

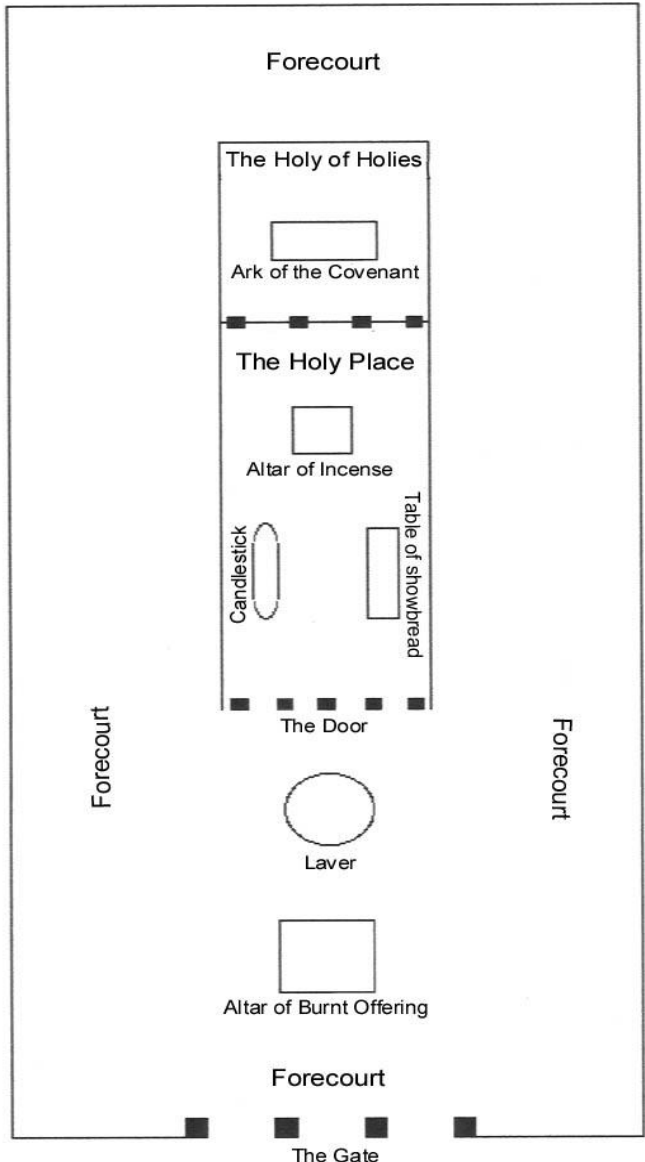
Luke (Chapter 9)

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 II

**The life in the holy place
of the resurrection person**

2

Chapter 9

**Like a divine shewbread in this world
(Part 1)**



This part teaches us to keep God’s Word of protective grace on the table of our purified and sanctified heart!

In the previous chapter we had a close look at the servant, namely the priest of the Lord, being a glowing candlestick in this dark world to bring to others the light of God's truth unto their salvation; now we will see that the life of the priests, God's children, themselves are as many wondrous signs in this world by their relationship with Jesus Christ, the Bread of Life. Their life, in the light of the Israeli Tabernacle, should be like a "shewbread". In the Holy Place of the Israeli Tabernacle stood "the table with twelve shewbread". Know, that 12 is the symbolic number of the Church, which should be the revealed fruit (or: the result) of the Holy Spirit. A "life like a shewbread" therefore means: a life, wherein the glory of God is revealed. Chapters 9 and 10 must now be seen in the light of the twelve shewbread.

The prayer life, the true gauge of our spiritual hunger.

Beloved, we cannot be a shewbread in the world by our own strength. We must give Him access into our heart. And He will only come into our heart and being when we truly long for Him, and seek Him with all our heart... (Jeremiah 29:13). There also must be found a willingness in our heart to obey Him; a subjection of our

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whole being, whereby He can make us obedient. These are the conditions for being able to be baptized with His Holy Spirit. Only the wish to be baptized, without the act of seeking Him in prayer, which is characterized by a total surrender, in this case will not help you much further. Not for nothing it is written: "Ask ye of the Lord rain in the time of the latter rain..." (Zechariah 10:1a). The true gauge of your longing for the Lord is your prayer life. How much time do you spend daily on the seeking and admitting of Jesus? How much time do you spend on seeking contact (communion) with Him? You should add up the times of struggling, seeking prayer until you found contact (communion) with that great Shepherd (i.e. Jesus); until you actually reached the spiritual Rock (i.e. Jesus), on which you, together with Jesus, could build your spiritual house (Matthew 7:24); you will then discover how much you truly long for Jesus; in what measure you truly want to be used by Him. I know, you all long for (more of) Him, but you are prevented by all kinds of things, and these things are as many fruits of the increasing iniquities, such as: watching TV too much, and looking at the wrong TV programs; reading novels or gossip magazines; maybe even lust-arousing (pornographic) literature; the desire for more (or more beautiful) material possessions, whereby and wherefore you have to work overtime. You see, the things which keep us away from Jesus, and from prayer, can be of different sorts! The devil will do his utmost to keep you from praying; because nowadays he is weakening the prayer-life by tempting you with all kinds of worldly things, just as he made that fruit in paradise desirable to Eve. He will take away that "continual sacrifice" – namely the continual dedicated prayer based on His finished work on Calvary (Daniel 12:11; 2 Corinthians 4:10-11)! Because of the sin of this prayerless or prayer-poor life (1 Samuel 12:23) we could never have communion with Him, and because of this we could never come to the status of "shewbread" in this life.

We must become wondrous signs in this world by communion with Jesus Christ, the Bread of Life.

Luke 9 verse 1-6: *"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip (travel bag), neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where."*

He called the twelve disciples unto Himself – namely the apostles sent (out) by Him; but here these apostles represent **all** the laborers of Jesus, high and low. Before sending them away He first gave them a portion of spiritual power over all demons and sicknesses (Luke 10:19). Here, they had not yet received the baptism with the Spirit, but they acted in the power of God which, as it were, was transferred unto them. The laborers of the Lord, from the time after the first Pentecost outpouring (see Acts 2:1-4), must act in His Name, under the guidance of the indwelling Holy Spirit. Essentially it remains the same: a child of God, by his communion with the Bread of Life, is put in this world as a wondrous sign! And it is only by this communion, and solely under His express guidance that he can fulfill the great mission, which is written in Mark 16:15-18, because the Spirit of God alone is the Binder and Looser of sins and powers of darkness! "And I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16:19). Compare this with Matthew 18:18. So all satanic powers and forces had to fall back before the apostles, and so all powers and forces of the (spiritual) darkness will still make way before each child of God, that is willed with the almighty Spirit, as long as he only does what the Spirit commands him to do. Do you then understand that the words of such a child of God are binding and loosing; that the preaching of such a person is binding and loosing; that such a ministry is binding and loosing? For the Spirit of God Himself is then active in and through His servant!

How wondrous such labor in the Spirit is, when the life of God's servant has been completely crucified, and the Lord does not find any resistance anymore. In the end-time God will bring part of His Church to such a position. This then will be God's Bride(church), namely that part of the Church which was willing to follow Him... in such a Bride-church; and, spiritually seen, they will be indeed "without spot or wrinkle"!

Verse 3 says: "Take nothing for your journey, neither staves, nor scrip (travel bag), neither bread, neither money..." Nothing was to be taken that could support them (could help them). They were to completely depend

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on the omnipotence of God; there had to be faith which leaned completely on the almighty Sender. Verse 4 says: "And whatsoever house ye enter into there abide..." When someone of a town, wherein is preached, has accepted the Word, and offered the preacher lodging, and thus hospitality, then that preacher should not move to someone else's house, because e.g. that house might be more comfortable; for so the love of the first one is rejected. And such behavior would not go with the Spirit of the Sender, and is unworthy of a laborer of the Lord! Verse 5 urges even to "...shake off the very dust from their feet..." of the towns that are not willing to receive God's laborers. There is not to be any relationship between God's laborers and those who reject His Word.

Luke 9 verse 10-11: *"And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing."*

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The corresponding verses in the other Gospels tell us, that the apostles had returned to the Lord with great joy, on account of the miracles they were able to perform during their mission, because the Spirit of God was being revealed.

The Lord then took them to an area near Bethsaida, and He departed alone to a desert place. This way He wanted to teach His disciples, that after that release of divine power, dedicated, humble prayer was needed... for the restoration of a person's spiritual inner being. When a servant of God was allowed to act so wonderfully in His Name, it is a good thing when that servant, after such a powerful service, retires in the shadow of the cross; the place he belongs to, together with all other believers whom Jesus has won out of the world (Luke 17:10).

There once was a preacher who was wonderfully used by the Lord. He was used so wonderfully, that he... sometimes had problems with his ego. He testified, that, after having been used so wonderfully, he needed many hours in prayer in order to arrive again at that humble subjection to God, wherein the Lord could use him.

Of ourselves we all are unprofitable servants (Luke 17:10), because **all** activity should be guided by **Him** alone. He is the only Builder of the New Jerusalem (Matthew 16:18; Psalm 127:1-2)! He is the only One, Who could form Christians into real and (spiritually) mature children of God. He is the only One, Who could make His children into perfect saints of God! After such a servant of God has retreated with Him, there will be new labor in Him again for him. Therefore we read, that the people returned to Him afterwards. The Gospel was brought to them, and He again healed the sick. Labor and prayer should always alternate. If there is **much** work, then **many** prayers should go before, and many prayers should follow! The spiritual "battery" must be recharged again and again.

The Bread of Life and Herod.

Luke 9 verse 7-9: *"Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him."*

Jesus knew that Herod solely wanted to see Him out of curiosity. Therefore He wanted nothing to do with him. Let us not be involved with "Herodian christians".

John the Baptist is not in the picture further on, but in the corresponding texts of the Gospel, after the report of Matthew and Mark, he again is revealed to us as a wonderful shewbread of God.

God's Church must be a shewbread, and this is only possible by the communion with the Bread of Life.

Luke 9 verse 12-17: *"And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have not more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they*

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did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets."

Here we have the story of the first miraculous feeding, which forms a prophetic picture of the Church of God in the **early period** of Christianity. The second multiplication of the loaves is a prophetic picture of the Church of God in the **end-time** (Matthew 15:29-39).

A little boy brought five loaves and two fishes for his own meal, and willingly he gave them to the Lord Jesus. By the blessing hands of the Lord Jesus Christ they were multiplied in such a manner, that a crowd of approximately 5,000 men (not even counting women and children) were satisfied with them, while twelve baskets full of chunks were left. The symbolic value of the number 5 is that of "reconciliation"; five loaves, spiritually, thus mean: Jesus Christ as the Bread of Life, Who gave Himself to reconcile us to God. Eating of this Bread thus means: sharing the reconciliation... and salvation by Jesus Christ. And then there were two fishes. Fish was commonly eaten with bread, and it gave the bread a good taste. A "fish", in the bible, is the divine code for the Holy Spirit. Bread and fish thus means: the Word of God in the power of the Holy Ghost. The Word is alive and powerful by the anointing of the Holy Spirit. Eating this bread with fish thus means: having communion with the Lord Jesus Christ in the power of the Holy Spirit. The Word of God must not only be heard, but we must "eat", experience, and taste it. It must work in our heart and being. Then the Savior will renew and strengthen our life. As food is worked in our body to (form) flesh and bone and hair and nails, so this spiritual food must deliver, fill, and renew us.

This food satisfied about 5,000 men. Here again the number 5, which speaks of reconciliation and redemption;... of cleansing and sanctification. These 5,000 men are symbolic for God's holy place in the Spirit, which is formed by the reconciling and redeeming work of Jesus Christ, our Bread of Life. It was God's first harvest from the starting period of Christianity. This large crowd was to sit in groups of 50 and 100 men, as corresponding texts in the other Gospels also tell us (Mark 6:40). This is a wonderful picture of the Church of Jesus Christ, as it reveals itself nowadays in this world in the separate, local churches.

There were also twelve full baskets of chunks left over... Twelve is the symbolic number for the Church. With the leftover of the Bread, the Word of Life, the entire Church was built in the course of history. The twelve baskets full of chunks form the picture of the scriptures we received through the first Church, which today still serve as spiritual food for the entire Church.

Communion with the Bread of Life gives a clear and true view of it with Jesus and God's Word.

Luke 9 verse 18-20: *"And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. He said unto them, But Whom say ye that I am? Peter answering said, The Christ of God."*

All who truly ate of the Bread of Life, got to know Him intimately in their everyday life, and these, by the revelation of the Spirit, could say nothing else but: "Thou art the Christ of God"! He is the Son of the living God, Who came to us as the Christ, the Messiah.

Communion with the Bread of Life brings about the process of the cross, and sanctification of the life.

Luke 9 verse 21-22: *"And he straitly charged them, and commanded them to tell no man that thing; Saying, The Son of man **must** suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."*

It is written that the Son lives by the Father, like we, too, are to live by Him (John 6:57). He opened His whole Being for the will of His Father; and this will and this life of the Father drove Him straightway to the cross! He became Man simply and solely to die a ransom for humanity, which was lost in sin...! He had to work the reconciliation between mankind and God the Father! We, in turn, must deny our life (by willingly giving up our own desires, etc.) and opening our selves to the will and the life of God the Son, our Lord Jesus Christ. The result thereof we will read in the following verses.

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Luke 9 verse 23-27: *"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."*

If we want to deny ourselves (and thus be prepared to willingly give up our own desires, etc.), and are willing to open ourselves for Him and His life, then He will burn away the old and sinful life within us, for God is a holy Fire! In His grace His Being of Fire will burn to ashes the old life within us as a result of which this old life will completely disappear. However, if we do not subject ourselves and our old life to Him, this same Fire will consume us **in judgment!** However, if we do submit to Him, we will not only be consumed by this Fire, but we will also be renewed and thus changed!... for our inner being shall then be equal to His, because the divine Fire of God's Essence will inspire us (it works within us as a driving force), whereby we become equal to His fiery Being! For He prepares us in order to live in His Fire later on; for the Kingdom of God is a world of pure, divine Fire! And no one could live in that Fire, except those God has prepared thereunto (1Timothy 6:16; Hebrews 12:14).

Even the millennial Kingdom of Peace will be a realm of great heat, according to our standards, for the sun will burn seven times hotter than it is now, and the moon will be as hot as the sun is now (see Isaiah 30:26)! Who could stand that if God would not change our physical conditions? He **will** change them... for the resurrection of the righteous will precede the millennial Kingdom. God's children will then have a resurrection body, and therefore they alone will inhabit the millennial Kingdom of Peace. Therefore, Beloved, open now your heart and being for Jesus! When we want to keep our old life – a life, which is sinful through and through – we will lose it later on; for it will be consumed by the fire of His judgment; and we will undergo His eternal damnation, namely the sentence to hell.

Let us be wise, and willing to have ourselves prepared by the Lord Jesus Christ for His Kingdom; a Kingdom in the fullness of His glory and power! Then He will change us "from glory to glory as by the Spirit of the Lord" (2 Corinthians 3:18). And, when we have opened ourselves for the inner workings of Jesus, in our heart and life, then it goes without saying that we will lead a life which is truly a testimony of the resurrection life of Jesus, namely of the **NEW LIFE** which reveals itself in and through us. Not or scarcely proclaiming this **NEW LIFE** amongst unrepentant people in a world hostile towards God, is not worthy of a child of God! "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

Verse 27 says: "...there be some standing here, which shall not taste of death, till they see the kingdom of God". These believers will have seen the Kingdom of God before their death; in other words: these will have been clothed with power from above and will taste the life in the Kingdom of God with their spirit.

Beloved, let us learn to open ourselves completely for Him, in complete effacing of self. Especially by the communion with Him, let us learn to live **His** life that **His glory** be seen in us; even if this means that **our** life must be burned to ashes by Him. His glory in us is, more than anything, to be preferred to that ego... for before His face there is **fullness of joy**. It is a life full of wonderful joy and peace, and full of the justice of the Holy Spirit!

Communion with the Bread of Life brings true worship of the Lamb of God.

Luke 9 verse 28: *"And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray."*

In a spiritual sense the climbing of a mountain – namely the mountain of God's glory, Mount Zion (Hebrews 12:22) – is always having communion in prayer with our Lord Jesus Christ. For this ascent the Lord intentionally chose from the twelve apostles only Peter, James and John. These three apostles here form respectively the symbols of faith, hope and love.

Longing for communion in prayer with Jesus is a sign that we have heard the call of Jesus (the right way). For prayer is not an imposed task! It is the Spirit of God, drawing His child to prayer, giving him an anointing for prayer. Then comes a sincere desire in the heart for Jesus, which draws us, again and again, to the prayer room (the inner room), because that sweet communion with Him calls us. If we have received one or more min-

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istries from Him, then we must experience that inner burning of the Lord Jesus Christ; namely the fire of His love which draws us (again and again), because He wants to lead us. If we obey Him, then our words will be anointed with power from the Holy Ghost. Without having this relationship in prayer first, every spiritual labor will be worthless! It is only when we have understood His will for that hour, and for that moment, that we can be channels of His glory! Pray to Him for such a sincere desire for prayer, and He will lead you, upwards on the mountain of His glory and holiness.

We cannot climb this mountain of God's glory, heaven, in our own strength. It is too high, too wonderful, and too holy! God must see the sincere longing, the desire in our heart to be with Him on His holy mountain. Then He will give us that hunger for prayer, and will lead us out of our everyday cares in order to take us, in the spirit, to the wonderful heights of His holy mountain. Then we will be carried on the wings of the Spirit, and taken before the throne of the Father and of His Son, the Lord Jesus Christ. "For through him (i.e. Jesus) we both have access by one Spirit (then we will come united with His Spirit) unto the Father" (Ephesians 2:18). Then we will also experience His wonderful fire in our heart and life, whereby we will be on fire for Him (and go)! O the joy we will then feel! Is it not written: "Fullness of joy is (to be) before Your countenance"? Let us put away from our life all insincerity and tepidity (half-heartedness), in order to come to this **fullness** of heavenly joy!

The divine Author of the bible found it necessary to record "eight days after these words". For "eight" is the biblical number of the "resurrection". In this image it refers to our rebirth. It is only **after** our rebirth that we can experience the (holy) mountain of communion and worship.

Luke 9 verse 29: *"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."*

On this mountain we experience the glory of Jesus; He reveals to us His glory and presence there.

Luke 9 verse 30-33: *"And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease (His death on the cross) which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles (three tents to stay the night); one for Thee, and one for Moses, and one for Elias; not knowing what he said."*

At the glorification of Jesus on this mountain Moses and Elias (Elijah) were also present. Moses as the symbol of the Law of God; as the symbol (if I may say so) of the Word of God "after the letter"; and Elias (Elijah) as the "king of the prophets"; as the one who represents the servant of God... who must bring this word – in and by God's Spirit.

It is clear therefore that two things accompany the glory of Jesus, namely: the Word of God (which, of course, we should not only learn by heart), and the preacher of this Word, namely God's servant. And now we see that Peter made a mistake here; for he wanted to put up three tents. He therefore put all three at the same (spiritual) level. Namely: Moses, who represents the written Word (the bible); Elias (Elijah), who represents the preacher (the servant) of that Word, and Jesus, Who is the LIVING Word of God Himself. We will see that Peter is reproved by the voice of the Father.

The sleep that came over the disciples is of the same kind as the fear that came over Isaiah, and which made him call out: "Woe is me, I am a man of unclean lips!" This situation is also to be compared with the "falling down as dead" of Ezekiel as well as John (on Patmos). For all this was the (direct) result of the revelation of the Lord's glory. The more the Lord reveals His glory to us, the more we will see how sinful our nature is. Only by His grace would we be able to stand and stay in His glorious light; yes, we will be able to rejoice therein and cheer! Because of our continual contact with Jesus, in and by our prayer life, we, as a "son of the Light"..., as one born of Light, will soon feel at home in this (heavenly) glory.

In God's eternity we will have the same experience of His glory, but then in perfection. O that indescribable joy a child of God will one day experience before His throne and countenance! Then we will recognize the things (fully) that we experienced here in a limited fashion... For ourselves it would be **much** better to be at Home there, in that sweetness of His worship, and in His service up above. But for the sinners it is more useful that we are here on earth, that we, in His service, win many souls still for eternity.

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Thus Peter wanted to build a tent for Moses and Elias (Elijah) too, by this is meant that he wanted to give them the same glory as to the Son of God. Unfortunately, this same mistake is made by us too, namely: by putting the servant of God on a pedestal. But it is not about that servant of God's, it is not about that person! If He deems it necessary God could replace him by another, for no one is irreplaceable! The point is the anointing working through us; it is about His Presence Itself! On the other hand we should not reject another servant, appointed by God. If God appointed him, who are we that we should reject and judge such a person if his behavior is pure? After all, he will continue his work or falls off according to the will of his own Master. Let us rather fear and honor Him, that wonderful Spirit of God, Who sometimes calls one and then another to manage the work in His Church, in His name. This way God's Church could be built, stone by stone (that is to say: LIVING stones); in order to – in the Spirit – form one wonderful Body together to worship Him; to honor and praise, and to serve in this world, as the light of God, unto the salvation of many.

In all this all glory, of course, must be for the Son of God, the Bridegroom, and **not** for His servant! No glory whatsoever is for the servant, rather ridicule and scorn. Were not the apostles, and Paul in particular, vilified in this world! The world did not want them! And Paul – in whom the Spirit of God could work mightily – was even despised by many (spiritually blinded) laborers of the church at Corinth! Why? Because he was full of the Spirit... and they were in the flesh! They did not have the Spirit (and thus the works) of God, and were therefore driven by jealousy.

Hence it is on the one hand **not the bringer** of the Word (Elijah), nor on the other hand is it about the Word **after the letter** (Moses). Is it not written: "The Spirit gives life, the letter kills?" (2 Corinthians 3:6) It is not the bible book, which some idolize, either which is involved; but it is the LIVING Word of God Himself... the Lord Jesus Christ, Who meets us in this written Word.

Luke 9 verse 34-36: *"While he thus spake there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen."*

We see here God revealed in His threefold revelation: Jesus, the Son, in His glory which He reveals here before His full glory which He will reveal in the millennial Kingdom; the cloud as the revelation of the Holy Spirit; the Voice as the revelation of the Father.

Peter stood corrected when God's voice said: "This is my beloved Son; hear Him!" To stress it, it is further written: "And when the voice was past, Jesus was found alone." In other words: that which the voice said only referred to Jesus, and not to Moses or Elijah.

When **we** too are seized by His power, then we too will long to simply and solely fulfill His will and no longer ours. Our will longs to be "served", while it is His will to bring other souls in that eternal salvation. Then we will no longer desire that which, in our eyes, seems so desirable, after the lust of our flesh or the pride of life; but we will only long for Jesus and His daily service. We will then want to reveal **the glory of Jesus in our life**, the price of which is: denial of our own life; yes, the (spiritual) death of this old and sinful life; more and more each day. If this is your and my desire, and we therefore can pray in all sincerity: "Lord, remove everything in me which is not according to Your will and pleasing, and do with me whatever You want, if only You come in Your **full glory** and as long as **the fullness of Your anointing** flows through me!"... Then, and only then, will we be part of God's Bride(church) which He will soon reveal; a Church without any spot or wrinkle, or such.

It is my sincere prayer that God give me this full process of the cross, whatever it may cost me; and that He give this too to the many supporters in the faith, who in their spirit desire the same thing in all sincerity. When we, in all sincerity, pray "the Lord's prayer", than we pray in this fashion: "Our Father, Which art in heaven, **Your** Name be hallowed, **Your** Kingdom come (in our heart), **Your** will be done (not mine)". You see, when we seek His will and glory... then all this will be fulfilled in our life, step by step. It is my sincere prayer that God gives you and me this same longing, as His Word requests, in order to ascend (together) the mountain of His glory, to give up **everything**, all glory and lust of the flesh. Only in this way could we – in His strength and in His abundance – truly labor for Him. Only those, who are willing to stand in this way in the fire of His (full) glory, and in the abundance of His strength, will be part of His Bride(church) in due time. O what majesty and might the Word, spoken through the Bride(church), will reveal! It will be creative; recreate or fiercely judgmental." Yes, come soon, Lord Jesus!"

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We receive anointing and spiritual power through communion with the Bread of Life.

In the verses 28 through to and including 36 we have seen that we must have a prayer and worship life in order to stand in His glory; to, in His Name, labor in this divine abundance. We will further discover that we are powerless against the forces of darkness, when the relationship with Jesus (something which is only obtained by prayer and worship) is neglected. From the next Scripture part we will learn that anointing and Spirit power are only obtained by that communion with the Bread of Life and by following obediently His indispensable guidance in His service.

Luke 9 verse 37-42: *"And it came to pass that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father."*

We see here a great (spiritual) failure which the disciples had to experience when Jesus was not with them. For the father of the boy who suffered seizures as the result of demonic attacks begged them to cast out the satanic spirit through prayer. And, remembering the wonderful mission and labor they just recently had experienced (see verses 1-11), they started this spiritual work full of expectation, but... nothing happened!

When a servant of the Lord relies on his routine and experience and not on the **divine mission and help**, and this for each soul or situation anew, than things will go wrong! **The divine anointing is then absent**, and that is the end of it! It is – simply and solely – this anointing of the Holy Spirit (through the servant), which gives wonderful faith; the Holy Spirit must work in all spiritual work, and must teach, reprove, and build up; it is this anointing which works wonders and signs of healings and powers, whereby the laborer of the Lord must only be His instrument. God's laborer is to pray patiently and with faith, and must be open for this anointing and guidance of God's Spirit. The necessity of the anointing and power of God's Spirit is being expressed in the words of Jesus: "Bring thy son hither (to Me)!" It is always Jesus (God's Spirit) Who must do it, and not man, who must only be the instrument of the Spirit.

Jesus had a complaint precede these words: "O faithless and perverse generation, how long shall I be with you, and suffer you?" And in the corresponding texts of the Gospel of Matthew we read: "...this kind goeth not out but by prayer and fasting" (verse 17:21). This complaint referred to His disciples, who acted in unbelief, because of lack of anointing. The anointing of God can only be received by **praying and fasting**, whereby we learn to understand and follow His divine will (better). In this prayer and fasting a child of God must be guided by Him. This seeking for Him will then not be broken by anything, not even by eating. Then **everything** loses its value compared to this divine anointing, this communion with the Bread of Life!

Once we have received God's anointing for a certain service or ministry, and when we are true to that anointing and obedient to His guidance, then, through the working of that anointing, **all** forces of darkness, thus also demonic spirits such as the one mentioned in this Scripture part, must go!

One day the Church, namely that part that belongs to His Bride(church), will be able to labor in the **fullness** of that anointing, that "end-time anointing". It is written in Obadiah: "And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's" (verse 21). These "Saviors" are laborers of the Lord, wherein and whereby He can work so perfectly and powerfully that the Word of God can reveal Itself in all Its creative power and strength for the salvation, deliverance, healing and renewal of many!

Communion with the Bread of Life brings, after the process of the cross, brotherhood and unity in Christ.

Luke 9 verse 43-45: *"And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying."*

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This Scripture word was (yet) hidden for them, but not anymore for a Christian after Pentecost (after the outpouring of the Holy Spirit – see Acts 2:1-4). It has been revealed to us by the Holy Spirit that this miracle of Jesus' love, namely His death and resurrection, is the Bread of Life for us. It is not without reason that it says: "My flesh is meat indeed, and My blood is drink indeed" (John 6:55). Spiritually seen, it is all about this death (and resurrection) of Jesus **for us**. In other words: we must share in His death, namely we must die to our old and sinful life, and only then can we share His resurrection(power) (Romans 6:5). We must take this spiritual food to eat; we must longingly take in this Truth that we be "**one** plant" with this death (and resurrection) of Jesus (2 Corinthians 4:10-11). Then, with Jesus, we will die to all unrighteousness, and with Him, we will enter the NEW LIFE (1 Peter 2:24). This divine process of the cross, this sign of the blood of the Lamb of God, accompanies us during our entire Christian life. This red thread of Jesus' atoning blood must be found from our conversion unto the divine marriage. After all, in order to experience this marriage one must first have **accepted** the divine invitation to come to, and to eat of, the **supper** of the marriage of **the Lamb** of God (Revelation 19:9). Over and over again the atoning blood of God's Lamb must cleanse us of all dead works, and make our garment (meaning: our inner life) white (clean, pure), until it is full of God's justice. For all eternity the highest praise will be sung of this atoning death of Jesus (namely His death as sacrificial Lamb unto the reconciliation for our sins).

Let us faithfully and sincerely have ourselves cleansed by His blood; then this blood will destroy the works of our flesh. Flesh, amongst others, will always have dominion over our spirit and over others; it will always be the first, whereby true brotherhood (being together [especially in the spirit] of believers in the fear of, and in love for, God), and fellowship (contact, unity) in Christ is disturbed!

Luke 9 verse 46-48: *"Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great."*

One sees the "flesh" raise its monstrous head: Who is the boss, who among us is the first? When Jesus, the Bread of Life, truly dwells and reigns within us this thought in us will be killed, and the honor will always go to **Jesus** alone.

I once heard of the following vision: There was a mountain, and on the top of that mountain was a tall tree. It was well covered in leaves and it seemed that that tree felt proud, more than all other (trees). The onlooker watched, and lo, the tree lost all its leaves and withered. Suddenly candles were seen, large and small, which burned cheerfully before the throne of God. And Jesus, Who sat on the throne, said: "This is how it should be". This tall, beautiful tree represents a laborer for God, who was allowed to stand on God's holy mountain. God used him mightily, until pride went into him. Because of this he felt more than his brothers and sisters, and looked down on them. Then God's anointing left him, and he withered... This is not how it is to be; the second picture **is**: Here God's children stand **side by side** as large and small candles, and they all spread their light, **purely for the honor and glory of Jesus**, Who sits on the throne of their heart. **Side by side**, without any jealousy, they glorify their Lord and their God, and they do this also without any self-magnification as He has called them to His service.

Beloved, let us not look at each other with envy, but let us only focus on the throne of God, on the Perfecter of our faith, on our Lord Jesus Christ! Let us all, as children of **one** Father, be prepared to glorify Him **side by side**, each after his own calling. For **He** must be the Head in the Church, and He will, after His will, send some of us out into this world to the salvation of many. When we work for Him in this way, giving Him all praise, honor and thanks, and testifying of Him, then the peace **and joy and** righteousness of the Holy Spirit will remain in us, and will keep us unto the ETERNAL LIFE! If we thus walk and act in the Lord, then we will not wither (spiritually), and will always remain fresh.

We must also always obey His anointing. Paul once wanted to preach in Asia Minor, but God's Spirit prevented him from doing so; the Spirit directed him to Greece. And he obeyed! That preaching in Asia Minor was also good work, but we must submit to His guidance. There are some laborers, who have a certain calling, but who, at any cost, want to do something else. And what do they get, in that other ministry? As far as that true spiritual stream of life is concerned, they will run dry, and (if they are not careful) they will die spiritually. Why? They did not listen to the will of God's anointing, but follow their own stubborn way. They try to use the Holy Spirit for **their** way! But the Holy Spirit does not want to be used, our holy God wants to use **us**! When we submit to His anointing, then He will see to it that no power struggle will develop among us, and that the

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thought: "I am more than the others!" is killed, that that anointing, without obstructions, can have its way in and through us.

Let us look further to this brotherliness, this co-operation in the labor for Jesus and appreciation for each other, especially because of that anointing.

Luke 9 verse 49-50: *"And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us."*

Let us have true fellowship! When God's anointing works in us, then we would not act like John did at the time. He feared **competition**; instead of rejoicing that the Name of Jesus was also glorified by others, which did not belong to their group. Beloved, let us not act that way! Then this anointing will also give us a gentle spirit and understanding for them who, for some reason, are hostile against us.

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Luke 9 verse 51-53: *"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem."*

You probably know that Jews and Samaritans are at each others' throats. The Jews spat on the ground when they passed a Samaritan. For it is an eastern custom to express contempt by spitting on the ground in passing a contemptible person. Such an attitude, of course, adds fuel to the flame of the Samaritans who, also because of this, felt very discriminated against. The natural reaction was hatred! Hatred against the Jews, and against those that wanted to go to a Jewish town.

Luke 9 verse 54-56: *"And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village."*

God's anointing will remove every spirit of judgment and criticism (namely criticism that runs down others). For each judgment belongs only to the Word and the Spirit of God. Sometimes He uses the mouth of **one** of His servants to utter this judgment, as was the case with Ananias and Saphira (see Acts 5:1-11). One day we will be allowed to judge, also fallen angels, at God's great judgment throne, when we are full of this Spirit and the Word (Revelation 20:10-15). But now that anointing has been given to us to draw sinners to God's grace; and we must be loving, patient, and gentle towards those, who do not yet have any idea or insight of this grace of God; and, of course, we must keep strictly to God's true Word. In general we must be strict with ourselves, and tolerant towards others; especially towards those, who have only just come to believe. We can only do this, when the Bread of Life is truly active in us.

Communion with the Bread of Life qualifies us to follow Jesus, and to labor for Him.

When we have communion with the Bread of Life, He will develop a calling within us. This first reveals itself in a **desire** to work for the Lord Jesus, and **then** in a personal, actual, well-defined calling. That might be in dreams, as in the case of Joseph; or in clearly hearing the voice calling us (by name) as with Moses; or in a different way, but in any case it must be made known to you **personally**, and not through others. God's will then has become known to you. The Spirit of God will not leave us in doubt in such an important matter (and task). He anoints us unto the ministry with His calling. When we have received God's calling and anointing unto the ministry from Him, this does not mean, that we must immediately set off. We must wait prayerfully for God's guidance and prompting (which sets us in motion). The same way John the Baptist, in the wilderness, had to wait prayerfully for the moment God would indeed call him to action. Before he was born, he already was filled with the Holy Spirit, but he determinedly made his public appearance dependent on the inner prompting and guidance of the Spirit. And there in that desert "the Word came to John" (Luke 3:2); God called him there unto the actual labor, namely that of a preacher unto repentance and a baptizer in water.

With Moses, on the other hand, it went differently. He longed to act as leader of the oppressed nation of Israel. In his heart he was conscious of the fact that God had called him thereto. But he could not wait for the time God had stipulated! Because of this he came to murder the Egyptian, and had to flee to the desert of

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Midian. Spiritually seen, human activities are on the terrain of death; but when God works in and through us by His anointing, that anointing brings about NEW LIFE. Only after forty long years of waiting, whereby all human ability (and desire) to lead had disappeared, God actually called him into action to deliver His people Israel.

On the contrary, David knew how to wait on God. After Samuel had anointed him king over Israel, and he therefore knew God's final will for him and his life, he calmly went back to the sheep of his father Jesse. Even when Saul called him into the palace he did not use that opportunity to prove his anointing. Neither did he kill Saul, when he had the opportunity in the desert of Ziph, and David said to Abishai, one of his head servants, when he urged him to do so: "The Lord forbid that I should stretch forth mine hand against the Lord's anointed!" He waited for God's time, for he knew that God Himself would fulfill his anointing, and would place him on the throne of Israel. And, in God's time this did happen!

12

In the following Scripture parts three different situations are outlined. The first situation pictures someone who longs to work for Jesus, but who ran ahead of God's calling thereto.

Luke 9 verse 57-58: *"And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whither soever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."*

Foxes are cunning animals and they here symbolize cunning (namely sly, and thus shrewd) people; people who through sly deception (want to) become rich. Birds of the air in God's Word stand for satanic forces, and, here in particular, people whose thoughts and feelings are guided by the powers of hell. With their dark practices they gather riches. They are all too eager to have it made, for themselves. Among Christians it is all too often those laborers who always ask for more money, much money, for "the Lord's work". While God's Word says: "Freely you have received, freely give" (Matthew 10:8b). But God's Son, and all who sincerely follow Him, do not want to use occult practices in order to get money. Jesus warned this enthusiastic follower that he could not live a sincere, serving life in his own strength. Only when God has called us unto such a life, will we receive power from Him to endure the many, difficult moments in such a life. And He will also give us the means and the gifts to do this work.

Luke 9 verse 59-60: *"And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God."*

The Lord Himself here called someone to labor in His Vineyard. But that calling was **not** received in an undivided heart (namely a heart that belongs to no one and nothing else). For he wanted to first bury his father. And a father figure is someone who demands his children to obey. This called one still had a "father" he had to obey. This means: he was still bound to his old (worldly) life; he was still enslaved (to one thing or another), because of which he had to obey that. In the heart of this called one a spiritual battle was waging. He wanted to obey the divine calling, but on the other hand he could not loose himself from (certain) worldly bonds and/or responsibilities. He finally said (put in different words): "Let me wait with working for You, Lord, until my worldly obligations and demands are no more." For instance: "Until I am retired; then I will work for You." This called one put his social calling before the heavenly calling from God! Jesus answered him: "Let the dead bury their dead." In other words: Let the dead – these are: the worldly people – see to the burying of the dead, this is: looking after the social responsibilities, "...but go thou and preach the kingdom of God!" Let us learn to place relations in this society, and family matters after the heavenly calling of Jesus. He will take care of our social well-being if we give the matters of the Kingdom of God priority over those of this society!

Luke 9 verse 61-62: *"And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."*

This called one did not want to start immediately. He wanted time to slowly detach himself from his social life, and from his living habits. He wanted time to say goodbye to things and those that were in his house; of the things he was used to daily. He wanted to let go of his old life little by little in order to, very slowly, come to work for Christ. But, think of Lot's wife, beloved! With pain in her heart she looked at the treasures she had to leave behind in Sodom. As born laborers of the Lord we indeed have a totally different life.

Before we had the say so over our time, our money, and over ourselves; in the labor for the Lord **He** is the One, Who has command of us and whatever is ours. Then nothing is ours and for ourselves anymore. Our

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Lord demands of us that we use the talents and gifts He gives us, in the best possible way. He asks us to be available at all times, even if He calls us to the labor "at any time of the day or night", namely at inconvenient moments. It was not for nothing that Paul considered himself "a prisoner of Jesus"! He was caught in the bond of love of Jesus, Who called him to the most difficult life for him, full of suffering and misery after the flesh, but full of heavenly glory after the spirit, full of an inner contact with a comforting and strengthening Taskmaster and Savior. And Paul purposely chose this life of labor in the Lord!

If the Lord has filled you with the Spirit of God, then a calling goes with this baptism with the Spirit. He does not just baptize you with His Spirit! When you pray: "Lord, baptize me with your Spirit!" then there should also be the willingness to devote your life and your being to Jesus and His Kingdom. When we pray: "Lord, I want to work for You", then there should be a loving heart that is willing to toil for Jesus. For this being baptized with the Spirit of God; this being submerged in His Spirit; is a becoming **united** with Jesus, Who is the (true) Bread of Life, in order to reveal His glory in this world more and more; whatever this may cost us! And, when our life is truly filled with God's Spirit, then this also means that we have a divine calling, which we must obey.

Let us heed the warning written in Matthew 25:24-30 and Luke 19:20-27 about the evil and lazy servant, who respectively saved his talent and pound, by the which given spiritual gifts and strength from the Holy Spirit are meant and the severe judgment of the Lord over such people, lest we fall under the same judgment of the Lord with the result that the Great Tribulation will then irrevocably be our share!

Everyone who is truly filled with God's Spirit, must, after the calling of the Lord, share in this (divine) labor. For then we have been submerged by **one** Spirit into **one** Body. And once we have become members of the Body of Christ, the members of that **one** Body, under the leadership of the Head, must, each after his own calling, fulfill the labor in Christ in this world, whereby **God** be given all glory!

The end of Chapter 9

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2nd revised edition, January 2000