

The purpose of the prophetic Scriptures

The purpose of the prophetic Scriptures is the revelation that His Spirit is 'among us'. The Lord declared through the prophet Haggai, 'According to the word that I *covenanted* with you when you came out of Egypt, so My Spirit remains *among you*; do not fear!' The prophetic content of the Scriptures is built around the *covenant*, tabernacle and priesthood that were given to Israel. These provide the symbolic language of the Scriptures, of the prophets in the Old Testament, and then of the apostles of the New Testament.

The Everlasting Covenant is the purpose of the Lord and it contains the detail of His will for every one of us. The Old Testament tabernacle (and temple) is the symbol of God's dwelling. And the New Testament builds on this to confirm that the Spirit of God is *among* us, and dwells *in* us.

The tabernacle of Moses, made *with* hands, represented God's desire to dwell with men in a temple *not* made with hands. The apostle Paul proclaimed, 'The God who made the world and all things in it, since He is the Lord of heaven and earth, does not dwell in temples made with hands'. Ultimately, God *will* tabernacle with *men* in the new heavens and earth. He will be our God and we will be His sons.

The account of the Scriptures is that God has come to dwell in us by His Spirit. Therefore, he who is joined to the Lord is one spirit with Him. 'Do you not know that you are the *temple* of God and that the *Spirit of God* dwells in you? All things are yours...things present, things to come. And you are Christ's, and Christ is God's.'

References:

Joh 14:16-17 Hag 2:5
 Isa 46:3 Deu 12:11
 Exo 25:22 Heb 9:1-12
 Act 17:24 Rev 21:7
 Rom 9:4-5, 26

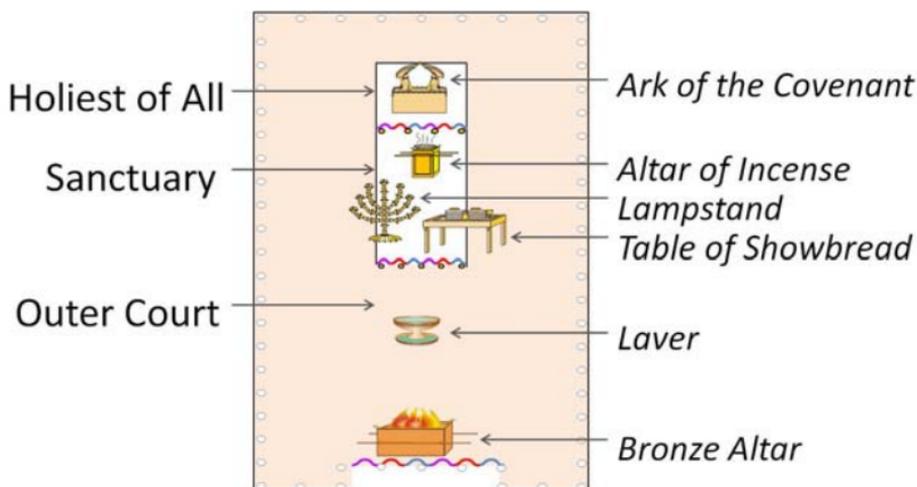
Further Study

1Co 6

Daily Proverb

Proverbs 7

The Tabernacle of Moses - the pattern of heavenly things



The ark of the covenant of the Lord

The ark of the covenant in Moses' tabernacle represented all the content of the Everlasting Covenant of *sonship* predestined for us. From between the cherubim on the ark, the *shekinah* 'dwelling' of the glory of God shone forth. In this tabernacle, the ultimate piece of furniture is the ark of the covenant of Yahweh. The most important feature is that it is the carrier of the covenant of Yahweh. This is why it is called the 'ark of the covenant of the Lord'. And it is called the 'ark of testimony'.

It was the symbolic revelation to Israel of the fullness of the covenant life of Yahweh *Elohim*. However, the ark of His covenant, as it is referred to in the book of Revelation, is revealing Jesus Christ who is the testimony with all the fullness. And the church, His bride, is with Him there. Paul calls this the fullness of Deity, and the fullness of God, because He has the name above every name.

The ark represents the covenant of sonship, and the glory above it represents the glory of this sonship as it is fully expressed, bodily, in Christ. This glory was veiled and concealed from those who lived under the law covenant. However, we can now behold this glory of sonship, in the face of Jesus Christ, with an unveiled face. The glory of God shone from above the *blood-sprinkled* mercy seat. This was indicating that the life of the glorious new creation would be shared with mankind by the blood of Christ. He is our Mercy Seat.

So too, the purpose of the whole tabernacle of God was made clear. The tabernacle was designed to be the *pathway* of sonship for all believers. The light on this pathway to the holiest of all was illuminated by the lampstand. However, the *hope* of sonship was revealed by the light of the ark.

References:

Psa 80:1 2Ki 19:15
Num 7:89 Num 10:33
Exo 25:16 Col 2:9
Rev 11:19 Rev 12:1-2
Php 2:9 2Co 3:18

Further Study

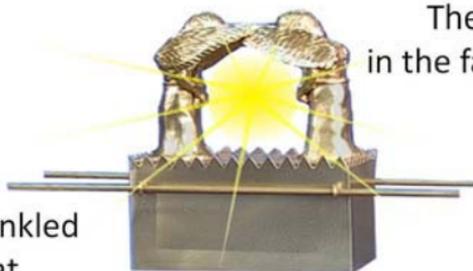
Exo 25

Daily Proverb

Proverbs 8

Ark of the Covenant

The glory of God
in the face of Jesus Christ



The blood-sprinkled
mercy seat

The church has the *shekinah* glory

In the book of Revelation, the woman (the church) is joined to Christ, and she has His name and glory. The church has the *shekinah* glory as her possession with Christ. This lampstand church has appropriated the life and the glory because of the blood of the mercy seat. She has come to 'all the fullness' of the covenant.

The rod that budded was in the 'ark of His covenant'. It represents the organic life of the lampstand church growing as the fruit of the almond, the cup, the bud and the flower. The manna was also there and it represents the bread of life. And the 'tables of the law' represents the testimony of the covenant of the Lord and His desire for sons. Hence, it was also called the 'ark of testimony'.

When God the Son emptied Himself to the covenant of Yahweh, He became the 'covenant to the people'. He received the name above every name, the fullness of Deity bodily. He became the ark of His covenant, the Godhead in glorified flesh, the Lord Jesus Christ. We know this because the testimony of the covenant and the name of the Lord were upon Him, as they were upon the 'ark'. This ark of the covenant of the Lord of hosts is where Yahweh dwelt *between* the cherubim.

The 'ark of His covenant', in chapter twelve of the book of Revelation, is the same ark of God which is called by the name of the Lord of hosts who is enthroned above the cherubim. To Israel, the ark of the covenant of the Lord was the throne of the Son as the Lord of hosts. He is the God of the Old Testament. He had the name above every name, and it was prophesied that He was the 'covenant to the people'. As Jeremiah said, 'Your words were found, and I ate them, and Your word was to me the joy and rejoicing of my heart; for I am called by Your name, O Lord God of hosts'.

References:

Rev 19:7-9 Eph 5:27
 Rom 3:24-25 Heb 9:4
 Num 17:10 Exo 25:22
 1Sa 4:4 Jer 15:16
 2Sa 6:2 Isa 42:6

Further Study

Isa 49

Daily Proverb

Proverbs 9

Above the mercy seat

The Lord of hosts met with Israel above the mercy seat, and also at the altar at the doorway of the tabernacle as they placed their offerings on the altar. The symbolism of the Old Testament is rich in its meaning. We know that, in that day, we will 'say no more' concerning 'the ark of the covenant of the LORD', because Jerusalem shall be called 'the throne of the Lord'. All the nations will be gathered to it, to Jerusalem, for the name of the Lord.

The ark of His covenant is the Lord Jesus Christ, ascended with the glory He had 'before' in the covenant of Yahweh. The ark of His covenant is His intrinsic throne, and He will present to Himself a bride in all her glory in His throne.

'In those days, the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance.' This will come about because the lampstand will be the light to the nations and it will cause them to walk the highway of holiness in its light. The nations will gather to the throne of grace. The Lord declares, 'I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the testimony, as it was set forth in the former symbol.'

We are not ashamed of the 'testimony of the Lord'. 'Let us therefore, come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need.'

References:

Exo 25:21-22 Exo 29:42
Joh 17:5 Eph 5:27
Isa 35:8 2Ti 1:8
Heb 4:16

Further Study

Jer 3

Daily Proverb

Proverbs 10

The zeal of the Lord of hosts

It is the 'zeal of the Lord of hosts' which will accomplish the will and work of the covenant in the lampstand. He will do this by the seven Spirits of God, establishing a kingdom from the ark of His covenant. Out of Jerusalem shall go forth a remnant, and out of Zion, those who escape. 'The zeal of the LORD of hosts will do this.'

This is the mode of the Lord in preserving a remnant. The lampstand church is that remnant, the 'little sanctuary for them in the countries where they have gone'. When the woman, the church, possesses zoe-life and the glory of the Lord of hosts, then the voice will be heard, "Sing, O barren one, you who have not borne! Break forth into singing, and cry aloud, you who have not laboured with child! For more are the children of the desolate than the children of the married woman", says the Lord. "For your Maker is your husband, the Lord of hosts is His name, and your Redeemer is the Holy One of Israel; He is called the God of the whole earth".

Then the woman, the church, in the ark of His covenant, will proceed forward to possess the kingdom and to desolate Babylon. "For thus says the Lord of hosts, the God of Israel: "Behold, I will cause to cease from this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride". And then He will judge the eighth and final world kingdom of Antichrist. And finally, the Lord of hosts will shake heaven and earth, the sea and dry land.

References:

Isa 9:7 Isa 37:32
Jer 11:17 Isa 54:1, 5
Jer 16:9 Rev 18:23
Heb 12:26 2Ki 19:31

Further Study

Hag 2

Daily Proverb

Proverbs 11

The administration of the ark

The critical feature of the administration of the ark of the covenant of the Lord is that it goes ahead of us. When Israel set out from the mount of the Lord three days' journey, the ark of the covenant of the Lord journeyed in front of them. The four administrations of Christ that followed the ark of the testimony had the glories of the name above every name. Israel set out following the cloud in martial array, under the banners of four administrations; the lion, the ox, the eagle, and the man. And this order of proceeding is the order by which the lampstand church is to proceed. We observe this in the first chapter of the book of Revelation.

This is because the Son is the Pioneer, the Author (*archegos*) with the name above every name. He is the ark of the covenant of Yahweh, and He is the Forerunner who has gone ahead. He sees the end from the beginning. Because He is intrinsically the Pioneer, He hears the Father's desire in the call, 'Who will go for Us?' The Son is 'coming quickly'. He sees the beginning and end. His testimony is 'I Am the Alpha and Omega, the first and the last, the beginning and the end'. When we speak of Jesus Christ as the Pioneer, we are referring to His entire journey with the name above every name. He became the Father's Son, with the glory of the only begotten, when He emptied Himself. And He became the ark of the covenant of the Lord, the Pioneer going ahead of the people, when He received the name above every name in His anointing. He is the One spoken of by Isaiah as the witness to the peoples, a leader and commander for the peoples.

References:

Jos 3:11 Num 2:34
 Isa 46:10 Isa 6:8
 Rev 22:13 Isa 44:6
 Isa 55:4 Jer 30:9
 Eze 34:24
 Num 10:14, 18, 22, 25

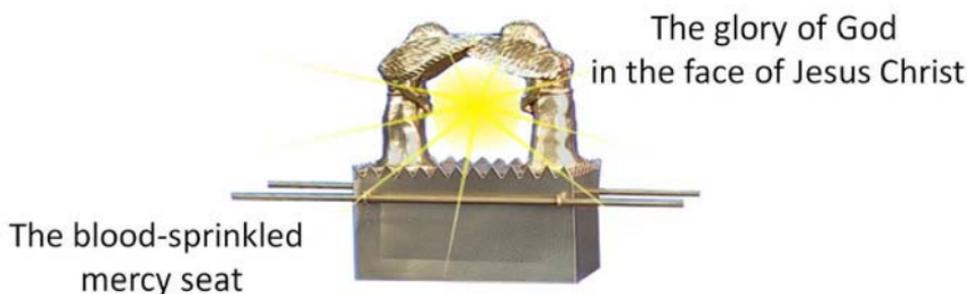
Further Study

Php 2

Daily Proverb

Proverbs 14

The Pioneer - the Alpha and the Omega



The Four Faces of Christ's Administration



Bringing many sons to glory

It is by His journey that Jesus is bringing many sons to glory. He is 'the Alpha and the Omega, the beginning and the end'. And it is His intrinsic capacity to see the beginning and to see the end. He is the Lord who watches over His covenant word to perform it throughout the ages. 'He who keeps Israel will neither slumber nor sleep.' As the ascended and glorified God the Son, He has His own intrinsic throne and authority. He has called this 'My throne'. But as the Son of Man in the Father's throne, He is Alpha and Omega, the beginning and the end.

The lampstand church, with the light of the seven Spirits of God, is the only light that is revealing this glory in the heavenly places. King David wrote about this in the psalms, saying that He is glorified and He is 'the bridegroom coming out of His chamber'. 'The heavens are telling of the glory of God, their expanse is declaring the work of His hands. In them He has placed a tabernacle for the sun which is as a bridegroom coming out of his chamber; it rejoices as a strong man to run his course. Its rising is from one end of the heavens, its circuit to the other end of them; and there is nothing hidden from its heat.'

The Lord Jesus Christ is the 'fullness of Deity' and the 'fullness of God'. He has the glory in the ark of His covenant. It is the testimony of the covenant, as King David said: 1] The heavens declare the glory of God as a bridegroom coming. 2] The law of the LORD is perfect, restoring the soul. 3] The testimony of the LORD is sure, making wise the simple. 4] The precepts of the LORD are right, rejoicing the heart. 5] The commandment of the LORD is pure, enlightening the eyes. 6] The fear of the LORD is clean, enduring forever. 7] The judgements of the LORD are true; they are righteous altogether.'

References:

Heb 2:10
Psa 121:1
Joh 11:52
Eph 1:5

Jer 1:12
Psa 19:1-9
Rom 9:25-26
Rev 7:9

Further Study

Rom 8

Daily Proverb

Proverbs 15

The glory of the *shekinah*

As our great High Priest, God the Son has also become the Lamb of God who gives 'life to the world' in His flesh and His blood. From His 'continual offering', before the ages, He has laid down His life. And He has made it possible to share the bread from heaven and the blood of the Everlasting Covenant with us. This is new creation life, which was brought forth in the covenant 'before all ages'.

When we see the woman standing in the ark of the covenant, radiating the full expression of the *shekinah*, she is clothed with the sun. This is the *shekinah*, the glory of the covenant of zoe-life. The *shekinah* is the life of the Lamb. It is not the expression of Their own intrinsic personal Triune glory. This glory is the offering of Yahweh in Their covenant, shining from between the cherubim. This *shekinah* is the glory of the Lord of hosts. He is the Father's begotten Son. He has been glorified again with His own glory as Yahweh the Son.

The *shekinah* light, shining from the ark in the tabernacle, represented the light of new creation life given to every son of God. This is the light of life. Christ is the full expression of this glory of sonship. The ark of the covenant of Yahweh is the symbol of the fullness of new creation, manifested in Christ. It was called the ark of the covenant of the Lord because it embodied the will of God expressed in the 'covenant of the Lord'. This *shekinah* light shone from above the mercy seat where blood was sprinkled seven times on the Day of Atonement.

References:

Joh 6:51
Rev 1:16
Rev 12:1
Psa 80:1
Lev 16:14

Heb 13:2
Heb 1:3
Gal 6:15
Joh 1:4

Further Study

2Co 3

Daily Proverb

Proverbs 16

The message of the tabernacle

The message of the Old Testament tabernacle is clear. There is a glory that we may receive by walking out our priesthood and the process of redemption, all the way into the holiest of all. This process of redemption, by blood and water, leads to the glory of sonship that has been predestined before the ages.

Christ is the full expression of this glory of sonship, and the body of Christ is the true temple in which this glory dwells. The body of Christ is the tabernacle of His flesh, and it is the context in which we inherit and possess this glory of sonship. The life given to every son is in the blood of the Lamb, sprinkled on the mercy seat, in the holiest of all in the tabernacle, seven times. We know that the blood of Christ is the offering of this new creation life to every son.

However, the light of the lampstand is the glory of the Lord. It is the glory of Yahweh *Elohim*, as Father, Son and Holy Spirit. The light that shines by the seven Spirits of God enables us to walk the pathway into the holy of holies by the obedience of Christ. It enables us to behold the *shekinah* in the face of Jesus Christ and, therefore, the hope of our own zoe-life.

The psalmist declared, 'In Your light [the light of seven Spirits of God from a lampstand] we see our light [zoe]'. As Jesus said, 'I am the Light of the world', manifesting the light of seven Spirits, 'he who follows Me will not walk in darkness, but have the Light of life [zoe]'.

The apostle Paul illustrated this distinction between these two lights when he said that God 'has shone in our hearts' by the light of seven Spirits, to give 'the Light of the knowledge of the glory of God in the face of Christ [zoe]'.

References:

1Co 2:7 Col 1:18
 Lev 17:11 Psa 36:9
 Joh 8:12 2Co 4:6
 Rev 5:6

Further Study

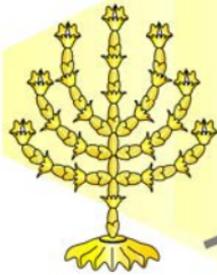
2Co 4

Daily Proverb

Proverbs 17

The light of the lampstand illuminates the pathway to the Ark of the Covenant

Lampstand



Ark of the Covenant



Coming down and growing up

Our journey is not to the lampstand, but to the ark, to the throne of God. However, without the lampstand administration there is no light upon the path. This path of the righteous is the way in which our sonship will grow to full maturity. We *grow up* to be the almond planting of the Lord as the administration of the seven Spirits of God *comes down* from above. The lampstand provides the light in which to walk. This is the purpose of lampstand churches. As we proceed on to the fullness of Christ, the lampstand is the ministry of the Spirit by which we arrive at that glorious hope and goal.

The lampstand is constructed in two parts. The lampstand itself is made from one piece of gold, beaten by craftsmen into the shape of almond blossoms. The lamps are made separately and positioned in the flowers of the seven branches. The lamp symbolises the fellowship of the Spirit in which we live as individuals and congregations as we proceed on to the hope of the glory of God.

In this way, the lampstand represents the fruit and the *growing up* of the people of God as almond branches. And it also represents the administration of the seven Spirits of God that is *coming down as the oil*. This is clear from Zechariah's vision with the two olive trees. The bowl and pipes supply oil to the lamps. The almond tree growing up and the oil coming down represent the *administration* of the lampstand by which we *achieve* the full inheritance of new creation sonship. Then, the *throne* of the Son, represented by the *ark*, will finally be revealed 'all in all'.

References:

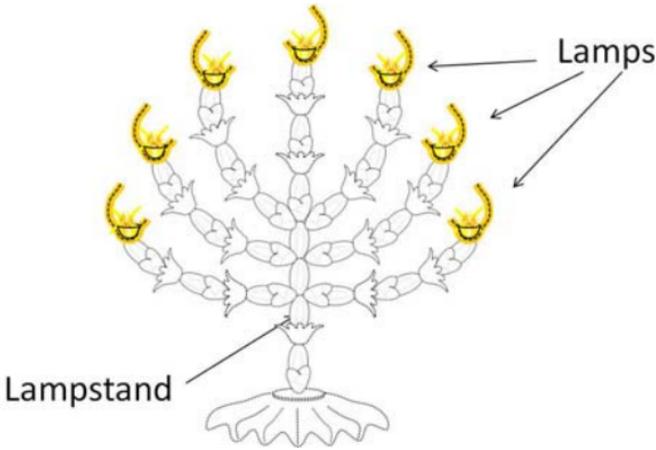
Rev 4:5 Rom 5:2
Col 1:27 Pro 4:18
1Co 15:28 Joh 8:12
2Co 5:17

Further Study

Zec 4

Daily Proverb

Proverbs 18



The oil coming down and the lampstand growing up



The Spirit of the Lord

The lampstand is the declaration that the *fullness of His Spirit*, as Father, Son and Holy Spirit, is *among* us and *upon* us. As Jesus declared, 'The Spirit of the Lord is upon Me'. Isaiah described the seven Spirits of God that were upon Him. 'The Spirit of the Lord...the Spirit of *wisdom* and *understanding*, the Spirit of *counsel* and *might*, the Spirit of *knowledge* and of the *fear of the Lord*' all rested upon Him. These are all separately discussed in the Scriptures, so that we can speak of the Spirit of God as 'seven-fold', or as 'seven Spirits'.

The administration of 'the seven Spirits of God' in the lampstand focuses our sonship in weakness and power. We are to grow up in Christ, where we are weak in Him. However, like Christ, who was revealed in weakness, we also live by the power of God. The fullness of the Spirit of God is being ministered to the church by the Holy Spirit. This fullness is enabling us to grow and walk in the light, all the way to the hope of sonship. The lampstand is the *planting* of the Lord and it is the *power* of the seven Spirits of God.

Christ was our example before the ages. He emptied Himself in order to reveal the will of the Father. He was anointed with the oil of gladness, in seven-fold fullness. Then, when He came into the world, He did so as the *tender plant*, the shoot from the stump of Jesse, King David's father, with the *power* of the seven Spirits of God resting upon Him. He was revealed in weakness, but lived by the power of God. This is the way He pioneered for us. However, He did not overcome by His intrinsic capacity as God the Son. Rather, in weakness, He prayed and He was heard. As the Son of the Father, Jesus overcame by the seven-fold power of God.

References:

Hag 2:5
Isa 61:1-3
Rev 4:5
2Co 13:4
Heb 5:7-9

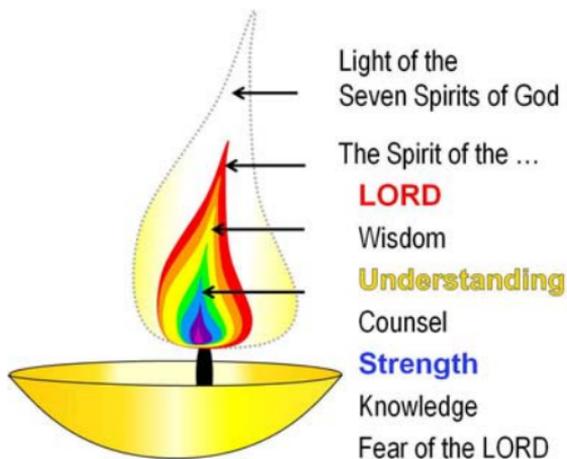
Further Study

Col 1

Daily Proverb

Proverbs 21

Jesus Christ is the tender shoot with the Spirit of the Lord upon Him - Isa 11:1-3



By My Spirit

The lampstand is a complete view of the ministry of the Spirit. When Zechariah asked the meaning of the lampstand vision, he was told, “It’s not by might nor by power but by *My Spirit*”, says the Lord.’ The lampstand is the picture of *My Spirit among you*.

Those who are born of the Spirit can receive the fire of the Holy Spirit, who brings the power of the seven Spirits of God to us in the lampstand church. The seven Spirits of God are the full capacity of the Spirit of the Father, the Spirit of the Son, and the Holy Spirit. So, the lampstand possesses all the elements of ‘My Spirit’. The lampstand describes the fellowship of the Spirit and how it functions among us. There is ‘one Spirit’, and those who are ‘joined to the Lord’ are ‘one Spirit with Him’.

When the Son loved righteousness more than any purpose of His own, He was anointed with the oil of joy. This anointing with the Spirit of the Lord conferred the seven Spirits of God upon Him so that He could be the Pioneer of our salvation. The message to us is that Christ is bringing the full capacity of the Spirit of God to His lampstand churches.

Christ has ascended and is *seated* upon His throne. He is ministering in His kingship and priesthood. And, ‘by My Spirit’, Jesus is *walking* in the midst of the seven lampstands with the seven Spirits of God and seven stars. The book of Revelation opens with Jesus Christ seated at the right hand in His kingship. However, we see Him active in His priestly administration. This explains why the book of Revelation opens with the vision of His priestly garments. He walks in the midst of His churches, and is doing so in our day as well. His purpose is to bring the ministry of the seven Spirits of God.

References:

Zec 4:6
1Co 6:17
Eph 1:20
Col 3:1

Eph 4:4
Psa 45:7
Eph 2:6
Rev 1:12-16

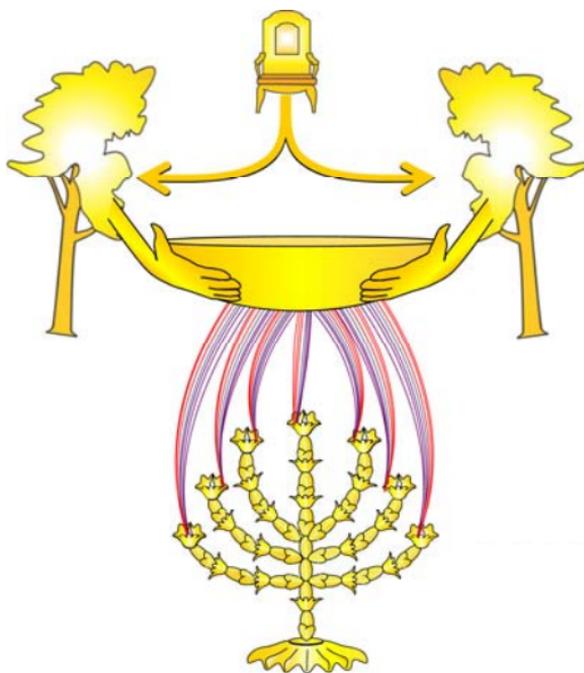
Further Study

1Co 12

Daily Proverb

Proverbs 22

Zechariah's vision - The supply of oil to the lampstand



**‘Not by might nor by power, but by My Spirit’
Zec 4:6**

Born of the Spirit

The spirit in man knows the things of a man. However, because of sin, we need to be renewed in the spirit of our mind. We are also to be born of the Spirit, as sons of God. We are to receive the Spirit of the Father, the Spirit of the Son, and be filled with the Holy Spirit. And we are to be joined to the Lord in one Spirit. This is the truth of 'My Spirit among you', declared by the prophetic Scriptures.

In creation, Adam was given spiritual identity and made a living soul. We refer to this by the literal Greek word *psyche*. Our understanding of the *spirit* begins with the spirit of man. This is the fundamental identity given to us by the breath of God. He is 'the Lord, the God of the spirits of all flesh'. He is the 'Father of spirits'. 'The spirit of a man is the lamp of the Lord, searching all the inner depths of his heart.' Adam was put into a context of trial and made accountable for his life. While he was obedient, he was being introduced to the covenant of offering. This began with the yielding of the rib from which Eve was made. He was to continue in an offering fellowship until Christ was revealed. Then he could be born of the Spirit and receive new creation life (*zoe*). However, Adam failed to continue.

We, who are from Adam, must eat and drink the flesh and blood of Christ from which our resurrection body will be fashioned. As we have borne the image of the earthly, we will also inherit the image of the heavenly. Because of disobedience, Adam, and all those in him, died. While all men have identity, they are bound in law, sin and death. Until God renews our spirit, we are dead in sin and incapable of offering. Without the Spirit of God, all our works are dead works.

References:

Gal 4:6 Joh 14:26
 Act 2:4 1Co 6:17
 Pro 20:27 Heb 12:9
 Joh 3:5 Mat 7:14
 1Co 15:22
 Gen 2:17, 21-22

Further Study

Rom 8

Daily Proverb

Proverbs 23

Sons of light

Until we are enlightened, our conscience only promotes the dead works of our self-verification. We live with the consciousness of sins and remembrance of our failure. Our hearts accuse or excuse us, and we are motivated to perform a righteousness that is entirely our own, and for our own sake. All of us are ignorant of the righteousness from God that can be revealed in our lives through faith.

When God sends a gospel messenger to us, the light of the word of God causes our hearts to burn. Our eye (of our heart), which is the lamp of the body, is opened. Our whole body begins to be filled with the light of the Spirit, shining from a lampstand church. It enlightens us to the hope of sonship, represented by the ark of the covenant of the Lord. As we walk in this light we can be 'sons of light'.

As we receive the seed of the word of God, we are joined to Christ and born of God, in Christ and with Christ. The cross is the birthplace where the covenant of the Lord is activated for every man. Christ's offering yields the blood of the covenant for every man. As the writer said, He will 'see seed', or offspring. As the blood of the covenant brought Christ back from the dead, He yielded Himself to the bosom of the Father. Jesus was begotten from the dead as the Firstborn, the Firstfruits. This is how the church of the firstborn was brought into being.

When the gospel word joins us to the offering of Christ, we can come into Christ by adoption. We can be born again in Christ as God the Father gives us the gift of zoe-life. The Father gives us this same new creation life that was brought forth in the covenant, before the ages.

References:

Rom 10:1 Luk 24:32
Joh 12:36 Mat 13:23
Isa 53:10 Heb 12:23
1Pe 1:23-25 Eph 5:8

Further Study

1Th 5

Daily Proverb

Proverbs 24

Born again and born from above

When we are brought back from death to be born 'again', we are born from the first, with the new name. This name was given to us in the Lamb's book of the covenant before the ages.

In the covenant of Yahweh, the Son laid down His life to the Father and the Holy Spirit. In the corresponding offering of the Father and Holy Spirit, all the 'fullness' was laid down to the Son to be the Lamb. This life was represented as blood. The Everlasting Covenant was set forth in the 'blood as of a lamb'. When the Son emptied Himself, the Holy Spirit, as *Paraclete*, overshadowed. He emptied this fullness of life into the bosom of the Father and was brought forth as the only begotten Son of God. This is why John describes Him as One who is 'in the bosom of the Father'.

Our new birth is in this Everlasting Covenant. This covenant was made effective for us in the cross. This operation of God is the highest level of fellowship. We are born again in the fellowship of the Father and His Son, Jesus Christ. When we are born again in the cross, the fellowship of the covenant is activated for everyone who believes. The word of the gospel proclaims our new name, life and identity as they were foreknown and predestined before the ages for us. All this can be recovered as we are born of the Spirit, from above (from the first). This is the ministry of the Spirit represented in the lampstand. Our *name* can be remembered.

References:

Lev 17:11 Joh 1:13, 18
Joh 11:26 Joh 12:46
Rom 1:16 Psa 106:4
Luk 23:42-43

Further Study

1Pe 1

Daily Proverb

Proverbs 25

Born again from the dead

The death of Christ accomplished two things. Firstly, His death was a judgement of sin, which put to death the corruption that needed to die. We now judge that we all died in that one death for sin. Secondly, His death was an offering that brought everything to an endpoint. By this, we can be brought back from the dead with Jesus Christ. He fell into the ground as a single Seed, so that we could come back with Him from the dead. This is the way of the seed, and it is the way of life for every believer. Unless we lose our lives with Christ, we cannot inherit eternal life.

The pivotal commitment of our salvation is to come into Christ and into His name. This is the adoption, and it is accomplished when we are baptised into Christ. When we are baptised into His death, burial and resurrection we put on our sonship in Christ. We are baptised in the name of the Lord Jesus Christ and we are clothed with Him. His name is given to us. This is the new creation, in the name of the Father and the Son and the Holy Spirit. Then we receive the gift of the Holy Spirit as the seal of our inheritance.

We are sons because of the offering of the three Persons, each by name. We are born of the *Father*. Our sonship is from Him, according to His name. And our sonship is from the name of the *Son*, who emptied Himself to share His own sonship with us by adoption. Our sonship is in the name of the *Holy Spirit* because He is the Spirit of adoption. He causes the power of the Highest, of Yahweh, to overshadow us and bring us forth in Christ. Our new birth is in the name of the Father and the Son and the Holy Spirit. Each of the Three, by name, is completely given to bringing forth our sonship.

References:

Heb 9:12 Heb 10:10
 1Pe 3:18 Joh 12:24-25
 Act 19:5 Eph 1:13
 1Jn 5:1 Heb 2:11
 Rom 8:15 Rom 6:4-5, 10

Further Study

Gal 4

Daily Proverb

Proverbs 28

Our new name

Our *new name* from the Father is found and expressed through the good works that He planned for us beforehand. We can join the offering of Christ from the heart when our *spirit* (that is, the identity of the inward man) is renewed with the capacity to worship and make offering.

The conscience by which we are knowing together with ourselves is no longer empowering our self-righteousness. Rather, our conscience bears witness to the Holy Spirit so that we can do the works prepared for us. Then we can worship, giving 'worth' in spirit and truth. We have been transferred into the fellowship of His offering. Our new-born life is entirely lived in Christ where we receive resurrection life and live. This is by the power of the seven Spirits of God in a lampstand.

Those who are born *from the dead* and born *from above* now live in lampstand churches. And they are growing up in Christ's offering. They are receiving the same seven-fold capacity that was upon Christ. The seven-fold 'Spirit of the Lord' is active in the actions of each of the Father, Son and Holy Spirit toward us because They each have the name, Lord -Yahweh. 'Yahweh is our God, the LORD is one'; and 'His name one'. The Lord is His name. Because of this, we are able, with unveiled face, to behold as in a mirror the glory of the Lord. We are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

The new name, Lord Jesus Christ, is the covenant name given to the Son and to the new creation. This name is invested with the fullness of the Father, Son and Holy Spirit. The Son has this name because of the anointing with the seven-fold Spirit of God. He has the seven Spirits of God.

References:

Eph 2:10
Isa 11:1-2
Deu 6:4
Amo 9:6
2Co 3:18

Joh 4:23-24
Rev 5:6
Zec 14:9
1Sa 16:13
1Co 8:6

Further Study

Isa 65

Daily Proverb

Proverbs 29

The Holy Spirit and fire

Upon hearing the gospel, we must be baptised in the name of the Lord Jesus Christ because this is the new name given to the new creation. This name fully expresses the name of the Father, the name of the Son, and the name of the Holy Spirit. As we repent and are baptised, we receive the adoption into Christ. Then we can receive the gift of the Holy Spirit. Jesus spoke of this just before He ascended, saying that 'you shall receive [this seven-fold] power when the Holy Spirit has come upon you; and you shall be witnesses to Me ... to the end of the earth'.

We can receive seven-fold power to be witnesses and fellow-sufferers with Christ once the Holy Spirit has come upon us. The baptism of the Holy Spirit, like tongues of fire, is given to those who are planted in Christ, the Firstfruits. He is the Root and the Firstfruits coming out of the dry ground of humanity. But before we can ever grow up as firstfruits ourselves, we must join Christ, the Firstfruits, being baptised into His death. By the work of the Helper, the Holy Spirit, we receive adoption as sons, and the fullness of the Spirit of Christ is being supplied to us through the agency of the Holy Spirit. Then we are able to join the fellowship of the Spirit and walk in the light.

Our lamps are lit as individuals, but this is not the full meaning of a lamp on a lampstand. Nevertheless, the Holy Spirit *has* come to enable us to *join* that lamp of witness. We have power to be witnesses as we walk in the light. We will have fellowship in the light and the blood of Christ will become effective in our lives.

References:

Act 1:8 Isa 53:2
 Joh 14:26 Rom 8:15
 1Jn 1:7
 1Co 15:20, 23
 Act 2:3, 36-38

Further Study

Isa 4

Daily Proverb

Proverbs 30

Becoming certain firstfruits and witnesses of Christ



The eye is single

Once we are enlightened, redemption can begin in our deepest motivations. Our conscience is our capacity of knowing together with ourselves. It becomes reoriented to the Holy Spirit. And our spirit, which is our essential identity, is able to worship, thus ascribing *worth* to God and others. We are no longer captive to fleshly judgements of ourselves and others. We no longer bear witness to law, but to the Holy Spirit. Then, as the eye is single, the whole body is full of light.

When we are renewed, we are able to express identity 'in Spirit', because we are joined to the Lord in one Spirit. Identity is not chained to the 'self', and to the world and what is carnal. Instead, we are motivated with a willing spirit to make an offering of ourselves. Our works are now provoked by offering, enabled by the life-blood of Christ. By this service and priesthood of our sonship, we are able to minister by the blood of Christ. Therefore, as we serve, our hearts are sprinkled by the blood of Christ and we are cleansed. Repentance is the constant decision to turn from the righteousness that is our own. We repent of the thoughts, emotions and activities that arise from our own fleshly operating system where sin works by law.

The faith of those who are coming back with Christ from the dead is in and by offering. Faith is the meeting place in offering, where we stand up as those who have joined the offering of Christ. Then we are receiving seven-fold power because the Holy Spirit has come upon us.

References:

2Co 4:16. Eph 3:16
Heb 9:14 1Pe 3:4
2Ti 2:26 Mat 6:22
Rom 8:6 1Co 3:4
Heb 10:22 Php 3:9

Further Study

Luk 11

Daily Proverb

Proverbs 31

Joined to the Lord

When we are joined to the Lord in one Spirit, we can know the Father personally, because the Spirit of the Father dwells within us. We can know the Son personally, because the Spirit of Christ dwells in our hearts. We can know the Holy Spirit personally, because He dwells within us and leads us in our sonship.

As sons in the family of the Father, we love one another and cannot 'hate' those who are begotten of the same Father. Because we are members of the body of the Son, we are joined to those who have the Spirit of Christ and cannot be divided from them. Because we are joined to the fellowship of the Holy Spirit, we are of one spirit with others, and cannot grieve the Spirit who is in us, forever.

This is how we maintain the confession of lordship in our lives. Those who are joined to the Lord are one Spirit with Him. The confession of lordship is the basis upon which we are joined to the Lord in one Spirit. Where the Father is Lord, He is revealing the mystery of sonship. Jesus spoke of this revelation 'which God gave to Him'. Where the Son is Lord, He is guarding the fellowship of His body. Where the Holy Spirit is Lord, He is guarding liberty. 'Where the Spirit of the Lord is, there is liberty.' As the Lord, the Spirit, He is also transforming us from glory to glory. He is applying the power of the seven Spirits of God to the gifts that are given to the members of the body.

References:

1Co 6:17 Joh 14:16, 23
Rom 8:9, 14 1Jn 4:20
1Co 12:25 Php 2:1-2
Eph 4:30

Further Study

Mat 10

Daily Proverb

Proverbs 1