

# WHAT DO YOU SEE JEREMIAH

David Baker, Presbytery Word for week commencing Sunday 5 July 2026

Transcription of recording, slightly edited

I would like to read the last few sentences from the preface in *The Lampstand Church*. Then I want to begin looking at the call to Jeremiah and its relevance and application for us. I will begin in the conclusion to the preface where we have said, 'In this season the Holy Spirit is speaking to us a *second time* about what it means to be part of a lampstand church [I am trusting that you are all bearing witness to that]. The Lord is speaking to us a second time. He is calling every individual and household to believe... [This is the key thing; the Lord is wanting to minister faith to you by the Spirit] ...to believe for the fulfillment of the word that has been previously spoken to us.' We do rejoice that the word has been faithfully proclaimed to us, but we recognise that the faith of the messenger alone is not enough.

That is the lesson of the Shunammite woman. The child was born because of the faith of Elisha and his word to her, but then the child dies because of her lack of faith. As she recognises that and comes and makes confession to Elisha and then commits herself to be a believing disciple, the child was raised from the dead on the basis of *her* faith - not Elisha's faith.

We also note that it was Moses' faith which brought the nation of Israel out of Egypt. It is a very significant point where Paul says in the book of Hebrews, 'By faith *Moses* kept the Passover.' The whole nation kept the Passover, but every household was not in faith for deliverance from Egypt. They were delivered from Egypt because of the faith of Moses. How do we know that it was the faith of Moses and that every household was not yet in faith for that? It was because as soon as they get out of Egypt and they get into the wilderness, they are constantly whinging and complaining and blaming Moses. They recognise that they went out of Egypt because of him; they are constantly looking to go back to Egypt, and they are not able to enter the promised land because the Lord

says it was because of their unbelief and their disobedience. It is quite remarkable how far the faith of a messenger can extend in that regard. The faith of Moses was enough to get the whole nation of Israel out of Egypt, but it certainly was not enough to get them into the promised land.

We are in a season now where the Lord is saying that He wants to see us fully established in the promised land and every family to know the nature of their inheritance (not in the physical land of course), but to know your plot that the Lord is giving you as an inheritance as part of the heavenly Jerusalem. That is what we are being recovered to. He is calling every individual and household to believe for the fulfillment of the word that has previously been spoken to us. 'We are believing to see a lampstand church established in our generation on the foundation of worthy houses.' It is the big shift to understand that the building blocks of a lampstand church are worthy houses. Jesus said, 'I will build My church.' How is He building it? He is building it by discipling worthy houses who are becoming firstfruits houses and are able to join the ministry of the Spirit.

If you are receiving faith... This is my key point here as I begin. My title is 'What do you see Jeremiah?' You can insert your own name there. What do *you* see? If you are being illuminated by the Holy Spirit to see a lampstand church, as the word is being proclaimed to you a second time in this season and you are receiving faith for participation in a lampstand church, it is not just faith for something – it is faith for participation. What will that look like? If you are receiving faith for participation in a lampstand church, it will be demonstrated by your faith for reformation in your marriage and family and your faith for house-to-house fellowship in the place where you live where the Father has placed you. That is what a lampstand church looks like.

The Lord is wanting to see genuine house-to-house fellowship, but the foundation of that is reformation in every marriage and family.

‘As we are being recovered to the fellowship of first love in our marriages, households, congregations and in the presbytery, we will also see the ministry of the Spirit in a new and effective way.’ I absolutely believe that because Paul is saying, ‘We have this ministry.’ It is the ministry of the Spirit. As we are being recovered to first love and recovered to the fellowship that belongs to the tree of life in the middle of the paradise of God, we will see the ministry of the Spirit in a new and effective way.

‘The ministry of the households that belong to a lampstand church is to manifest the light of the seven Spirits of God among the unclean daughters of Zion.’ These are all those who claim to belong to Christ but insist on eating their own bread and wearing their own apparel. We are looking to the Lord and believing for an open door; but it is not an open door to proclaim a better theology. It is an open door to proclaim a testimony of reformation. We are not ashamed of the gospel because it works. We are inviting people to join a fellowship which is the fellowship of Yahweh.

‘The ministry of the households that belong to a lampstand church is to manifest the light of the seven Spirits of God among the unclean daughters of Zion and then to the world’ because the lampstand is called to be the light of the world. The Lord uses a lampstand administration to proclaim His word and to accomplish His purpose among the nations.

I am going to work on that statement, and we are going to illustrate it in relation to Jeremiah. With that key point in view... (which is the Lord uses a lampstand administration to proclaim His word and to accomplish His purpose among the nations) ...with that in view, let us begin by looking at the calling and ordination of Jeremiah and then his first prophetic vision.

The prophet Jeremiah was the forerunner of the ministry of the apostle Paul. We can look at the two men: Jeremiah was an Old Testament prophet. We know that. Paul was a New Testament apostle. There is a very clear parallel between the two men and lots of similarities all the way down to them both ending up in prison. Jeremiah was the forerunner to Paul.

I will highlight some of the similarities. Jeremiah was born into a priestly family in the land of Benjamin. Paul also came from the tribe of Benjamin. The Lord told Jeremiah that he had been set apart from his mother’s womb. Paul also testified using that exact same statement. He testified that he had also been set apart from his mother’s womb. For Jeremiah, he was called to be a prophet to the nations - not just to the nation of Judah. He was called to be a prophet to the nations. Paul was called to be an apostle to the nations (or an apostle to the Gentiles). Furthermore, Jeremiah was the type of the prophetic ministry of a lampstand church in the end of the age. This pulls all of us into it because, as Paul said, ‘We have this ministry.’ Jeremiah was the type of the prophetic ministry of a lampstand church in the end of the age. I might comment a little bit more on that later.

Let us go to Jeremiah chapter 1 verse 4. Jeremiah is recounting here how the Lord met him and spoke to him. ‘Then the word of the Lord came to me saying... [Let us go slowly. This is an amazing statement.] ... Then the word of the Lord came to me saying... [the word of the Lord is speaking. It is not just the word of the Lord coming to Jeremiah.] The word of the Lord *came* and then *spoke*.

This is exactly the same thing that happened to Abram when the Scripture says, ‘After these things, the word of the Lord came to Abram’, or we read in the Scripture, ‘The word of the Lord came to Abram in a vision saying...’ [The word of the Lord is speaking] ... saying, ‘Do not be afraid, Abram, I am your shield [meaning I am your faith], your exceedingly great reward.’ ‘I am going to be

your Son. I am going to be your Seed in whom all the nations of the earth will be blessed.' The word of the Lord is the Son of God who is the full embodiment of the word of Yahweh *Elohim*. He is the word of all Three. The Son of God is the embodiment of the Scriptures that have forever been settled in the heavens as the full revelation of the dialogue of the Father, Son and Holy Spirit before the foundation of the world.

It is important to start with that definition of the Scriptures. The Scriptures are more than the letters on the page in our Bible. The Scriptures have been forever settled in the heavens as the full revelation of the dialogue of the Father, Son and Holy Spirit before the foundation of the world. The apostle Paul declared that the Scriptures preached the gospel to Abraham and that is well before there is anything written on a page. Galatians 3 verse 8: 'The Scriptures preached the gospel to Abraham.'

So, the word of the Lord came to Jeremiah. Let us read Jeremiah chapter 1 verse 5 which is the word of the Lord saying... (This is the verse I referred to earlier in relation to the ordination), 'Before I formed you in the womb I knew you; before you were born, I sanctified you [This next part is particularly relevant for Jeremiah himself]; I ordained you a prophet to the nations.' We note there are three parts to this verse.

The first bit is 'Before I formed you in the womb, I knew you.' Jeremiah received his identity as the outcome of procreation. However, before his spirit was formed in the womb of his mother, Jeremiah's name and the works of his sonship were discussed by the Father, Son and Holy Spirit, so that when the word of the Lord came speaking to Jeremiah, he was being called to meet his name. He was being called by name. He was being called to meet his name from before the foundation of the world. This is true for each and every one of us. When the Scriptures are proclaimed to us by the messengers of Christ in His right hand and proclaimed to us by the Holy Spirit, the Holy Spirit is enabling every person to hear their own name proclaimed.

This is the voice of Christ which is like the sound of many waters. The Holy Spirit is multiplying the word proclaimed, so that each person can hear by the Spirit their name. This is 'deep calling unto deep'.

Then the Lord says to Jeremiah, '...before you were born, I sanctified you.' We know Jeremiah lived during the dispensation of the Old Covenant. Interestingly, Paul was born under the dispensation of the Old Covenant, too. Unlike a child who has believing parents in the New Covenant, Jeremiah was not born of God in the womb of his mother. However, he was sanctified (or set apart) as a child who belonged to the Lord. Specifically, he was set apart to be a prophet to the nations. I am connecting this to all of us in the sense that we have all been set apart to be a part of a lampstand church which is called to be 'the light to the nations'. I want to minister faith to be part of a lampstand church and how much dignity has been bestowed upon us to receive this call.

Verse 6 is an amazing statement that has just been made to Jeremiah, but it is an amazing statement that has made to each and every one of us in that sense. How does Jeremiah respond? How do we all respond? Jeremiah says, 'Then said I... [That is very poetic. It is not even 'Then I said....' It says] ... 'Then said I, "Ah... [a great little word. How can two letters say so much? When you read the commentaries on this, they describe it as a 'primitive word, expressing pain'. The word 'alas' captures it a little bit. Alas – it is all that. If only; what you are saying is fantastic, if only... If only, but unfortunately. It is all that all wrapped up into this little 'Ah'] ... Ah, Lord God!" ' This is addressing Father, Son and Holy Spirit - all Three in a fellowship. 'Lord God, you have had all this discussion, but unfortunately, it cannot be so. I mean, it would be great if it could, but unfortunately it cannot. ' "Ah, Lord God! Behold... [The Lord is coming and saying to Jeremiah, 'I want *you* to behold something.' What we are trying to get to is, 'What do you see, Jeremiah?' That is what the Lord is trying to say to you. What do you see? We are

preoccupied in saying to the Lord, 'Behold...' Jeremiah is speaking back, 'Behold, can you actually see what my problem is?' ...Behold, I cannot speak, for I am a youth.'

We often have an excuse. It is very interesting that when the Lord speaks to us, that this is our default. It is to speak back with some kind of problem. I would like to muse on Jeremiah specifically here saying that he thinks his problem is his age. For Moses, it was a bit different. He was not noting his age as a big problem; but he is speaking back as well and saying to the Lord, 'I cannot actually speak very well.' Jeremiah has a problem with his age here. He thinks he is too young. I like to say that we spend half our life thinking we are too young, and half our life thinking we are too old. If anyone knows what the sweet spot is, I would love to know. If you want to say that it is middle age, the problem is that most people who are middle aged, know that you should have hit the sweet spot and you have not. Your life is not quite up to where you thought it was. So, you start living with regret in all these unfulfilled expectations. The sweet spot is not as sweet as what you thought. When is the sweet spot? It is whenever the Lord is speaking to you. We just have to respond to what He is saying. But we often have an excuse because we are receiving the word with our mind. He is wanting to address our spirit and bring illumination and conviction to our spirit. But we are always receiving it with our mind and immediately thinking of all the problems. That is the impediment.

Verse seven: 'But the Lord said to me: "Do not say, 'I am a youth.'" [The Lord has it. The Lord has it when he speaks to us – He has to tell us how *not* to respond first, because of this default that we have. He says] ...Do not say, 'I am a youth', for you shall go to all to whom I send you and whatever I command you, you shall speak.'" This is the same point as in the book of Romans where Paul says, 'The righteousness of faith speaks in this way... [It firstly tells us what *not* to say] ... "Do not say, 'Who will ascend into heaven as

if to bring Christ down?' Do not say, "Who will descend into the abyss as if to bring Christ up from the dead?" ' Jesus Christ is speaking to you from a finished position. It is a 'word of faith' that is being proclaimed to you. It is 'near you. It is in your mouth. It is in your heart.' You can respond with a confession of faith. The word needs to be in our mouth as a confession, and then in our heart as a testimony. We have been considering that.

Verse eight: The Lord keeps speaking to Jeremiah. ' "Do not be afraid of their faces, for I am with you to deliver you," says the Lord.' The Lord was effectively saying to Jeremiah, 'Do not fear, I am your shield.' This is the same statement He said to Abram. 'I am your faith, do not fear. I am your shield.' If Jeremiah had continued to look into the face of the Lord, He would be delivered from the fear associated with looking into the faces of those who rejected his ministry.

Jeremiah had a very unpopular ministry, and you do feel for him as you read the book of Jeremiah. He does get a bit depressed. He is trying to be a good little messenger, proclaiming what he has been told to proclaim. Then lo and behold, he says, 'Your word has resulted in reproach and derision for me all day long. Everybody hates it. And more than that, everybody hates me because of it.' He is looking into the faces of the people, and he loses heart in that sense. He says, 'I know what to do. I will stop proclaiming the word of the Lord. That will fix it.' This is Jeremiah chapter 20 verses 8 to 9. Jeremiah says, 'For when I spoke, I cried out; I shouted, "Violence and plunder!" because the word of the Lord was made to me a reproach and a derision daily.' Verse nine: 'Then I said... [This is what I will do] ...Then I said, "I will not make mention of Him, nor speak any more in His name [That will fix it]." But His word was in my heart like a burning fire shut up in my bones; I was weary of holding it back, and I could not.'

This is the outcome the Lord is wanting from us in this season. As the Lord is coming to us

a second time, He is wanting this faith to be burning in our hearts and the faith of every believing household - faith to be part of a lampstand church and then faith to proclaim this as a testimony.

Jeremiah 1 verses 9 to 10: 'Then the Lord put forth His hand... [This is where I want to focus and identify four elements here] ... Then the Lord put forth His hand and touched my mouth, and the Lord said to me: "Behold, I have put My words in your mouth. [This is just one verse, and we can read that very quickly.] See, I have this day set you over the nations and over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant." '

When we consider Jeremiah's testimony, we note that there are four elements that comprise the ordination of a messenger. The ordination of a messenger in this manner is the beginning of the growth of a lampstand church. I just keep adding this: As the word is proclaimed to us by the messengers in the right hand of Christ, we will all be able to identify with these same four steps. There is the Lord stretching forth His *hand*. Then there is the Lord *touching our mouth* (That is a very significant step - the Lord touching our mouth). Then the Lord *putting His words in our mouth*. We have a message, but the words (once we are believing), are out of the heart but the mouth is speaking by that point. When He is touching our mouth, that is bringing us to a good confession. But then the word does have to be in our heart. We have to believe it. There is a trial of faith there and we then have a testimony as the fruit of that. His words are now in our mouth. Then we are *receiving from Him a mandate*.

Let us look at this. *The first point, the Lord put forth His hand*. He stretched out His hand to lay hold of him. The beginning of a lampstand administration is when Christ lays hold of a messenger by His right hand and then sends them to proclaim the gospel of God. In relation to the beginning of lampstand churches among the Gentile nations, Jesus Christ first reached out His right hand to lay hold of the apostle Paul. He

was the apostle to the Gentiles, and he goes establishing lampstand churches. That is the big picture view. A messenger is not self-appointed. Jesus Christ must lay hold of a messenger and impart ascension gift grace through His right hand. Paul declared that when Christ 'ascended on high, He gave gifts to men. He gave some to be apostles, some to be prophets, some to be evangelists and some to be pastor-teachers or teacher-pastors'. This is all part of Him reaching out His right hand. This is how Christ, seated at the right hand of God, is branching out to build the temple of the Lord. He is firstly reaching out His right hand to lay hold of a messenger who will establish lampstand churches.

However, this principle of the Lord reaching out His hand is applicable to all of us, remembering that Christ is seated on His own throne at the right hand of God, but He is also walking among His lampstand churches through the seven stars that He has in His right hand. So, in that sense, Christ is walking as He stretches out His hand with the stars in His hand. He is reaching out His hand to us through the word that is proclaimed to us by the messengers in His right hand. This was really the first lesson of COVID. I keep coming back to this because this was the Lord reaching out His hand. You could say, 'Reaching out His hand and knocking on the door of our houses.' The word was proclaimed directly to every house, and specifically directly to every man, woman and child in every house. This is the first step - the Lord reaching out His hand.

Then we have to go the next step, and this is where I want to focus. *The second element is that the Lord touched Jeremiah's mouth*. This is happening before the Lord is putting His words in his mouth. The Lord firstly touched his mouth. We can compare this to the experience of the prophet Isaiah. Let us turn there, because Isaiah's experience really bears this out. With Jeremiah, you have it all in one sentence. With Isaiah, we have a lot more detail.

Let us go to Isaiah chapter 6. We know that Isaiah saw the Lord of hosts sitting upon His throne, and the train of His royal robe filled the temple. In verse 3, Isaiah says, 'One [a seraph] cried to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!" And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke... [That is a powerful voice shaking the whole temple] ...The posts of the door were shaken by the voice of him who cried out and the house was filled with smoke. [I think that that is the smoke from the incense here.] So I said: "Woe is me, for I am undone! Because I am a man of unclean lips... [So the Lord has to touch our lips.] ...I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts." '

How did Isaiah have unclean lips? Because when you look at the nature of his prophetic ministry and you read the prophecies of Isaiah from Isaiah chapter 1 to Isaiah chapter 5, there was nothing wrong with his public ministry. In fact, some of the most wonderful prophecies in the Scripture, including the prophecy that says that in the last days, the Lord will establish the house of the Lord (His kingdom) over all the nations of the earth, and all the nations will stream into it. That is all part of Isaiah's early ministry, and the Lord preserved him as a messenger to a remnant among the nation of Israel at that time. So, when he is saying, 'I am a man of unclean lips, he is not talking about the nature of his public prophetic ministry. So, what is he talking about?

Isaiah was illuminated to see the uncleanness of his own lips because he saw and heard the holy conversation that belongs to the fellowship of Yahweh. That is what the seraphim were proclaiming. 'Holy, holy, holy is the Lord of hosts!' That is applicable then to the fellowship of Yahweh *Elohim* (Father, Son and Holy Spirit) in the fellowship of Yahweh – 'Holy, holy, holy!' When Isaiah confessed that he was 'a man of unclean lips, it was not in relation to his prophetic

ministry; it was in relation to his capacity to participate in the fellowship of Yahweh. When we see the nature of the fellowship of Yahweh and that it is 'holy, holy, holy', the first thing we see in the light of that illumination is our incapacity to participate in that fellowship. Isaiah is saying, 'I am a man of unclean lips. I do not know how to participate in that conversation from before the foundation of the world, which is 'holy, holy, holy'.'

Where he is particularly seeing this is in relation to his own marriage. We do not know much about Isaiah and his family. But he is a man; he is a person; he does live somewhere, and he lives among the nation of Israel. He has a house. Now he is saying, 'I am a man of unclean lips', I think particularly in relation to his own marriage, his own house. and his participation in the house-to-house fellowship among the nation at that time. This is even though that nation was an incredibly religious nation and they were faithfully making offerings at the temple and all those kinds of things - all committed to religious service, but he is looking at the real nature of the fellowship house to house and where he lives. And he is saying, 'I am a man of unclean lips and I dwell...' Did you catch that? I 'dwell' is where I live. 'It is not about my ministry as I am on my ministry circuit and proclaiming the word to everyone else. As I am hearing the seraphim proclaim, 'Holy, holy, holy, I am suddenly convicted concerning the way I talk at home to my wife; to my children; how I speak to my neighbour, and how I speak in a house-to-house fellowship.' He is saying, 'Woe is me! I can see the massive differential. I am a man of unclean lips, and I dwell (I live) among a people of unclean lips.'

How do we speak in our own marriage? How do we speak in our own house? How do we speak from house to house? This is what the Lord is addressing - the nature of our communication. When Jesus said to the Ephesian presbytery, 'Remember the heights from where you have fallen, repent and do the first works', it is the same point. He is not

just illuminating them to their dysfunction as a presbytery - even though He was illuminating them to their dysfunction as a presbytery. But when He is saying, 'Remember the heights from where you have fallen, He is wanting to bring illumination concerning how far they had fallen from the fellowship of first love in relation to their own marriage and house first. We only see the depths of our own iniquity when we are illuminated to see the heights of our calling. The outcome of being illuminated to how far we have fallen, can only be understood when you see the heights. It is only in the light of seeing the heights that you see the depths. It is not the other way around. The outcome of being illuminated to how far we have fallen is that we become bankrupt in spirit. Can we make a very basic point there? It is bankrupt in *spirit*; it is not bankrupt in *mind*. It is not trying to comprehend with my mind how fallen and hopeless I am. It is bankrupt in spirit which is only possible when the Holy Spirit has brought illumination and conviction to your spirit. When that happens, it is not a pathetic position, because as soon as we become bankrupt in spirit, the Holy Spirit is ready to join us to the fellowship that belongs to the kingdom of God - to that fellowship that is 'holy, holy, holy'. It is 'Blessed are the poor in spirit for theirs is the kingdom of God.'

Isaiah 6 verse 6: Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar.' This was a live coal from the true altar of incense. The coal from the altar joined Isaiah to the fellowship of Yahweh *Elohim's* intercession and travail. The intercession is the dialogue. Now we have looked at all this. The *intercession* is the *dialogue*, and the *travail* is the *offering* that brings forth new creation. The seraphim are not participants in this fellowship. They are bearing witness to it. They are the ones proclaiming 'Holy, holy, holy.' But in terms of grabbing the live coal, the seraphim have to use tongs. They are reaching in and they are grabbing it. They cannot actually touch it. They do not participate in it themselves. The seraph

grabs a tong, gets the coal and puts the coal on the mouth of Isaiah. Verse 7: 'And he touched my mouth with it and said; "Behold, this has touched your lips; your iniquity is taken away, and your sin purged."'

Once his lips had been cleansed, Isaiah was able to present himself by faith for fellowship with the Lord. Note this: this is the first work of faith - which is to speak. It is to present ourselves in a fellowship. Once his lips had been cleansed, Isaiah was able to present himself by faith for fellowship with the Lord. This is all part of his good confession. Now the confession begins with, 'Woe is me [as the outcome of illumination and conviction]! I am a man of unclean lips.' That is where the confession begins. Then the coal is touching his lips so that he can then make a further confession of faith to participate in the fellowship that he is being recovered to.

Verse 8: 'Also I heard the voice of the Lord [so the Lord is still speaking] saying, "Whom shall I send, and who will go for Us?" [This word is calling Isaiah by name.] ...He says, "Here am I! [It is a presentation for fellowship] Send me." ' Isaiah presented himself to join the fellowship. He has then received his ministry mandate. Verse 9: 'And the Lord said, "Go and tell this people; 'Keep on hearing, but do not understand; keep on seeing, but do not perceive.' " '

In the New Covenant, it is Jesus Christ who extends His right hand by the Holy Spirit to cleanse the lips of every messenger who has been illuminated to see how far they have fallen from the heights of Mount Zion. But then the Lord is reaching out His hand to touch all of our lips. John says, 'That which we have seen and heard we declare to you, that you may have fellowship with us. And truly our fellowship is with the Father and the Son.'

There is a word coming to us in this season, which is part of a ministry of Christ extending His right hand to touch our lips with a coal of fire so that our lips are cleansed in relation to how we speak. This, of course, will have an application in terms of how we pray. We are being delivered from

asking the Holy Spirit to help us do all the things that we think we need to do. We recognise that the first thing the Holy Spirit is wanting to do is to join us to a fellowship. This is a very big point. The Holy Spirit wants to firstly join us to a fellowship before He is helping us to do anything. He is joining us to the fellowship of a prayer meeting and then, in that fellowship, we are finding the grace for the works that belong to our obedience. He is not just helping us to be obedient. He is firstly joining us to a fellowship, and then in the fellowship, we are finding the grace for our obedience. That is true in every context.

In terms of our marriage, the Lord is wanting to cleanse our lips so that He can firstly join us in a new dimension of fellowship between husband and wife. There is a new dimension of fellowship in a household. There is a new dimension of fellowship at the *agape* meal as we gather together and from house to house. There is a new dimension of fellowship in the presbytery. Then from that fellowship, we are being sent to do our work or whatever the nature of our obedience happens to be.

The Lord used His own hand to touch the mouth of Jeremiah because He was ordaining him as the type of an apostolic administration - so there is no seraph using tongs. The third element of Jeremiah's ordination as a messenger is that the Lord put His words in his mouth. He touches his lips first; then He puts the words in his mouth. The lips of a messenger need to be cleansed so that they can participate *in* the fellowship of the right hand of Christ. The Lord can then put His words in their mouth and send them as a messenger *from* His right hand. It is *in* His right hand first and then it is *from* His right hand. Applying it to all of us, it is in a fellowship first. We are being recovered to first love, which is a fellowship.

I am still repenting from my view of fellowship, which has been very orientated towards a means to an end. I have a decision to make; I need some fellowship. I have a problem; I need some fellowship. All these kind of things - as if fellowship is always a

*means to an end*. This is not recognising that fellowship *is the end*. First love is the fellowship of Yahweh. That is what we are being recovered to. And that is what the Holy Spirit is wanting to join us to first. That is where He is the Helper to join us to that.

In Jeremiah chapter 1 verse 10, the Lord then said to Jeremiah, 'See I have this day set you over the nations and over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant.'

It is important to appreciate that Jeremiah was more than a prophet to the nation of Israel. Even though the focus of Jeremiah's ministry was toward the southern kingdom of Judah, before and during the Babylonian exile, his prophetic mandate was to all the Gentile nations. He was called to be a prophet to the Gentiles. For Jeremiah personally, he was put into prison. That is where he ends up being. Then he ends up being taken (really against his will) captive down to Egypt. This [prophecy] is not fulfilled in the lifetime of Jeremiah himself. He is receiving this prophetic mandate, and this prophetic mandate, particularly in relation to building and planting, was picked up then by the apostle Paul who established lampstand churches among the Gentiles. So, Paul is then testifying to the Corinthians, 'I planted, Apollos watered, but God gave the increase.' Paul is describing himself as a wise master builder; he is laying the foundation - Christ, and then he says, '...every man needs to take heed how he builds upon it.'

So, the prophetic mandate given to Jeremiah certainly had a fulfillment in the ministry of the apostle Paul. But in addition to this, the Lord has reached out His right hand to establish an apostolic administration in every generation - to plant lampstand churches and to disciple worthy houses that belong to lampstand churches. The full mandate that was given to Jeremiah is fulfilled by a lampstand church in the end of the age. The mandate given to Jeremiah extended beyond his ministry to the Jewish nation in relation to the kingdom of Babylon.



In his own day, he was the type of the ministry of Christ's lampstand administration as we approach the time of the end. A big reason I say that is because Jeremiah is prophesying at a time when the whole nation was about to come under judgement, so he is proclaiming a coming judgement and the need for repentance. At the same time, he is opposed by all these false prophets who keep saying, 'Peace, peace.' 'Every person can continue to follow the dictates of their own heart; to go their own way. It will all work out and resolve for you in the end; you are not going to come under judgement.'

You can see the parallel. The message of a lampstand church is that we are approaching the day of judgement. The Father is going to take His seat. He is going to bring the world to judgement. At the same time, He is going to establish His kingdom on the earth. That is where we get a massive upgrade to Jeremiah. For Jeremiah, those who received his message went away into exile. For us now, those who receive the message that belongs to a lampstand church are going to be planted and bear fruit, and the kingdom of God is going to fill the whole earth. That is an exciting upgrade. But you can see the parallel.

This is where I will finish - in verse 11: 'Moreover, the word of the Lord came to me saying, "Jeremiah, what do you see?... [He has just been called, and then the Lord says to him - the very first prophetic vision] ... What do you see?" And I said, "I see a branch of an almond tree."' This is not 'I understand the branch of an almond tree' or 'I have studied and I have concluded and I am going to describe for you now the branch of an almond tree.' It says, 'I see it.'

What is the branch of an almond tree? It is a lampstand. We know the lampstand was crafted using the symbolism that belongs to the growth of an almond tree and specifically the growth and development of the almond flower from calyx to bud to flower. Verse 12: 'Then the Lord said to me, "You have seen well, for I am ready to perform My word." '

This is where I began. The Lord uses a lampstand administration to proclaim His word and accomplish His purpose among the nations. The lampstand is the Lord's prophetic instrument that reveals the sevenfold Spirit of Yahweh as the light of the world.

Every piece of furniture that belongs to the true temple is now revealed through the lampstand and through a lampstand church. This has been true since the day of Pentecost. We will need to look at that in more detail, but I will not do that today for the sake of time. I will conclude here.

In the tabernacle of Moses, the ark of the covenant was the sum of all the pieces of furniture in the tabernacle. The ark of the covenant was the symbol of the throne of the Son of God. In our present day, Jesus Christ is seated upon His own intrinsic throne at the right hand of God. This is in contrast to the position of the lampstand in the tabernacle of old. When I talk about lampstand and temple, most of you who have been around for a very long period of time, will immediately think of one piece of furniture in the temple. That is where we have to upgrade our view with an illumination to see that the lampstand is not just one piece of furniture in the temple.

In our present day, Jesus Christ is seated upon His own intrinsic throne at the right hand of God. In contrast to the position, of the lampstand in the tabernacle of old, the lampstand administration in the true temple stands before the throne of Yahweh the Son - right before the throne. It reveals the One who is seated upon the throne. The glory of God that shines in the face of Christ is revealed through the lampstand administration that is in His right hand. That is the new place of the lampstand - before the throne.

Christ's lampstand church is presently in travail to bring forth the manchild administration that is suitable for the fullness of times. Notably, the administration that is suitable for the time of the end is still a lampstand

administration. That point is a big upgrade. It is not going to shift to some other piece of furniture in the tabernacle, because every piece of furniture is and will continue to be revealed through the lampstand.

What happens when the Father takes His seat is that the administration does not shift from lampstand to something else. It is that the place of the lampstand shifts from before the throne of Yahweh the Son to before the throne of the Father. The administration (or the seven presbyteries in the right hand of Christ, which are symbolic of all the presbyteries in His right hand) shifts from seven to become one worldwide presbytery around the throne of the Father. The seven lampstand churches (or a lampstand in every nation) shift to become one lampstand administration; but it is still a lampstand. The prophet Isaiah described the ministry of the church as the one worldwide lampstand in the time of the end.

Let us finish on these verses. Isaiah chapter 60 verses 1 to 5: 'Arise, shine; for your light has come! And the glory of the Lord... [that is the seven Spirits of God] ... the glory of the Lord is risen upon you. For behold, the darkness shall cover the earth, and deep darkness the people; but the Lord will arise over you, and His glory will be seen upon you [This is the only light in the world. There is no other light]. The Gentiles shall come to your light, and the kings to the brightness of your rising. Lift up your eyes [This is speaking in the time of the end] ...and see: they all gather together, they come to you; your sons shall come from afar, and your daughters shall be nursed at your side [because the lampstand is bringing forth sons of God; it is building the temple of the Lord]. Then you shall see and become radiant, and your heart shall swell with joy; because the abundance of the sea shall be turned to you, and the wealth of the Gentiles shall come to you.'

This is still going to work in the same way that a lampstand church grows in our day - from calyx to bud to flower. The presbytery around the Father's throne will send the

144 000 out. As 144 000 buds go out and are all looking for worthy houses, they find this great multitude of worthy houses who are then also disciples. They become messengers and they are harvesting over half the world's population. The lampstand administration of the church will continue to proclaim and accomplish the word of the Lord until the door to the temple of God in the heavenly places is closed.

I am going to leave it there and commend to you that question as I finish in this season. It is a question in the season: 'What do you see?' and is the Lord bringing illumination and conviction to you concerning a lampstand church now? If He is, part of that will be your confession, 'I am a man of unclean lips' as the Lord brings conviction concerning the way we have been communicating and speaking in our own marriages and households and then also from house to house. I will conclude where I began. If we are receiving faith for a lampstand church, it will be demonstrated by our faith for reformation in our own marriages and families, and then our faith for house-to-house fellowship in the place where we live.