Spirit) will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved."*

The new wine here is the type for the Holy Spirit, and the new bottles (wineskins) are the renewed life, established in us by the rebirth. This parable, concerning the Holy Ghost, was given here by the Lord with regard to the fast. Fasting therefore is often connected to the quest for this baptism. We mentioned fasting earlier in connection with the yearning of the child of God for the perfection in Him.

**Luke 5 verse 39:** *"No man also having drunk old wine straightway desireth new: for he saith, The old is better."*

A person who through lack of a relationship with Christ is not yet spiritual enough, will not immediately desire the NEW LIFE of a relationship with Christ – wherein are interwoven the life of the cross, namely (the will) to die to the old sinful life, **and** to the power of sin – but will rather remain in the old, wherein self tries to please God, and, as a result of that, knows no life of the cross.

## The Sabbath-rest of the NEW PERSON in God.

Once these iniquities have been removed by the power of the Holy Spirit and the blood working inwardly, then, as we saw from the above, our (spiritual) hunger for Christ will be satisfied. Such a life rests completely in the hand of the Holy Spirit, and is led by Him to the very quiet waters of His rest. This then is the spiritual condition the Sabbath, which God established in Israel, refers to.

How amazingly the eating of the grains of corn on the Sabbath, which form an indication towards Christ – the Bread of Life, the (LIVING) Word of God – and the eating of the showbread by David and his men, which also points to Christ, fit in the frame of this argument (see the next verses).

**Luke 6 verse 1-5:** *"And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the Sabbath."*

The Pharisees and the scribes only see the literal celebration of the Sabbath as an institution of God. However, God established the Sabbath as an image of that which then still was to come; as a lesson to arrive at the insight and the experience of the spiritual sense of it: the rest in Him, which is not to be disturbed. And He is the Lord of the Sabbath as well. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ" (Colossians 2:16-17).



# > The Endtime-messenger <

**Luke 6 verse 6-11:** *"And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it (let it waste [away])? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness (fury); and communed one with another what they might do to Jesus."*

We will not expand on the wrong attitude of the scribes and Pharisees regarding the Sabbath, but we will take a closer look at the miracle of the healing of the withered right hand. This man received healing on the Sabbath. It is important for us to understand the spiritual lesson here. As we know, the Sabbath is complete rest in God, wherein man has learned to be still, and to refrain from acts in one's own strength. By the power of Jesus life entered his (the man's) right hand, and that right hand could work. Differently put: When we fully rest in Christ, the Holy Spirit will work perfectly through us, and will use us as an instrument in His hand. Then, by His power, we can use our "right hand" in the Lord's service. Likewise, His Body will labor in this world, in order to – in His Name – establish His royal priesthood, a completely new humanity! So His Church, represented in the next verses by the twelve chosen apostles, will be revealed in this world.

**Luke 6 verse 12-16:** *"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was (to be) the traitor."*

Twelve is the biblical number of the Church. 12 is 3 times 4, and three is the number of God, while four is the number of the world (the 4 corners of the earth – North, South, East and West). The number twelve thus means: God, Who by His grace wants to save the entire world by means of His anointed, in and by the power of His Holy Spirit; in order to build His Church (Matthew 16:18; Psalm 127:1-2), for He alone is the Establisher and Builder of His Church and of the New Jerusalem.

Amen.

The end of Chapter 5

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2nd revised edition, January 2000