

Receiving the Holy Spirit

Jesus said to His disciples, 'I will ask the Father and He will give you another Helper, that He may be with you forever, that is the Spirit of truth whom the world cannot receive'. When the Son is interceding, the Father is sending the Holy Spirit. He is the Spirit of truth; the Spirit of wisdom and revelation. The Holy Spirit is bringing illumination to every son about his predestination; that is, his name and works. All of this has come forth from the covenant and is written in the Lamb's book of life.

The Holy Spirit has come to release us, and indeed to empower us, to everything written for us. It was for this reason that Jesus commanded His disciples to wait in Jerusalem, saying, 'You will receive power when the Holy Spirit has come upon you'. He is the Paraclete who stands beside each son, setting them apart for their priestly work. We recall the Holy Spirit speaking in the church in Antioch saying, 'Set apart for Me Barnabas and Saul for the work to which I have called them'.

When the fullness of seven Spirits was poured out by the Holy Spirit on the Day of Pentecost, the pathway was set towards the Feast of Tabernacles and the great Day of Atonement. It is the Holy Spirit who watches over the sanctification of the covenant. He is sanctifying the church to become a lampstand light for the Feast of Tabernacles. This is His mandate. He is leading and guiding the church into 'all truth'. Jesus said to all the seven churches in the book of Revelation, 'He who has an ear, let him hear what the Spirit says to the churches'.

References:

Joh 14:16-17 Joh 15:26
Eph 1:17 Psa 139:16
Rev 21:27 Act 1:8
Act 13:2 Mar 3:29
Rev 2:7

Further Study

Joh 16

Daily Gospel

Mark 13

Name and works

When the one hundred and twenty disciples were gathered together in the upper room, they were all of one accord, devoting themselves to prayer. And having received the fullness of the Spirit, they were devoting themselves to the apostles' doctrine, and to fellowship, to the breaking of bread and to prayer. These are the characteristics of a truly pentecostal church.

We are clear in our understanding that Pentecost is the firstfruits of the harvest of our sonship. Having journeyed from our participation in the 'sheaf of the firstfruits', where our name was lifted up before the Father, the Holy Spirit leads and guides us into the truth of our name and works. As we keep the Feast of Pentecost, the Holy Spirit is pouring out upon us all the fullness of the covenant.

Within the everlasting covenant, the Son received 'the name above every name'. He received the name 'Lord Jesus Christ'. Included within His name, and in the Lamb's book of life, is the name of every son whom the Father has predestined to life. Every name has been named in the covenant and written in the Lamb's book of life. The substance of our priesthood has been written down so that, by this, we might fulfil our name and our works. All of this is poured out to us by the Holy Spirit so that we might be equipped for every good work.

As a truly pentecostal church, we begin to exercise the capacity of firstfruits as we follow the example of the houses of Epaphroditus and Stephanas. The house of Epaphroditus was the firstfruits of Asia, just as the house of Stephanas was the firstfruits of Achaia. These houses were devoted to 'deaconing the saints'. This was their particular work as firstfruits houses.

References:

Rom 16:5 1Co 16:15
 Act 1:14 Act 2:42
 Lev 23:10 Rom 12:1
 Php 2:7, 9 Rev 21:27
 Psa 139:16 2Ti 3:17

Further Study

Jas 1

Daily Gospel

Mark 14

We see the day approaching

A lampstand church must not forsake its own assembling together. This is the habit of some; but we should encourage one another, and all the more as we see the day drawing near. This is the day of the trumpet which will call us to gather for that great day of the Lord in the Feast of Tabernacles. Each man's work will become evident, for the day will show it; because it is to be revealed with fire, and the fire itself will test the quality of each man's work. Each church and every son will be judged according to their works, according to the things written in the books.

The new grain offering in the Feast of Firstfruits consisted of two loaves that were 'baked with leaven'. This is the leaven of faith that is enlarged within us. When we are living as a new lump, leavened with faith, we are being enlarged to live by the faith of the Son. As we offer by the supply of the Spirit of Christ, we are keeping the Feast of Pentecost. Like the apostle Paul, the Spirit of Christ within us cries out, 'That I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death'.

The fire of Pentecost will bring us, by offering, to a participation in the fellowship in His sufferings. Afflictions and persecution will be the brand marks of Christ in a truly pentecostal church. Unless we have been baptised into His death and clothed ourselves with His name in sonship, we cannot know the power of His resurrection. We suffer in the flesh so that we might cease from sin, and all the more as we approach the Feast of Tabernacles.

References:

Rom 12:2 Php 3:10
2Th 1:4 Gal 3:27
1Pe 4:1, 17 Heb 9:14
1Pe 2:5
Heb 10:22, 25
Rom 6:3-4, 13, 16

Further Study

1Th 4

Daily Gospel

Mark 15

The word sounded forth

After the Day of Pentecost, the number of converts increased as the word was being proclaimed. The church in Jerusalem was evidently a lampstand church, lighting up the whole region of Jerusalem and Judea. Jesus Himself was the lamp light of revelation to the nations, and the twelve were the foundational base. From Pentecost forward, the goal of attaining to the Feast of Tabernacles was set before them. As the twelve 'deaconed' the word and prayer, and the seven 'deaconed' the tables, the word grew and multiplied. And the church grew daily.

With the wave offering of Christ's resurrection and the Day of Pentecost fulfilled, disciples came forth as certain firstfruits. However, the Jerusalem church was incomplete because it did not attain to an ascension-gift administration. This does not mean that they were in disarray like the Corinthians. They were together in one accord. This was a lampstand church, beaten from one piece of gold and with the fullness of seven Spirits among them. The Holy Spirit was empowering the testimony of Jesus among them and they were proclaiming with great boldness. Before much longer, all of the disciples were scattered because of the persecution after Stephen's death, leaving only the twelve apostles in Jerusalem.

The Jerusalem church was not scattered like sheep without a shepherd. They were scattered as certain firstfruits into all the regions so that they might bring forth more fruit. Sons of the kingdom are to be sown into the world. The word 'scattered' means 'to sow seed'. Perhaps this verse would be better translated, 'They were all sown except the apostles'. These disciples were sown as seed for the harvest of the Feast of Tabernacles. A pentecostal church is a church that is pressing on and sowing towards the harvest and celebration of the Feast of Tabernacles.

References:

Act 2:47 Act 12:24
Act 16:5 Act 1:14
Exo 25:31 Act 4:31
Act 8:1 Mat 9:36

Further Study

Col 1

Daily Gospel

Mark 16

Multiplication through affliction

The first phase of affliction continued for a season, and then the church had peace. Peace returned after the conversion of Paul. So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase. The Lord Jesus testified concerning Paul, 'He is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for My name's sake'.

The apostle Paul was the first son of oil among the Gentiles. His mandate was to establish lampstand churches 'far away' among the nations. Paul was the first lamp-messenger among the nations. While returning to Antioch on his first missionary journey, Paul and Barnabas stopped at Lystra, Iconium and Pisidian Antioch. The book of Acts accounts that they strengthened the souls of the disciples and encouraged them to continue in the faith, saying, 'Through many tribulations we must enter the kingdom of God'. Paul understood that a lampstand church must be an overcoming church. Unless they endured by the word of His perseverance, they would not be recovered as sons of God.

The Lord Jesus Christ is preparing an overcoming lampstand church as a lampstand administration suitable for the time of the end. This is the work He is accomplishing 'in our days'. The Father worked His work in Christ. We can say that the Father worked in and through Christ, and the Son was perfected in the obedience of His work. And, as a result, we can also be sons who complete our work. This finished work was achieved through the chastening hand of the Father, the full obedience of the Son, and the sanctifying power of the Spirit.

References:

Act 22:21
 Rev 3:10
 Act 13:41
 Act 9:15-16, 31

Further Study

Act 14:21-22
 Eph 1:10
 1Th 2

Daily Gospel

Luke 1

The work of God

When we look at the cross, we see Jesus' complete obedience. And by His obedient act, we know that many were to be made righteous. He suffered the consequences of our sin and shed His blood for our sake for one reason. And that was to give us His blood, His righteous life, as a gift. We know that Jesus suffered the penalty of our death, our trial and temptation in every point, and endured the discipline involved in His work of obedience. The miracle of the cross is that it was a complete work. It provided a crossover from the death of sin to the obedience of sonship. The cross took the suffering of *eternal death*, converted it to a *trial of faith* and obedience, and multiplied the *life of obedient sonship* for all. This is the fellowship of His sufferings, the fellowship in the light that will cause the church to shine as a lampstand.

The *Father* used chastening to multiply His life in the obedient Son through offering. The *Son* finished *His* work as the Captain, Author and Finisher of the pathway for our sanctification as sons. The Holy Spirit now works to reveal the Father and Son to us. As He sanctifies the disciplines of the cross to us, *our work* of sonship can also be complete. The Father was with the Son in this work, giving Him power. Christ was also strengthened through Eternal Spirit. The point for us is that there was *power in the discipline* to perfect His obedience and achieve righteousness. As we are drawn into the fellowship of the cross, the Father, Son and Holy Spirit can achieve this same righteousness in us.

References:

Rom 5:18-19 Rom 6:10, 23
1Co 15:56 Heb 4:15
Joh 19:30 Isa 53:5
Heb 2:10 Luk 22:43
Jas 1:20 Heb 12:5-11, 22

Further Study

1Jn 5

Daily Gospel

Luke 2

Continuing to keep the feast

Jesus spoke anecdotally about the four-month period from the Feast of Pentecost to the Feast of Tabernacles. We need to consider the church today and the phase of history in which we find ourselves. We have noted already that a truly pentecostal church is keeping 'the feast'. This point can be extrapolated to mean that it is keeping each of the feasts. And it is not as though the celebration is a one-off event. Rather, we continue to participate until we have fully appropriated the riches of the glory of His grace. We continue until we are made complete in the Feast of Tabernacles in the time of the end.

Until then, the word of present truth is a lamp in a dark place, and it is in no way retrospective. It is not a word from a past era. Instead, it is coming from our Lord Jesus Christ in the word of the messengers to address the church according to the council of the Lord. In this way, we can serve the council of God in our generation, keep the feast, and walk in the light of the Lord. It is quite apparent that traditional evangelical and pentecostal churches have no compulsion to keep the feast. We must not invalidate the word because of tradition.

What fruit is a lampstand church producing by the word of His perseverance? Paul wrote to the church in Thessalonica, 'You also became imitators of us'. That is, they had become imitators of an overseeing administration capable of growing lampstands. They had received the word in much tribulation with the joy of the Holy Spirit. Obviously, Thessalonica was persevering through tribulation. And the word of the Lord 'sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth'.

References:	Further Study	Daily Gospel
Joh 4:35	Deu 16:16.	2Co 13
Eph 1:7	2Pe 1:19	Luke 3
Act 13:36	1Co 5:8	
1Jn 1:7	Mat 15:6	
1Th 1:6, 8		

The voice of the trumpet

Many years after the scattering of the Jerusalem church, the apostle John was in exile on the isle of Patmos. He was in the Spirit on the Lord's day when he heard behind him a great voice like the sound of a trumpet. Turning to see the voice that was speaking to him, he saw Jesus Christ clothed in priestly attire, walking among seven golden lampstands. We are reminded that in the days of Israel when the first of two silver trumpets was blown, it was a call for the leaders to gather together. We read in the book of Numbers, 'Make yourself two trumpets of silver, of hammered work you shall make them; and you shall use them for summoning the congregation'. And, 'the priestly sons of Aaron, moreover, shall blow the trumpets and in the seventh month, on the first day of the month'.

The Lord Jesus is speaking to His pentecostal church and He is calling leaders in every place to turn and behold seven golden lampstands. He who has an ear let him hear what the Spirit is saying to the churches. The seven lampstands are the seven churches. John's vision of the seven churches is the full and complete picture. It is the administration suitable for the fullness of times. Seven is the number of completion, fullness and perfection. In any generation, the goal for the church is to attain to the symbolic measure and stature of seven lampstands. However, the leaders of the churches will not gather for the Feast of Tabernacles if they have not come into the fullness of Passover and Pentecost.

References:

Rev 1:10-20 Num 10:2
Num 29:1 Eph 1:10
Rev 2:7, 11, 29
Rev 3:6, 13, 22

Further Study

Isa 27

Daily Gospel

Luke 4

If any man draws back

In our day, we are watching with interest as the pentecostal church draws back from the substance of Pentecost and the things of the Spirit. This was the Galatian problem. With a good degree of grief and consternation, the apostle Paul asked this church five questions: You foolish Galatians, who has bewitched you? Did you receive the Spirit by the works of the law or by hearing with faith? Having begun by the Spirit, are you now being perfected by the flesh? Did you suffer so many things in vain? Does He who provides you with the Spirit and works miracles, do it by the works of the law, or by the hearing of faith? In the book of Hebrews, we read, 'The just shall live by faith; but if anyone draws back, My soul has no pleasure in him'.

Is the faith of Pentecost, the gospel of sonship, being proclaimed among us? Are we responding with the obedience of faith? Many have become puffed up and arrogant against the word. It is only by a full participation in Pentecost that we will become a fully functional lampstand church. The leaven of faith is the faith of the Son, and by it we are being enlarged, and increasing by the fiery trial. The truly pentecostal church is not shrinking back from the feast. We are not drawing back from the sign of other tongues, the gifts of the Spirit, the leaven of faith, the fiery trial, and the sufferings of Christ. We are not of those who desire to make a good showing in the flesh, seeking to be relevant to the world. We are not ashamed of the gospel; nor are we ashamed of the sufferings of Christ.

References:

Gal 3:1-5 Heb 10:38
Heb 2:4 ITi 4:14
Mat 13:33 IPe 4:2, 16
2Co 1:5 Col 1:24
Php 3:10 Rom 1:16

Further Study

2Ti 1

Daily Gospel

Luke 5

Pressing on

The pentecostal church must 'keep the feast' and 'press on to perfection'. We must not move back from the sheaf of firstfruits, or from unleavened bread, to the positional false gospel which will trample the Son of God and count the blood of Christ, the blood of the covenant, as an unclean thing. Paul told the Hebrews that they were in need of milk because they were not able to digest solid food. The 'sincere milk' is the word which brings us to the pentecostal gospel. However, 'meat' is the word of the sufferings of Christ which enables us to 'go on' and celebrate the Feast of Tabernacles. When the trumpet sounds, we will have tribulation and affliction for ten days. We need the sincere milk of the word by which we are born again and can grow in our sonship. Nevertheless, we must become mature, having our senses trained to discern good and evil.

We must reject completely any notion of a legal, positional gospel. There is no judicial position in the blood of Christ. 'If we walk in the light as He is in the light we have fellowship with one another', then the blood of Christ cleanses us from all sin. Participation in the Feast of Tabernacles is contingent upon a full appropriation of the blood of Christ our Passover Lamb, as well as the celebration of firstfruits in the first and third month. We will recall that Jesus spoke of there being 'yet four months' to the harvest. This symbolic period of time covers the seven dispensations and ages of the church. It brings us to the blowing of trumpets in the feast of the seventh month. To be a lampstand church approaching the Feast of Tabernacles, we must firstly be a pentecostal church.

References:

1Co 5:8 Heb 6:1
1Co 15:23 Heb 10:29
Heb 5:12 1Pe 2:2
Rev 2:10 1Jn 1:7
Joh 4:35 Num 29:1

Further Study

Psa 78

Daily Gospel

Luke 6

Judgement begins in His house

The Thessalonians were a lampstand church which did not forsake assembling together. This was a truly pentecostal church which had entered into firstfruits. They had taken up the leaven of faith. Their faith towards God was greatly enlarged and their love of each one was growing greater. This lampstand church had begun poorly, with Paul commending the Bereans for being more noble than those in Thessalonica. However, they had heard the word of the messenger and entered into the sufferings of Christ. Paul commended them, 'Therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. This is a plain indication of God's righteous judgement so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.'

The apostle Paul wrote, 'When we are judged, we are disciplined by the Lord so that we will not be condemned along with the world'. The Lord Jesus stands among the lampstands as a smelter and a refiner, bringing righteous judgement within a lampstand church. The fiery trial of affliction and persecution refines us so that the gold of the divine nature is brought forth. As Job said, 'When He has tried me I will come forth as gold'. This is producing an eternal weight of glory for all believers who overcome. If we endure the chastisement of the Lord, we will be blessed and granted relief from the days of adversity in the time of the end. We are being granted an abundant entry into the everlasting kingdom through many tribulations.

References:

Heb 10:25 Act 17:11
2Th 1:3-5 1Co 11:32
Mal 3:2-3 Job 23:10
2Co 4:17 Psa 94:12-13
2Pe 1:11

Further Study

Mal 2

Daily Gospel

Luke 7

His righteous judgement

The connection between our judgement in the lampstand church, and the judgement of the world in the time of the end, is irrefutable. As Paul wrote to the Thessalonian church, 'It is only just for God to repay with affliction those who afflict you, and to give relief to you who are afflicted and to us as well, when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power'. When we are judged with righteous judgements, we are disciplined by the Father as sons and He receives us according to our predestined sonship, our works and our name.

In his first letter, Peter wrote, 'If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you'. He was referring to persecution, and was encouraging anyone who suffered in this way as a Christian, not to be ashamed, but to rather glorify God through this tribulation. In summing up, Peter wrote, 'For it is time for judgement to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?' Suffering, affliction, and persecution are the indication of His righteous judgement so that we are not judged along with the world. While our judgement is at the hands of evil men, we are to endure and overcome, having faith to participate in the sufferings of Christ. We never take our own revenge, but leave room for the wrath of God.

References:

2Th 1:6-10
1Pe 4:14-17
1Co 11:32
Php 3:10

Further Study

Mal 3

Daily Gospel

Luke 8

The word of His perseverance

As John began the Revelation of Jesus Christ, he described himself as a brother and ‘fellow partaker in the tribulation and kingdom and *perseverance* which are in Jesus’. Seven ‘overcomings’ are producing a fully effective lampstand church. This is a kingdom of priests entering into the sufferings of Christ, washing their robes and making them white in the blood of the Lamb.

The church in Philadelphia was commended for keeping ‘the word of My perseverance’. As a result, they are preserved in the hour ‘about to come upon the whole world’. They had found a grace to endure and overcome the hour of testing because they were strengthened by His word of perseverance. If we keep the word of His perseverance, then He is able to preserve and bring forth the works of our sonship. Each lampstand church is enabled to overcome through the unique word to them. Accordingly, the word of Christ in any generation is able to preserve them from their hour of trial and temptation. The apostle Peter wrote, ‘The word of the Lord endures forever and this is the word which was preached to you’.

The word of His perseverance enables a lampstand church to overcome in times of trial and testing. There will also be evident fruit. If we are not seeing fruit in our lives, then we must continue in the word of His perseverance. Jesus said, ‘The seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with *perseverance*’. When a lampstand church is overcoming by the word of His perseverance, it is multiplying the fruit of light. The word will be sounding forth and the lampstand will be growing.

References:

Rev 1:9 Rev 7:14
1Pe 1:25 Luk 8:15
Rev 2:7, 11, 17, 26
Rev 3:5, 10, 12, 21

Further Study

Rom 2

Daily Gospel

Luke 9

The first stage of the throne

In the book of Revelation, we read John's greeting to the lampstand churches. 'John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne.' A truly pentecostal church has set its course to arrive at the Feast of Tabernacles as it is set forth in the book of Revelation. The feast begins with the sound of the prophetic trumpet. However, before this occurs, the revelation of our Lord Jesus is made known to those who are watching and confessing Christ as coming in the flesh.

We can identify seven stages of the throne of the Son in the book of Revelation. However, we are focusing our attention on the first stage of the throne. At every point, seven Spirits are burning before the throne, revealing the glory of Him who is sitting on the throne. Having endured the cross and perfected faith, Jesus our mercy seat, has sat down at the right hand of the throne of God. He is full of grace and truth. This is the glory, the light, the illumination, and the revelation we see in the first stage of the throne. It is His throne of grace and priesthood. It is in this context that John wrote to the seven lampstand churches, calling them to overcome.

The letters addressed to the seven lampstand churches, calling them to overcome, illustrate our journey of restoration. In the first stage of the throne, He is restoring a lampstand administration to be a kingdom of priests to His God and Father.

References:

Rev 1:4, 6
Rev 4:5
Joh 1:14

2Jn 1:7
Heb 12:2

Further Study

1Pe 2

Daily Gospel

Luke 10

We need to overcome

The apostle Paul declared, 'Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus'. When we are led captive by Christ, His blood enables us to serve as priests. This is our starting point. However, we are not yet perfected. We must press on to maturity by fulfilling the works of our sonship. We must overcome, because he who overcomes inherits all things. This is the inheritance of resurrection life and the glory of new creation.

Similarly, as we consider the seven lampstand churches, and the unique call to overcome to each of them, we observe a process of restoration. This process culminates after the letter to Laodicea, when John sees an open doorway in heaven. He hears a voice saying, 'Come up here, and I will show you what must take place after these things'. John continues, 'Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne'.

The Laodiceans were the seventh and final lampstand church in the sequence of John's writings. If they overcame, He promised that they would sit with Him on His throne. The restored lampstand church is seated with Christ in heavenly places, reigning with Him upon the throne of the Son. At the opening of the seals, when the white horse rides out 'conquering and to conquer', the church has the full capacity to overcome. As the rod of God, it will have authority over the nations. Everything the white horse is going forth to overcome in the world, has already been overcome in the church.

References:

Php 3:12 Heb 6:1
Eph 2:10 Rev 21:7
Rev 4:1-2 Rev 3:21
Rev 6:2

Further Study

Luk 21

Daily Gospel

Luke 11

The Laodicean problem

We can interpret the seven golden lampstands in the book of Revelation four ways. Firstly, it was seven historic churches being addressed over the issues of overcoming in that day. Secondly, it is the experience of every individual believer, to be appropriated in the works of their sonship. Thirdly, the letters are prophetic, speaking to the lampstand church in the end of the age. And fourthly, the seven churches represent the seven dispensations of the church age. The condition of the church today can be likened to the church in Laodicea.

The lampstand church is a beaten work from one piece of gold. In this way, it shows forth the divine nature. He has granted us precious and magnificent promises that by these we can become partakers of the divine nature. What is the lampstand made of? It is made of gold. And how is the lampstand formed? There are no threads, no nuts or bolts. It is not joined together by any mechanical means, nor is it forged. The lampstand is a hammered work, beaten into shape under heat. The fruit of the almond tree is organic in its growing up from the base, yet it is of one accord in relational structure.

The apostle Peter has noted that the trial of faith is the means of purchasing gold. Accordingly, the Laodicean church is instructed to 'buy from Me gold refined by fire so that you may become rich'. In the first case, the gold is the possession of the Lord Jesus and it is purchased from Him. This gold is the divine nature; it is 'Christ in you, the hope of glory'. This gold is purchased as the reward and wages for our labour, according to the works of our sonship. And it is purified in the furnace of affliction and the sufferings of Christ.

References:

Exo 37:17 Joh 10:30
Joh 17:22 2Pe 1:4
Col 3:14 Rev 3:18
Col 1:27 Isa 48:10

Further Study

1Pe 1

Daily Gospel

Luke 12

Gold, white garments, oil

There is an acute need for the church to purchase gold by participation in the sufferings of Christ, and the robes of priesthood so that we can do the works prepared before, and eye salve to anoint our eyes with the oil which comes from the golden bowl. The arrogance of the church which says, 'I am rich' and 'have need of nothing', will mean that He will reprove and discipline. And then, if there is no response, He will send it away by spewing it out.

However, the promise to the church that is zealous and repents is an access to the heavenly places and the throne of the Son. 'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.' This is the promise of a participation in the second stage of the throne of the Son, when the Lamb stands to open the seals. The open door is the symbol of access to the throne of grace and the oil of grace.

He is making us a kingdom of priests to His God and Father. He wants to give you oil. But before He gives you oil, He is going to give you robes. The robe is your priestly authority to exercise the works of your sonship. The parable of the ten virgins, dressed and waiting for the bridegroom, demonstrates the need for us to have oil. And, as a kingdom of priests, we are to hate the garment spotted by the flesh. The blood of sprinkling is the agency for washing and making us white.

References:

Rev 3:16-18, 20-21
 Rev 5:5-8 Rev 4:1
 Rev 1:6 Mat 25:1-13
 Jud 1:23 1Pe 1:2
 1Jn 1:7 Rev 7:14

Further Study

Zec 3

Daily Gospel

Luke 13

The fulfilment of Tabernacles

According to the prophet Zechariah, the fulfilment of the Feast of Tabernacles must take place. From the time of the blowing of the great trumpet on the Day of Atonement, all nations will be brought into subjection to the administration of His throne. When the seventh angel sounds, 'the kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever'. The Lord Jesus will begin to execute judgement upon all nations if they do not participate in the Feast of Tabernacles. This is the finale of His covenant purpose which He brought forth in the Lamb. And it will be that no rain will fall on those families of the earth who do not go up to Jerusalem to worship the King, the Lord of hosts.

And finally, the fullness of offering is brought forth. The prophet Zechariah proclaimed, 'In that day, there will be inscribed on the bells of horses "Holy to the Lord". And the cooking pots in the Lord's house will be like the bowls before the altar. And every cooking pot in Jerusalem and in Judah will be holy to the Lord.' These are symbols concerning the offerings. We remember the worthless sons of Eli who despised the offering of the Lord. They would thrust a fork into the boiling pot and take the choice portions for themselves. And the people could rightly ask, 'Why are you taking the choice portions for yourselves when they belong to the Lord?' And yet, in this account in Zechariah, we find that those celebrating the Feast of Tabernacles are receiving the portion that belongs to the most holy. This is our participation in the divine nature as sons and heirs with Christ.

References:

Rev 11:15.
Zec 14:16-18, 20-21
1Sa 2:13-17

Further Study

Isa 60

Daily Gospel

Luke 14

Firm until the end

We have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end. It is the Holy Spirit who says, 'Today if you hear His voice, do not harden your hearts, as when they provoked Me'. Our viability is completely dependent and contingent upon our obedience and, therefore, our continuance in His word as it comes to us from messengers. As Jesus said, 'If you continue in My word then you are truly My disciples'. For this reason, we must not forsake fellowship and our assembling together, as is the habit of some, but all the more as we see the day approaching. This is the day of Christ, the great Day of Atonement.

We must fully embrace all the elements of Passover, Unleavened Bread, Firstfruits and Pentecost to bring them to completion. Daniel, speaking about the 'time of the end', said that 'those who do wickedly against the covenant, he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits. And those of the people who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering. Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue. And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time.' From Pentecost until the 'time of the end', we will be challenged by the corruption of flattery, by sword and flame, and by intrigue so that we can be purified and made white. The process of purging leaven continues for the whole of the church age from Pentecost to the Feast of Tabernacles.

References:

Heb 3:7, 14 Joh 8:31
Heb 10:25 Dan 11:32-35
1Co 5:7

Further Study

Heb 4

Daily Gospel

Luke 15

The Lord's timing

We must not lose what we have accomplished and attained. Christ our Passover has been sacrificed for us. Therefore, the way of the Lamb is central to our fellowship. The Lamb is the lamp, the source of all light and illumination. If we walk in the light of fellowship, the blood of the Lamb is effective for cleansing. Keeping the Feast of Unleavened Bread means we have embraced a culture of purging leaven from our houses and families. The faith of firstfruits is the faith of offering by which we present our bodies as a living sacrifice, proving the will of God. Then, Pentecost introduces us to the trial of faith and the refining fire.

We must set our faces towards the Feast of Tabernacles and be listening for the voice of the trumpet. This prophetic call is imminent. Indeed, it is upon us. Everything that the Lord is doing is in accordance with His eternal purpose and covenant intention. This is the mystery hidden from ages past. It is the mystery of sonship to be fulfilled in the day of Jesus Christ. It is Christ in you, the hope of glory. Messengers are proclaiming the riches of the glory of this mystery among the nations.

God is speaking to the church according to His covenant timetable as it has been predetermined. There are appointed times and we must not miss the day. The Feast of Tabernacles is at hand. Therefore, we must not harden our hearts and provoke the Lord to wrath. Let us, therefore, press on to perfection. Let us press on to maturity, to completion; to the fullness of number seven. We do not yet see lampstand churches across the world. Consequently, we do not see the light of the Lord as the revelation to the nations in our day.

References:

2Jn 1:8
Rev 21:3
Rom 12:1-2
Col 1:26-27
Act 17:26

1Co 5:7
Exo 12:15
Eph 3:9
Hab 2:3
Heb 3:8,15

Further Study

Ecc 3

Daily Gospel

Luke 16