

The importance of administration

Over the past number of years, we have been considering the detail of the administration of the throne of the Son. In our day, this is the administration of stars and lampstands as revealed to the apostle John in the book of Revelation. Why is it so important to understand this administration and how it works? In the first case, we need to understand this administration because it is the way that God is speaking from heaven. We have come to Mount Zion, to the heavenly Jerusalem, to the church of the firstborn, and we must not refuse Him who is speaking from heaven.

It is our faith that the Lord is speaking to His church. And likewise, Jesus Christ is building His church. If the church maintains its connection to the throne, through His administration, then the gates of hell cannot prevail against it. The Lord has a covenant purpose, and there is an administration that will bring this purpose to fruition. He is bringing many sons to glory! This is the administration that is suitable for the fullness of times, the summing up of all things in Christ, things in the heavens and things on the earth. The apostle Paul laboured to bring this administration to light; meaning, to illuminate it and establish it among all the Gentile churches.

If we do not understand how the administration works, we will resort to teaching the vain traditions of men as doctrine, just like the Pharisees did. The state of the Jewish nation in the time of Jesus is a good example of what happens if we do not understand how the administration works and maintain our connection to the throne. The ascension-gift administration is operative in every age and generation of the church, but is it in operation among us? And if so, to what degree are we connected to it?

References:

Rev 1:20 Mat 16:18
Heb 2:10 Eph 3:9
Mat 15:9

Further Study

Eph 1

Daily Proverb

Proverbs 1

Light shining on light

When we consider the revelation of the covenant will and purpose of God, we are amazed that God is shining light on light! Such a concept is quite foreign to us. We are familiar with the concept that a light is revealing something, but why would you shine a light on another light? The Lord reveals and fulfils His covenant purpose by a light, shining a light, on a light! This is the way the Scripture is working. The psalmist proclaimed, 'For with You is the fountain of life; in Your light we see light'.

Perhaps the most succinct statement of this principle is found in the beginning of John's Gospel. The apostle John began by saying, 'In the beginning was the word', and then he proceeded to say that 'in Him was life, and the life was the Light of men'. In this way, he connected 'word' to 'life' to 'light'. Jesus Christ is the Word of the covenant, now fully revealed in the flesh of mankind. He is the fullness of new creation life, and this life is the Light that belongs to men. The apostle John declared, 'In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend [overcome] it.'

Then there was John the Baptist who came to bear witness to the Light. We read, 'He came as a witness, to testify about the Light, so that all might believe through him'. He was a prophet and a lamp, or we could say, a lampstand. Jesus said, 'He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light'. So the light of John the Baptist was revealing or shining upon another light. He was shining upon the 'true Light, which, coming into the world, enlightens every man'.

References:

Psa 36:9
Joh 5:35
Joh 1:4-9
Mat 21:26

Further Study

Joh 1

Daily Proverb

Proverbs 2

Three dimensions of light

The Bible clearly identifies three dimensions of light. In the administration of God, *the first dimension of light* is the revelation to the prophet. God doesn't do anything unless He firstly reveals it to His servants, the prophets. He sends a prophet who comes with prophetic light. The prophetic light shines on another light - and that is a lampstand, an administration of light in the house of God.

The *second dimension of light* is the lampstand administration. The lampstand is the administration of light to the world. And the mandate of the lampstand nation, or church, is to be the administration of light which shines light upon the covenant of life. The covenant of life is the *third dimension of light*. This is the light of life, the light of the covenant of sonship revealed in the Ark of the Covenant. It is the light of the life of new creation in the face of Jesus Christ.

In summary, the prophet proclaims the shape of the administration that is proceeding from the throne of the Son. And the administration is illuminating the covenant of *zoe* life that belongs to us as the sons of God. And this has been the purpose of the administration of the throne of the Son throughout history. It is revealing how we, the sons of men, may become the sons of God.

References:

Jer 7:25 Jer 25:4
Dan 9:10 Rev 10:7
Amo 3:7 Mat 5:14-15
Rev 1:12, 20 Joh 8:12

Further Study

Rev 1

Daily Proverb

Proverbs 3

The two elements of the *zoe* life of God

We need to understand the two elements of *zoe* life. When the apostle John used the term 'zoe life', he was referring to the life of God. The *zoe* life of God is also called 'the divine nature'. This is distinct from the *psuche* (soul) and the biological life of a human being. In the first case, *zoe* life defines the covenant life of the Father, Son and Holy Spirit. This life is the fellowship of Yahweh-Elohim. The fullness of Their *zoe* life is revealed and manifested by the sevenfold Spirit of Yahweh.

In the fellowship of this Covenant of Yahweh, the Father expressed His desire for many sons. And the Son communicated His willingness and intent to empty Himself to make room for many sons and to become the Father's Firstborn Son. The Father, Son and Holy Spirit discussed the name of every foreknown and predestined son of God. This is the word of the covenant which contains the revelation of the name of every son. In this same covenant dialogue, before the Son emptied Himself, all the riches and treasures of Yahweh-Elohim were given to Yahweh the Son. This was the fullness of 'Their *zoe* life'. He was now the Messiah, the Christ, the Anointed One!

Yahweh the Son was anointed for a purpose. He proceeded to empty Himself into the bosom of the Father to become the Father's only begotten Son. He was 'begotten' as the Son of God and became the Seed of God who would multiply the *zoe* life of God to a multitude of sons by offering. In this way, we see the two elements of *zoe* life. The first is 'Their *zoe* life'; and the second is Their life which has been multiplied to us by offering as the life of new creation.

References:

2Pe 1:4
2Co 8:9
Php 2:7

Isa 11:2
Eph 3:8
Gal 3:16

Further Study

1Jn 4

Daily Proverb

Proverbs 4

Understanding the two elements of zoe life

Looking at the two elements of the *zoe* life of God, we are not implying that there are two different kinds of life. Rather, the *zoe* life of God has been multiplied to us by offering as the life of new creation. It is from this life that we can be born of God and become partakers of the divine nature. Understanding this distinction between the two elements of *zoe* life is vitally important when we consider the predestination of mankind. We are predestined to become sons of God as partakers of the divine nature, but we never become God. We read in the book of Revelation, 'He who overcomes will inherit these things, and I will be his God and he will be My son'.

Understanding the two elements of *zoe* life allows us to identify some very important distinctions within the administration of God. The fullness of the *zoe* life of Yahweh-*Elohim*, which was laid down to the Son within the Covenant of Yahweh, is the life that becomes the oil of the lampstand. The light of the lampstand is the light of 'Their life'. It is the light of the seven Spirits of God. The life of God, which is poured out as oil to the administration of the lampstand, is a *gift*. It is given to slaves within His administration to steward, but it never becomes our personal possession.

In contrast to this, we know that when Yahweh the Son emptied Himself into the bosom of the Father, He was begotten as the Son of God. He became the Seed of God, containing the fullness of the life of new creation. In this way, He became the Ark of the Covenant. The light of the Ark, the *Shekinah*, is the light of the *zoe* life of God which has been multiplied to us by offering. This life is given to us by *birth*. It becomes our personal possession and inheritance as sons of God.

References:

2Pe 1:4
Rev 1:4
Eph 1:5
Eph 4:8

Rev 21:7
Rev 4:5
Joh 1

Further Study

1Jn 5

Daily Proverb

Proverbs 5

The light of the prophet

In this month's devotions, we are giving our attention to the subject of 'light'. Let us say again that the Bible clearly identifies three dimensions of light.

1. The light of the prophets and the 'Scriptures of the prophets'
2. The light of the *Zoe* life of the Lord (Yahweh-Elohim) in the administration of the lampstand
3. The light of the *zoe* life of new creation in the Ark of the Covenant

The first light is the light of the prophet and, subsequently, the light of the 'Scriptures of the prophets'. In every dispensation of the administration of God, the Lord has firstly revealed the pattern of His administration to a prophet. We read in the book of Amos, 'Surely the Lord God does nothing unless He reveals His secret counsel to His servants the prophets'.

There are many examples of this throughout the Scriptures. Moses was the prophet who illuminated the administration of God in the tabernacle among the nation of Israel. Zechariah and Haggai were the prophets who illuminated the administration of God among the nation of Judah, when they returned from Babylon to rebuild the temple.

John the Baptist was the greatest of all prophets. It was his unique mandate to illuminate Jesus Christ Himself in His mortality as the *zoe* Son of God. Both Malachi and Isaiah prophesied about the coming of John the Baptist. Finally, we have the apostle John who was illuminating the administration of God in a lampstand church, which is revealing Jesus Christ in His immortality, raised, seated and glorified at the right hand of the Father.

References:

Amo 3:7
Act 7:44
Luk 7:28
Isa 40:3

Further Study

Isa 40

Daily Proverb

Proverbs 8

The administration of the lampstand

It is important that we do not confuse the work of the prophets of old, the holy prophets, with the work of ascension-gift ministry today. The prophets of old have delivered to us the written Scriptures. John was the last of these prophets and the book of Revelation is the final word of the Scripture. An ascension-gift prophet today is a co-worker with an ascension-gift apostle in revealing and proclaiming the Scripture. They do not presume to add to the Scripture in any way. The apostle Paul was very clear on this. As an ascension-gift apostle, he did not exceed the things written in the Scriptures. Paul called himself an 'under-oarsman' as a steward of the mystery of God revealed in the Scriptures of the prophets.

The ascension-gift administration of Christ is supplying the oil to a lampstand, enabling it to manifest the light of the sevenfold Spirit of Yahweh. The first function of the lampstand is to shed light to all who are in the house. Jesus said, 'No one lights a lamp and puts it under a basket but on a lampstand, and it gives light to all who are in the house'. What house was He talking about? It is the Father's house, a temple of living stones. We recall in the tabernacle of old that the lampstand was the only light in the holy place. It illuminated the space in the front of it so that the priests could perform their priestly service. And most significantly, it illuminated the pathway to the most holy place, to the Ark of the Covenant, to the *Shekinah* glory of the Lord of hosts. The lampstand is the light for all those who are in the house, and it is the light of the world. The book of Acts calls the whole tabernacle 'a witness' or 'a light'.

References:

1Co 4:6

1Co 4:1

Exo 25:32

Rev 22:18-19

Act 7:44

Further Study

Eph 4

Daily Proverb

Proverbs 9

Walking in the light

Jesus is the Light of the world because He is anointed by the sevenfold Spirit of Yahweh. In fulfilment of the prophecy of Isaiah, He testified, 'The Spirit of the Lord is upon Me, because He anointed Me'. He is now seated at the right hand of the Father, in glory, and His administration is manifesting this same sevenfold Spirit of Yahweh as the light of the world. We read in the book of Revelation, 'There were seven lamps of fire burning before the throne, which are the seven Spirits of God'. The literal meaning of 'before' the throne is 'in the face' of the throne. The lampstand is illuminating the face of Him who sits on the throne; that is, the glory of God in the face of Jesus Christ.

When we are illuminated by the light of the lampstand, we, with unveiled face, behold as in a mirror the glory of the Lord. And as we walk in the light of the lampstand, we are being transformed into the same image from glory to glory. The lampstand is shedding light on a pathway in the sanctuary that brings us all the way to the Ark of the Covenant, so that we can possess that glory. The light of a lampstand is actually illuminating the Light of the Ark of the Covenant!

Whenever the Scripture speaks of 'walking in the light', it is talking about walking in the light of the lampstand on the pathway to the Ark of the Covenant. We have to have a tabernacle view. The apostle John declared, 'If we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin'. When we are walking in the light, there is provision for our priestly robes to be washed by the blood of the Lamb.

References:

1Jn 1:7
Luk 4:18
Joh 8:12

2Co 3:18
Rev 4:5
2Co 4:6

Further Study

1Jn 1

Daily Proverb

Proverbs 10

The light of the ark of the covenant

In the tabernacle of old, the ark of the covenant was in the holy of holies. However, there were five other pieces of furniture and each piece of furniture is explaining or amplifying an element that belongs to the ark. This is an important point. Each piece of furniture within the tabernacle, or in the temple, is an element of the ark of the covenant.

The most remarkable thing about the ark of the covenant in the tabernacle of old, was that it contained the *zoe* life of God. The *zoe* life of God in the Old Testament was actually in a box! It was in a box and between two cherubim. The glory of this life is revealed as *Shekinah* light. The *Shekinah* is the glory of the Son of God, the Lord of hosts. He's the sum of all sonship.

Shekinah light is the *Zoe* life of God that has been, and is being, multiplied by offering. The *Shekinah* is the life that is the Light of men. It is the Light of new creation. The Light of the *Shekinah* is the Light of new creation in the face of Jesus Christ, who is the Son of God.

The word of the covenant is inherent in the glory that is shining forth from the ark of the covenant. It is this word that includes the name of every foreknown and predestined son of God from before the foundation of the world. We know the glory of the *Shekinah* was behind the veil in the tabernacle of old. But if we could have seen the glory back there in the Old Testament, we would have seen the glory of our sonship being revealed.

References:

Exo 26:34 Heb 9:3-4
1Sa 4:21-22 Exo 40:35
Joh 1:4

Further Study

Exo 40

Daily Proverb

Proverbs 11

The oil of the lampstand

The seven Spirits of God is the light that's shining from the lampstand, but what is the fuel? What is the fuel for the lampstand? The Scripture calls it the 'oil for lighting'. The lampstand in Moses' tabernacle was fuelled by pure, beaten olive oil provided by the offerings of the congregation. The oil that came from the throne in Zechariah chapter four was supplied to the lampstand nation of Judah through two sons of oil. So it is in the lampstand church. The supply of the life in the ark or the throne of the Son, is coming by the agency of the apostles and prophets as the stewards of this oil. The *zoe* life of God is piped as a 'gift' through the administration of Christ, and ignited by the seven Spirits of God to shine light. It becomes a light, a message, an administration that is proclaiming to men and women all over the world their sonship. It is the light of the gospel of the glory of Christ.

When we are illuminated by that light, we are born to see from the first. We see our name as a son of God, but we haven't possessed or inherited it yet. The lampstand does not deliver to us the possession of our *zoe* life. In other words, we cannot be born of God by coming to the lampstand. We are born of God by coming to the Ark of the Covenant. The *zoe* life of God, comes to the lampstand as the oil of life through the word of the messengers of Christ. It is then ignited by the seven Spirits of God to become the light that shines on the pathway to the *zoe* life that men are to receive. We then have to walk in the light of that word and proceed to be born of water and born of the Spirit.

References:

2Co 4:4
Exo 35:8
Joh 3:3, 5
Joh 8:12

Exo 25:6
Zec 4:12
Rev 4:5

Further Study

2Co 3

Daily Proverb

Proverbs 12

Moses the prophet

Moses was the prophet in relation to explaining the covenant glory that was in a tabernacle, in the ark of the covenant, in the holy of holies. And the Lord instructed him to make the tabernacle according to the pattern which was shown to him on the mountain.

We see all four administrations of Christ's throne in Moses. He was a prophet, priest, king and father. We know that he gave the priesthood to Aaron and his four sons. However, Moses was still God to Aaron; meaning, that he could not function as a priest outside of Moses' mandate. In terms of fatherhood among the nation, the Lord took some of the Spirit that was on Moses and placed it upon seventy elders so they could help carry the burden of the children of Israel. During his lifetime, Moses held the dimension of king and prophet in the face of the lion and the face of the man. Just before he died, Moses took the mandate of his kingship, as the shepherd of Israel, and gave it to Joshua.

Stephen accounts that Moses said to the sons of Israel, 'God will raise up for you *a prophet* like me from your brethren'. Moses was the prophet to the nation of Israel in the wilderness, revealing the administration of God in the tabernacle. He received this revelation from the angel of the Lord who was speaking with him on Mount Sinai. Moses did not pass this mandate on to anyone. The administration of the prophet remained in God's own sovereignty. Over the course of history, God raised up various prophets to speak to fathers, to speak to kings, and to speak to priests about the administration of God.

References:

Exo 25:40 Heb 8:5
Exo 28:1 Exo 4:16
Num 11:25 Deu 18:15
Act 7:37

Further Study

Heb 3

Daily Proverb

Proverbs 15

The role of the angelic administration

The angelic administration is interested in the affairs of God's people. And God treats the angels with respect. They are an administration; and they are servants to the whole order of sonship, the whole plan and covenantal purpose of God. The angels are the servants to the heirs of salvation. The revelation of the administration was delivered to the prophets of old by the angel Gabriel. He is the angel of the Lord. Jesus called him 'My angel'. When the angel came to speak to Zacharias about the birth of John the Baptist, he said, 'I am Gabriel, who stands in the presence of God, and I have been sent to speak to you and to bring you this good news'. Gabriel is a revelatory messenger angel. Stephen recounts that it was the angel of the Lord who spoke to Moses in the burning bush. Likewise, it was the angel of the Lord who spoke with Moses on the top of Mount Sinai. We observe the same pattern in the book of Zechariah.

Gabriel and the host with him are most likely from the angelic order of seraphim. Michael and the mighty host that are with him are cherubim. They are the ones that go into battle. However, since the beginning of the 2300 year prophecy recorded in the book of Daniel, they have been cast down to the ground. Until the conclusion of that prophecy, when the Lamb stands up in Revelation chapters four and five, they are not fighting for the people of God. They have been neutralised for a period of 2300 years. But Gabriel has not been neutralised! He is still the revelatory angel; he is still the angel of Christ. He was the angel who communicated the revelation of the administration of Christ to the apostle John on the isle of Patmos.

References:

Act 7:38 Isa 6:2
Dan 10:13, 21 Heb 1:14
Rev 22:16 Luk 1:19
Rev 1:1 Dan 8:14-16

Further Study

Zec 1

Daily Proverb

Proverbs 16

The vision of Zechariah

We see in the book of Zechariah, the angel of the Lord; and he has a helper, an interpretive angel. The angel of the Lord spoke to an angel who was communicating everything that the Lord of hosts was saying to Zechariah. The angel of the Lord spoke in the first person for the Lord of hosts, the Son of God, on the throne of the angelic administration. We see the Lord of hosts speaking to the angel of the Lord, and the angel of the Lord speaking to this interpretive angel who was always standing beside Zechariah. That is the pattern that we observe all the way through the book of Zechariah.

When the prophet Zechariah was awakened from sleep into prophetic consciousness, the angel of the Lord said to him, 'What do you see?' And Zechariah exclaimed, 'I see!' He was illuminated by the Spirit of God to see the administration that God was establishing among the Jewish remnant. He saw a lampstand all of gold, with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps. He also saw two olives by it, one on the right side of the bowl and the other on its left side.

He was looking at the throne (which is not identified) of the Lord of hosts, the Lord of the whole earth, and there were two olives connected to it. He saw these two olives supplying oil through pipes. These pipes were like hands. And the hands were cupping together to form a bowl. So the bowl is *two right hands*. It is not a right hand and a left hand. It is the right hand of the Lord of hosts in kingship and the right hand of the Lord in priesthood. From this bowl was coming the fullness of administration to the nation so that it could be a prophetic light to the world.

References:

Zec 1:9, 12-13
Zec 4:1-3, 11-14

Further Study

Zec 4

Daily Proverb

Proverbs 17

The two olives

The prophetic vision of Zechariah refers to two olives. They are the 'offices' of Christ's kingship and His priesthood. In the third account, they are referred to as the 'olive branches'. These are the offices of the apostle and prophet as the stewards of the mysteries. Then the vision refers to the hands of the bowl. This is formed by the 'cupping together' of these hands of the administration of Jesus Christ in the ascension-gift apostle and prophet. It is important to recognise that the apostle stands in the 'office' of kingship as the one who is ordering the affairs of the covenant people. When we consider the symbolism of a hand picking up an instrument, it's the facilitator of an administration. The Lord was revealing to Zechariah, the prophet, a king-priest administration supplying oil to a lampstand.

In the days of Zechariah, the two olives were Zerubbabel and Joshua. Zerubbabel was the direct heir of the kingly line, but he was not allowed to take the office of the king. However, he was given the 'office of kingship' as an apostle. He was 'anointed' with life and light from Christ to organise the whole nation of the Jews. As the vision says, he was the signet on the hand of Christ. He was part of the hand of Christ to organise the administration of the whole nation of the Jews. Joshua was the high priest in the restored temple and he was also likened to an olive. He was called 'a son of oil'. He was given life and light as capacity in priesthood. His role was to order the worship of the nation and its connection to God.

References:

Hag 1:1

Zec 3:7-9

Ezr 3:8

Hag 2:23

Zec 4:7-10

Further Study

Hag 1

Daily Proverb

Proverbs 18

A prophetic lampstand

The book of Zechariah is the revelation, by prophetic illumination, of a Melchizedek administration among the Jewish remnant who returned from exile in Babylon. It revealed how the nation of Judah would find life and light to continue its journey in the world as a prophetic people. The nation of Judah was given the *zoe* life of God *as a gift*, but they were not born of this life. However, the Spirit of God was among them, enabling them to be a prophetic light to the nations.

When Zechariah was awakened into prophetic consciousness to see two olives, supplying golden oil, he asked the angel, “What are these, my lord?” The angel who was speaking with him answered and said to him, “Do you not know what these are?” And Zechariah said, “No my lord”. Then he said to him, “This is *the word of the Lord* to Zerubbabel”. We need to understand how the divine life comes to us in the word. ‘In the beginning was the Word and the Word was with God, and the Word was God.’ It is the word of the covenant of sonship. The angel continued, ‘This is the word of the Lord to Zerubbabel saying, “Not by might, nor by power, *but by My Spirit*” says the Lord the Hosts’.

The reference to ‘My Spirit’ is by the Lord of hosts. He is saying, ‘My Spirit’. In the first case, this is the supply of the Spirit of Christ. And it is the supply of the seven Spirits of God. We know this because Jesus Christ has possession of the seven Spirits. There is a definite harmony and a synthesis between the Spirit of the Son and the seven Spirits. ‘Their *Zoe* life’ has been committed to the Son in the covenant.

References:

Hag 2:5 Joh 1:1
 Php 1:19 1Jn 1:1
 Rev 3:1
 Zec 4:1-2, 4-6

Further Study

Hag 2

Daily Proverb

Proverbs 19

No ark of the covenant

What kind of lampstand was Judah to be once it was restored? It was called to be a prophetic lampstand shedding light upon the pathway of Israel's sonship that led all the way to Christ. Under the leadership of Zerubbabel, the people built the temple, but they no longer had the ark of the covenant. The people would have rightly wondered why they were going to all the trouble of building a temple if there was no ark of the covenant in the holiest of all. Why was Zerubbabel setting up this building and governing administration in the nation? And why was Joshua setting up an entire administration of worship if the centrepiece of the temple was missing?

Zechariah and Haggai prophesied against this background and explained that Judah was to be a prophetic lampstand. If they maintained their connection to the throne, the nation would shed light on a prophetic path and, eventually, the Ark of the Covenant (Christ) would come riding on a donkey and come to His temple.

The *Shekinah*, the life of sonship, was in a box in Moses' tabernacle and Solomon's temple. However, the restored temple which Zerubbabel built was to be prophetic. While it had no ark of the covenant, it was a prophetic temple because the incarnate *Zoe* Son would come to this temple. Even though it appeared to be inferior, it was a major upgrade to the glory of Solomon's temple.

Zechariah's prophecy showed that the administration of the lampstand in Judah was to illuminate the pathway for Him who is in heaven. Jesus Christ would come in the flesh to His temple; and when He came, they were to hand their administration over to Him. The heirs of Zerubbabel and the heirs of Joshua were to continue in an administration of kingship and priesthood and then give it to Christ.

References:

Hag 2:5, 9

Mal 3:1

Zec 9:9

Ezr 3:12-13

Jer 3:16

Further Study

Ezr 3

Daily Proverb

Proverbs 22

John the Baptist

In the prophecy of Malachi, the Lord called John the Baptist, 'My messenger'. The Lord of hosts declared, 'I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming.' This was the prophetic mandate of John the Baptist. He was announcing to the nation that Jesus Christ, the Messenger of the covenant, was now coming to His temple.

When Christ came in Person as the Melchizedek King-Priest, the high priest of the day was to give Him the two crowns, one of silver and one of gold. The gold one was the crown of kingship. The silver one was the crown of priesthood. The priest was to lift off the silver crown from his own head and put it on the head of Christ. He was then to get the golden crown, held in trust in the temple, and place it on the spigot on top of the priestly crown. Christ would then sit on the throne as King-Priest over the nation. That was the mandate given by Zechariah to the king-priest administration of the nation under Zerubbabel.

John the Baptist was the lamp to the nation of the Jews, saying, 'This is the One' and 'Behold, the Lamb of God!' He came to promote faith in the Jews, by the power of the seven Spirits of God, so that when people saw Jesus, they would believe on Him. John came to bear witness to the Light, which is the life. So he came to shine light on Light. He was not the Light, but came to bear witness of the Light. He was a lamp revealing Christ as the *zoe* Light of the world. He was bearing witness to the true Light, which coming into the world enlightens every man.

References:

Mal 3:1
Zec 6:11-14
Joh 1:7-9 29-34

Further Study

Mat 3

Daily Proverb

Proverbs 23

The greatest of all the prophets

John the Baptist was called ‘the greatest of all the prophets’ because he announced the coming of Jesus Christ in the flesh. In fulfilment of the prophecy of Isaiah, he was the voice crying in the wilderness, declaring, ‘Make straight the way of the Lord’. As ‘the greatest born of women’, the prophet was given the mandate to shine light upon the Light of the world. Nevertheless, he was very clear concerning his role and mandate. He freely testified concerning Jesus Christ, ‘He must increase, but I must decrease’. We observe that James and John left John the Baptist to follow Jesus. His word and witness actually made him decrease and made Christ increase in the hearing of his hearers.

Jesus verified the ministry of John the Baptist by insisting that He be baptised by him. However, a short time after this, He said to His disciples, ‘The testimony which I receive is not from man’. ‘The testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish – the very works that I do – testify about Me, that the Father has sent Me’. We could understand if John the Baptist was a little offended by this statement. If Jesus did not need his prophetic light, then why was he sent as the voice crying in the wilderness?

John the Baptist was not sent for Jesus’ sake. He was sent for the sake of the nation of Judah. He was sent to announce that the centrepiece of their prophetic temple had now arrived! The Ark of the Covenant, the Ark of Testimony, was now among them once more, but this time in the flesh of Jesus Christ! He was shining a light on the One who was coming to His temple to be the Administrator of the entire nation. The Jews should have given Christ the crown of kingship and the crown of priesthood and let Him take up His right in both the temple and on the throne of the nation.

References:

Joh 1:23 Luk 3:4
Mar 1:23 Mat 3:3
Mat 3:3 Mat 11:11
Joh 3:30 Joh 5:34, 36

Further Study

Joh 5

Daily Proverb

Proverbs 24

An administration from heaven

John the Baptist was the lamp revealing Yahweh the Son as the One who had been begotten as Son of God before the foundation of the world. And, in 'due time', He had been begotten in the flesh of mankind. John was shining light on His mortality and His earthly ministry. Since the death, burial, resurrection and ascension of Christ to heaven, another shift has occurred. The lampstand church is receiving life proceeding from the throne of the Son as oil. This oil is coming to us by gift, and it is ignited by seven Spirits. It is shining light upon the ascended Christ in His immortal sonship and heavenly ministry. John the Baptist was shining light on the mortal Son and we beheld His glory; but the lampstand church is shining light on the glory of the immortal Son.

The glory of the *Shekinah* had been kept in the ark of the covenant until the days immediately before the captivity of the Jewish nation in Babylon. It was from the river Chebar, in Babylon, that the prophet Ezekiel accounts for how and why the glory of the *Shekinah* had departed the temple. It was taken up by an angelic administration to the Mount of Olives. Ezekiel saw it bemoan itself and then return to heaven. It was not until Jesus Himself was born in the flesh that the *Shekinah* glory returned to man. John the Baptist bore witness to the fact that the *Shekinah* was now in the flesh of Jesus Christ! We know that, after His resurrection, Jesus spent forty days and forty nights with His disciples. Finally, He returned again to the Mount of Olives where He was taken up in the cloud, with the angelic witness and testimony of His return in the same manner in which He was taken.

References:

Heb 12:25
Joh 1:14
Gal 4:4
Act 1:9-11

Eze 10:18-19
Act 1:3
Joh 1:4

Further Study

Act 1

Daily Proverb

Proverbs 25

Ascended on high

Following His resurrection, Jesus spent forty days and forty nights with His disciples, giving them commands and telling them to wait in Jerusalem. Then He returned again to the Mount of Olives. However, this time, there was no weeping and bemoaning. He took His apostles with Him, blessed them, began to ascend, and a cloud received Him out of their sight. Two angels bore witness to the apostles that He would come again in the same way as they saw Him go.

An immortal Man, the Son of God who was Yahweh the Son, stood on the Mount of Olives with no blood in His veins, holes in His hands and feet, and the scars from the nails. He now lives by immortal life and power. He returned to the glory He had *'before'*, to the throne of God. From this throne, He is the Apostle and High Priest of His administration. And He's included us in this administration by making us a kingdom of priests to His God and Father. We participate in this administration as ambassadors and messengers of Christ to the world.

The light we shine forth to the world as part of a lampstand administration is not the light of *our* life. We received our *zoe* life when we walked in the light and power of the lampstand, all the way into the most holy place to find Christ, our great High Priest, seated as our King and Apostle, to be born of God. Having been born of the Spirit of Christ, we are now *zoe* sons who are part of the many-membered body of Christ and part of His lampstand administration. He is giving gifts to men so that we can shine forth His light to the world as His slaves and disciples. Those who receive our witness walk in this light to the throne of grace to receive *'their'* *zoe* life. by birth. from Him who is in heaven.

References:

Act 1:3, 9-11
Rev 1:12-16
Heb 4:14
Heb 3:1

Further Study

Act 2

Daily Proverb

Proverbs 26