

## THE LESSONS OF LUKE 21

Several weeks ago I was looking through a newsletter from a two house messianic ministry. This newsletter was featuring a guest teacher on end time events, and was heavily utilizing the Messiah's teaching on the Mount of Olives as reported in the first three Gospels of the apostolic writings. As I read through this article, I eventually came upon the Olivet as reported in the gospel of Luke. When I came to verses 34 and 35, I felt a quickening in the spirit and carefully read and reread these scriptures. After describing end time events to His followers, Messiah began in these verses to warn them not to be overcome with "dullness" as such might result from too much drink and/or from the "cares and anxieties of the world". The word used here for "cares" is Strong's # 3308 and indeed means cares and anxieties particularly as pertaining to the things of the world. Looking further into the meaning of this word, I found that it is from a root that means "to divide or separate". As I began to look at the uses of this Greek word in other scriptures, I found that it was used in the parable of the sower to describe the effects of the thorns and thistles on the good seed. It is also used in 1<sup>st</sup> Peter to describe what it is that we are to place on Messiah (cares and anxieties of this world). As I meditated on this word, it was becoming clear to me that the LORD had shown me a word describing the spiritual condition that is the opposite of the Sabbath walk. Almost immediately, another verse of scripture came to mind. This verse is in Hebrews 6, and describes the condition of those that do not walk down the ancient path in Sabbath with GOD as being "thorns and thistles".

Continuing the reading in Luke, I looked at verse 35 and things became even more incredible. Verse 35 says that "that day" (overcome by cares and anxieties of the world) will overtake the whole world and is a "snare and a trap". The word used for "snare" is *'pagis* and comes from the root *'pagnumi* which means to pitch. The word is used only once in scripture in Heb.8:2 – "***A minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man***" and pertains to something that the LORD has established. Its use here, confirmed for me that the snare is a work of the Lord, specifically designed to catch the ungodly. It is clear from these scriptures that the spiritual opposite of the walk down the ancient path in Sabbath with GOD (the cares and anxieties of the world) are manifested as thorns and thistles and is a snare set by GOD to divide and separate the Israel of GOD from the world.

As I shared what the LORD had shown about these scriptures with a brother in this fellowship, he almost immediately responded with the following:

" Consider these verses – In Romans 11 Paul writes of the election of Israel and the blinding of the rest. He then quotes David from Psalms 69:22, and his use of the word 'snare'. The full Psalms actually says – '***Let their table become a snare for them and that which should have been for their welfare, become a trap***'. This is the LORD speaking of David's enemies. The word for the 'table'

here is the same word, 'shulcan' used for the table of the tabernacle and the table of the shewbread.

What is the 'that' which should have been for their welfare?

Isaiah 8:14 gives us the answer – '**And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel and for a gin (trap) and a snare (same word) to the inhabitants of Jerusalem**'.

And look at Proverbs 22:5, (speaking of related material!) – '**Thorns and snares are in the way of the froward; he that doth keep his soul shall be far from them**'. So, is the ancient path again integrated into the lesson!

The snare is truly set by GOD, is set in/on the hidden ancient path taken by those who are HIS, and the snare, in the end, is HE, HIMSELF."

The brother further commented regarding this whole passage in Luke: "It is specifically the talmidim who are to be counted worthy, and not the world. We remember that even now 'the whole world lieth in the power of the evil one'. It is the worthiness and the escaping of the overcomers (Israel of GOD) that will allow the world to be freed from it's captivity-the snare that has been set (this is a remarkable understanding!). We also know that it will be the firstfruit company that will be used to deliver creation from it's bondage, and they will be delivered via the ancient path (in Sabbath with GOD), who is non other than Yahshua HaMoshich, HIMSELF. What an incredible series of understandings! And there is still more to come, especially from a closer look at the parable of the sower. Is it not remarkable that the ancient path is being unfolded so specifically, pointedly, and in such an orderly fashion before us?"

The sentence above was to be the end of this article. Since I had quoted him profusely in the article, I e-mailed a copy to the brother mentioned above for his review and comment. Within a few hours, I received a response that absolutely stunned me in the magnitude of the outpouring. I have included it below in it's entirety:

*"I don't think the Lord is going to let us forget this section anytime soon. Consider this, below, from the Parable of the Sower. I have felt for some time now, from our first conversation in this area, that there was much more to come from this portion of HIS Word.*

*The Parable is recorded in Mt, Mk, and Lk. The wording and words in Matthew and Mark are the same, but the wording, order, and context is different in Luke, showing that a slightly different meaning is present here than in the first two; we cannot now go into that message in Luke. What the Lord has showed me lately, comes from the first two recordings in*

*Matthew and Mark.*

*When the Sower sowed the seed (and remember that God had many years earlier, sowed Israel into the world, as a means of later blessing the entire world and removing Israel's identity, resulting in partial blindness coming upon them for a time, forgetting their identity; therefore, we see Israel being sowed in this Parable), the first seed sown fell in the Way.....(in Gk. 'hodos'- Way- used where Yeshua said 'I am the hodos'.) But they were not on the Sabbath Way, shown in that the fowls came and took the Word away before it could result in their being matured and placed on the Ancient Path.*

*The second group fell among 'stony places' and to this we will return, but, going on to the third group, we see the thorns and thistles springing up and by this, we know that the third group was not on the Ancient Path, it was hidden from them by God, HIMSELF.*

*It is only the last group, on 'good earth' that bears fruit, that we find on the Ancient Path because they matured properly and bore fruit, something only Yeshua could bring about, and something HE will do only for those on the Ancient Path.*

*But, in the recording of the second group, we come upon a very surprising word for 'stony places'. We would expect that the noun form of 'stone' turned into an adjective would be used, but it is not. The word actually used here and in Mark is a compound word ['petroda'- a combination of 'stone' and 'see']. The key root used here is the Greek word 'oida' meaning 'to see with the eyes/ to view on the exterior'; in short, it is vision limited to the surface, not being able to recognize anything but the perception of the senses- no spiritual vision!*

*This ground then becomes 'perceived stony ground'- the people represented by the seed in this part of the Parable can only see rocky ground beneath and around them; they have sight only for the 'temporal' things, as Paul describes them. Thus, we are shown another way in which Yeshua 'keeps' the Way to the Tree of Life, HIMSELF, disguising the Way as stony ground.*

*This insight, and with the knowledge we have about the thorns and thistles camouflaging the true Ancient Path from our previous understanding, gives new knowledge to the verses of Mt 24, wherein 'one is taken and the other left'. Looking more closely at this wording, the word translated as 'left' in this passage is the Greek 'aphieati'- [to leave/divorce/separate/send away/depart from]..... in short- there is a separation here of the one acceptable to God and the one that is not. The separation has widely been regarded as a physical one, related to 'The Rapture.' This is not*

*correct. The separation is spritiual, and nothing visible can be seen here at all. In fact, if one were viewing the two at the time the separation takes place, nothing could be seen by the eyes at all.....this is where the separation occurs when one is 'seated with Yeshua in the Heavnelies', being transferred from the K. of Darkness into the Kingdom of Light; the separation is the being called away, being set on the Ancient Path, the Sabbath Walk, and it is a counterpart of and connected to Elisha's 'seeing' Elijah's being carried up by the chairiot of fire, a spiritual vision on his part.*

*This is the anti-type of the time when Adam was taken and placed in the Gan. Remember in the Genesis account, we are told that he was formed of the dust of the ground, then, in a separate event, he had life breathed into him by God, then, only after all this had happened, he was taken and placed in the Gan. We have the idea that when we are born again, we are placed into the Kingdom, that we are put on the Ancient Path. This is not the case. When we are born again, we can only 'see' the Kingdom, we cannot enter it until we are accounted worthy, and this takes place later, as we are matured in Yeshua. We are transferred from the Kingdom of Darkness into the Kingdom of Light only as we are placed on the Ancient Path, not when we are simply born again. We must become priests first, before the walk on the Ancient Path can begin. And the key to all of this is in the vision. (Remember how often Yeshua referred to one's vision, the eye, and the light of the eye?)*

*Paul writes of the true vision we have when we can see the 'reality' instead of the temporal things, those things of the world, and the senses, and the flesh; this is the meaning of that passage that is normally translated 'My people perish for lack of a vision.' This translation is not exactly correct. In Hebrew, there is no indefinite article 'a' or 'an'. The text here says literally, 'My people perish for lack of vision.' And it is exactly correct, their spritiual eyesight was nonexistent!*

*The vision is indicative of our place within or outside the Kingdom because when we are placed in the Heavnelies, we are given the spritiual vision to see that which is hidden to outsiders. Hence, the Ancient Path, for us, is the Hidden Path to those who are perishing.....*

*What an incredible series of interconnected understandings! How beautiful! And there is much more to come."*

**AMEN**

