

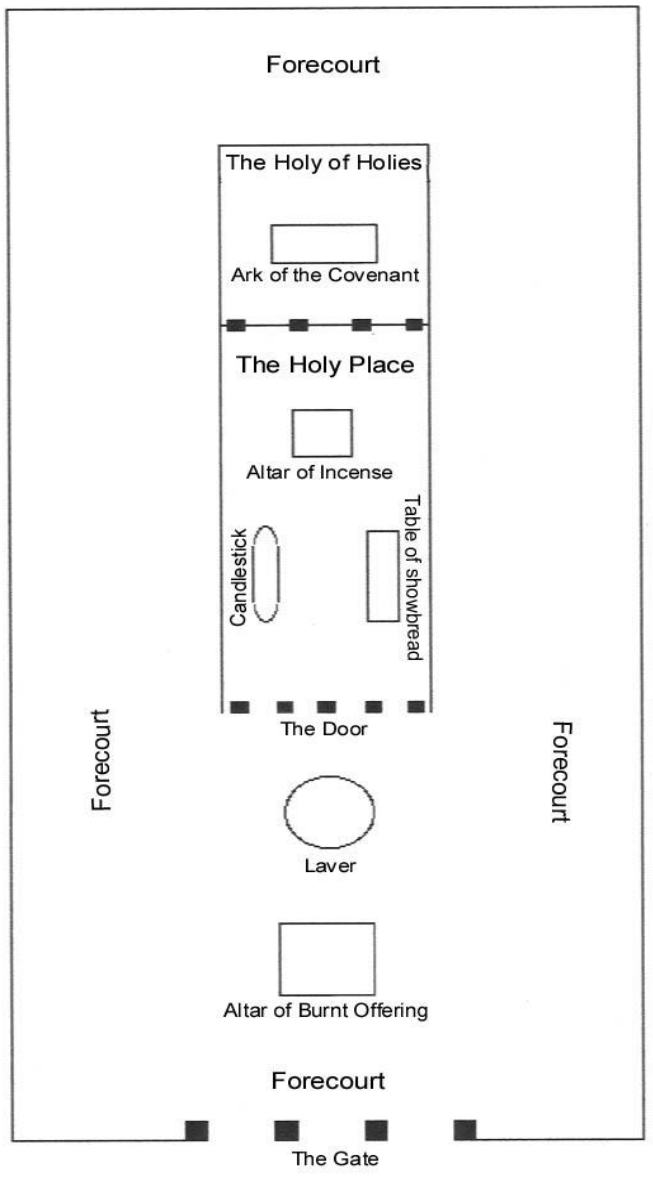
Luke (Chapter 7)

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



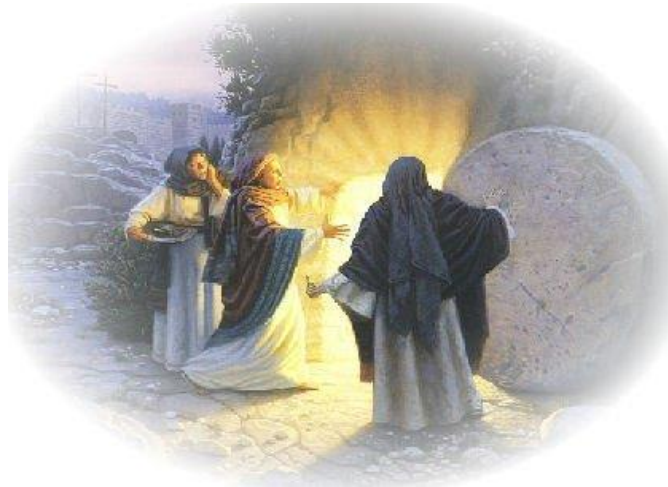
Part I

The court-life of the believer

Chapter 7

2

The Lord Jesus Christ, our resurrection power in every way



In case of illness

In the light of the Israeli Tabernacle we, in this chapter, have arrived at the brass laver and the door to the Holy Place; objects, which respectively tell us of the actual dying (off) of the old man, **and** the resurrection in the NEW LIFE, which becomes ours **through** and **in** the Lord Jesus Christ, by the baptism in water and in the Holy Spirit; and by the growing together in the Spirit with the Lord Jesus Christ, in His death as well as in His resurrection (Romans 6:3-12).

Luke 7 verse 1-10: "Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither hought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marveled at him, and turned him about, and aid unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick."

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Here we see a case of resurrection from a sickbed of someone who was sick unto death, by faith in the Lord Jesus Christ. It was a Roman centurion's faith. Today, one might translate this rank with "captain". This image, the faith of a pagan centurion, is like a prophecy (prediction) of the entering in of paganism into the Kingdom of God. He believed in the Lord Jesus Christ as being the One, sent by the Father with powers (of attorney) in the Spirit of God. This faith became obvious by the words he spoke. He said... that he, too, had a commander over him, and soldiers under him. He would receive an order, and would execute it by giving his subordinates the necessary commands.

He compares this situation with the ministry of Jesus. The Father in heaven sent His Son, and the Son defeated the enemy, the power of darkness, by His Spirit-filled Word. The Spirit of God executed Jesus' orders for healing, which were in the Name of the Father unto wonders and signs and unto fulfillment of the whole Word of God. Jesus would also banish the darkness and the power of sickness from the life of this centurion's servant, who was very dear and valuable to him.

By God's grace this centurion had this faith, and Jesus marveled. Jesus had not found such wonderful faith, not even in Israel, God's people. He found this faith in a heathen! Glory to God!

We receive faith by grace, it is a gift from above. By this given faith the centurion saw in Jesus the Messiah, the One sent by the Father; and he saw that the omnipotence of the Spirit was available to Him. Therefore he said, in different words: "Lord, just speak, say a word, for the Spirit of God will do it!" Now this is what it is all about: We should not believe because we see wonders and signs, but we must believe in the Word of God! This must be the foundation upon which our faith rests. We should act in faith because God said so!

The Word declares to us, among others: "Whosoever shall call upon the name of the Lord shall be saved!" (Joel 2:32; Acts 2:21; Romans 10:13). Anyone, who comes wholeheartedly to Jesus and calls on Him for help in his need, and asks Him to come into his "house", will receive spiritual health and ETERNAL LIFE; he will receive resurrection power. Therefore call on Him in the day of trouble, and He **will** deliver you from that situation of power (Psalm 50:15).

In case of miserable circumstances

Luke 7 verse 11-17: *"And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all (here: a wave of awe went through all of them): and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about."*

The death of her only son, who was also the breadwinner, caused the widow of Nain to be plunged in miserable circumstances. In that time there were no social laws in Israel, like we now know in our country, whereby such people are taken care of financially. The Lord saw her sorrow and cares, and was moved with inner compassion for her. The resurrection power of the Son of man, which soon was to be confirmed by His death and resurrection, caused a complete turnabout in the circumstances she was in. He walked up to the bearers of the bier, on which the dead man lay, and touched it. Majesty and authority went out of the Prince of Life. Moved by awe for the Man, Who performed so many miracles, the bearers put down the bier. And He said: "Young man, I tell you, get up!" He had restored her son to the old mother, and had banished all darkness from her dejected mind and life! To God be all glory!

Moved by His great compassion for sin-sick humanity, whereby it might be in such stormy and dark circumstances, the merciful God throws us His "life jacket" in His Word! "Cast all your cares upon Him, for He careth for you" (1 Peter 5:7). "Be careful for nothing, but **in every thing** by prayer and supplication with thanksgiving let your requests be made **known unto God**" (Philippians 4:6). "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be move." (Psalm 55:22). We must learn to give Him access to all our troubles, in everything that burdens us down, and He will do all these things! Praise be to God! He not only gives us NEW LIFE, but, as we have seen, also healing and deliverance from all deep pits of life.

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He saves His servants from all doubts the evil one prompts

Luke 7 verse 18-30: *"And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger (i.e. John) before thy (Jesus') face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."*

Here the evil one caused a wonderful servant of God to doubt and to come into great difficulties: he was captured by Herod and was to spend the rest of his days in the dungeon, in the midst of enemies. Some faithful disciples, however, came to visit him... The great prophet of God was caused to doubt because of these circumstances... Because of the bitter circumstances his wonderful focus on Jesus was obscured. See how powerful the evil one can work, even in the life of such a servant of God. Therefore, beloved, if doubts arise in **your** heart, by whatever causes, act as John did: because of his imprisonment, he sent others to Jesus. In fact, he went to Jesus with his doubts. We too should confess the doubts, with which the evil one holds us in bondage, to Jesus; that He clear our faith outlook, and keep it fastened on Him again. And He wishes nothing else, but to clear and strengthen our faith outlook, that therefore we might (again) share Him, His resurrection power and glory.

Jesus did this to John in this way, who heard the testimony concerning Jesus from his disciples; namely he heard of His redeeming and saving power, of His proclamation of the gospel to the poor in spirit, and the message that the Kingdom of God had come near.

When John's disciples were on their way back to him, Jesus did not rebuke John for his doubts, but He even confirmed the divine calling of John as a prophet of God. He certainly was no reed shaken to and fro by the wind of oppression; neither was he a bad servant looking for his own profit, clothing himself in rich garments; but he was a great prophet; the angel God sent before (or ahead of) His Messiah. Yes, of all those born of women, no one was a greater prophet than John the Baptist.

In the Kingdom of God, when it is revealed, **all** doubts will vanish. There even the least (the lowliest) will have a ministry, more wonderful than the one John had. What a wonderful future awaits all of God's children!

But the Lord did not only refer to the ministries in eternity, but also to the ministries of the Kingdom of God, which are hidden in the hearts of the New Testament believers. After all, if the wonderful ministries in the Old Testament were led and prompted by an **outward** anointing, so the ministries of the New Testament were led and prompted by a God, **Who dwells IN His children**. Jesus' words: "He that is least in the Kingdom of God is greater than he (i.e. John)" count as a prophecy of a future servanthood to God which was still hidden then.

He is only the Lord of Resurrection for all sincere believers

Luke 7 verse 31-35: *"And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children (who accept this wisdom)."*

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The generation of Jews Jesus lived amongst, He compared with "children sitting in the marketplace..." In the marketplace one buys and sells, one seeks one's own profit... It is the spirit which also dwells in the worldly man: "every person for himself... and God for us all!" Seeking for the greatest possible profit; becoming as rich as possible! "Marketplace believers" therefore are believers who remain worldly and carnal. They, in fact, are believers whose faith is **death**, because God will not have anything to do with them as long as they are not willing to leave the world (behind).

Such believers remain "**sitting** in the marketplace"; remain in the world, and they will build their house of faith and religion in that world, which is fruitless and sinful. They are full of criticism of each other: "We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept..."; but they are blind towards their own **lost** cause: namely their remaining seated in the marketplace of this world... Such believers have no part in the Kingdom of God, in God's works of grace; therefore they also rejected God's prophet, John the Baptist – the forerunner of the Messiah – and called him a devil; therefore they also rejected the Son of man, and called Him "a gluttonous man, a winebibber, a friend of publicans and criminals..." This last one, in their haughty and self-deceiving eyes, was disgraceful!

But God, Who Himself is supreme Wisdom, in His actions of mercy has been justified by His **real** children; for the existence of redeemed sinners who have been brought into God's salvation, testify of God's supreme wisdom which He displayed in the execution of His plan of salvation.

He is each redeemed sinner's greatest Treasure and the Object of worship; He baptizes him with the Holy Spirit

Luke 7 verse 36-50: *"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with (her) tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors, the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed (even) my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much (or: she showed much love): but to whom little is forgiven, the same loveth little (or: shows little love). And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace."*

In reference to the corresponding story in the Gospel of John (chapter 12), we assume that the woman was Mary of Bethany. She was a prostitute, a "sinner", but Jesus delivered her completely from the spirit of fornication. Gratitude and love towards her Savior filled her. When Jesus came to visit their house, how she would sit at His feet for hours, and look in His loving face, in devotion and worship, when He told her about God and His Kingdom. By grace and by the light (and thus insight) she received from the Holy Spirit, she understood deep within her heart that He would step into the breach for all sinners, thus also for her, and sacrifice Himself, even if she did not know how yet. Therefore she came with her sister Martha, who was to serve at the feast of the wealthy Simon of Bethany, a Pharisee who was healed of leprosy by the Lord (see Mark 14), and who therefore, out of gratitude, invited Him for a feast/banquet.

Lazarus, whom the Lord raised from death, had been invited to this feast too. Mary came with her sister to serve her Savior publicly. With her savings she had bought an alabaster (a pure white, rather translucent marble) bottle full of costly spikenard, and she brought it with her. Spikenard is a spice which was much used for embalming the beloved dead. Why did she buy especially spikenard? She probably could not have ex-

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plained it herself. But something in her heart told her, that He was about to make that great sacrifice for all sinners; and she so much wanted Him to stay with them... When the feast was going well, she made her way into the festival hall, no longer able to control her gratitude and love, and cast herself at the foot of the bench, on which Jesus lay. While the tears of gratitude flowed, she continuously kissed His feet, drying them with her hair. Then she took the alabaster bottle, broke the thin neck of the bottle and poured the costly contents over His feet.

Astonishment filled the bystanders, some were irritated because of... the (in their opinion) waste of the expensive ointment; others had watched all this with mixed feelings, knowing what kind of woman she was. What did they know about the profound gratitude, worship and holy affection which lived in the heart of this delivered woman? Therefore Jesus protected her in the midst of all those critical looks. This spontaneous act of a thankful follower of Jesus, would be proclaimed throughout the whole world, everywhere the Gospel would be preached... (Mark 14:9). Why...? Because it contains a deep spiritual lesson, as she had acted by inspiration (prompting) of the Holy Spirit, Who already worked in her heart, even though He had not yet been poured out.

Mary of Bethany, the redeemed sinner, in this act of gratitude was the picture of each redeemed sinner, who, filled with the Holy Spirit, **glorifies Him openly** out of a grateful, completely devoted heart... by word and further way of life.

Here the infilling with the Holy Spirit is depicted by the possession of the spikenard in that alabaster bottle. This alabaster bottle is the type of the life of the believer himself. In order to pour out that ointment such a bottle needed to be broken. If one did not, that costly ointment would come out drop by drop because of the very narrow neck of the bottle. One could compare this to the narrow opening of our cologne bottles. But Mary did not want to give the spikenard drop by drop, therefore she broke the bottle and poured the contents over Him (Mark 14:3). Mark states, that she also anointed His head with this ointment.

That bottle cost 300 pence (Mark 14:5); in those days that was almost a year's wages of a land laborer, who was hired at a penny a day (Matthew 20:2). Just like Mary then broke that bottle, so each sinner must break the bottle of his life by allowing the power of the Holy Spirit to do it. "For if ye live after the flesh, ye shall die: but if ye **through the Spirit** do mortify the deeds of the body, ye shall live." (Romans 8:13)

Your and my sinful nature must be broken for and by Jesus Christ, if that costly spikenard of the Holy Spirit, which is poured out into your and my heart, is to come to full development and disclosure in this world. **We must come** to the breaking of our own inner being, of our own sinful nature, otherwise this nature will always be in the way of our purification, sanctification and servanthood. Our own will, our self, will always produce impurities in our sacrifice, and form a life-size obstacle for the execution of the true will of the Almighty, because He will not interfere with our own will.

Something might be good and terrific in our own eyes, but not in those of the Lord! Our flesh stands in His way. Because of our own blunt, stupid will He cannot reveal in us His majestic power unto salvation, His inexpressible grace. Therefore **our will, our viewpoint of things, our life's desires must be broken** by Him to make room for **His will, His viewpoint of things and His life's desires!** Then His spikenard will flow (out); and its exquisite fragrance will fill the whole environment; and His inexpressible grace will bring redemption and NEW LIFE for many.

Mary was **full of gratitude**. Jesus had delivered her soul; a tremendous joy had come into her soul, so that she cried with profound gratitude. And this gratitude must remain in every full soul! When this great thankfulness is not found in us anymore, if this has gradually disappeared from us to be replaced by the daily grind of everyday life, then something is wrong, and that "fullness" misses each value! Then we, as it were, have pushed the Holy Spirit "in a corner". Other things have become more worthwhile in our life, while He should take in the all fulfilling, the ruling place in our everyday life. Therefore we must be willing to give the Lord a free hand to break everything in our life, and to break that which is not from Him, even if it is very dear to us. Only then will He be central in our life and in our outlook on life. Take heart, beloved, and dare to fully accept this life of the cross from Jesus' hand. Or do you doubt His love and His wisdom? Let the Lord be Sovereign (Almighty; so that He can do whatever He wants and when He wants) in our daily life.

Mary was filled with **deep humility**. She covered His **feet** completely with her kisses, and dried His feet, which were wet with her tears, with the hair on her head. The hair of the head is a symbol of a woman's virtuosity, and her ornament at the same time. She dried His feet therewith. A deep humility lived in her heart.

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This same humility should **remain** in each person who is filled with the Holy Spirit. Not a trace of self-glorification should rise in us. After all, was formerly the Spirit filled soul not a sinner himself; a piece of "firewood" pulled out of the fire of judgment by Jesus? Is not all glory, a Spirit filled soul can reveal, that **of Jesus'**, and never his own? We are all sinners, who have been pardoned (excused) from punishment, and who by grace may clothe themselves in the ceremonial garments of our Prince! For such there is not a single reason for glorification, rather one for gratitude and humility!

Mary further was filled with **love** towards her Savior: she kept on kissing His feet. A kiss is the expression of a love, living on the inside. A Spirit filled soul should **remain** in this love. He should continue to foster a passionate, burning love for his Lord and Master; only then will he be able to overcome any setback or false accusation coming from the enemy. Only then will he be able to withstand any temptation. This "first love" should not only remain in a child of God, but should also grow into perfection. I know satan wants to weaken this love with all of his means. This is, because only this love could make us fully obedient; because only this love will take us to the perfect purity and holiness of His Bride(church) (see Ephesians 5:27; Revelation 19:7-8). You see, Mary here portrays a fulfilled child of God; a child of God after the Father's heart!

7

The end of Chapter 7

By E. van den Worm

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