

THE THRONE OF GOD PART I

Jonathon Wills, Presbytery Word for week commencing Sunday 15 February 2026

Transcription of recording, slightly edited

I am going to share with you this morning out of the book *The throne of God and the Lamb* and particularly chapter 1. I would encourage you during the week to read through chapter 1 as it particularly looks at the seven Spirits before the throne and three specific phases of the ministry of seven Spirits from the throne. It then looks at seven different phases of the throne of God. It is those different phases of His throne that I am really quite stirred in relationship to at the moment.

A question was asked of me (I think it was a month or so ago), and then I had read to me a short paragraph and it captivated me. I said, 'Where on earth has that been written? Is that a new set of notes that has come out?' No, it was in chapter one of *The throne of God and the Lamb*, which I had read several times, and yet as the focus came in, it was like the Lord was calling me to 'come and see'. It was in relationship to when the Father takes His seat. I will read the paragraph to you shortly.

What we are being called to is to 'come and see'. We have heard for some time now (a number of years) in relationship to the time when the Father takes His seat, and all of the things that lead up to that time, and then what happens when He does take His seat. But you know the one thing I had not lifted my focus towards was the manner in which the Father sets His throne within the third heaven in Revelation chapter 4 and verse 1. Where was His throne? How did He receive that throne? When did He receive it? And how, when and why does He then set that throne within the third heaven atop Mount Zion within the heavenly Jerusalem next to the throne of the Son? The Son's throne at that point is a glorified throne of Yahweh Son - Son of God and Son of Man - seated on His throne as God Almighty within the New Jerusalem of which we are citizens on the top of Mount Zion in the third heaven. Why does the Father bring His throne (that He received in fellowship with the Holy Spirit and the Son) from outside of time and eternity, so that the expression of His Fatherhood might proceed from the authority of His throne? How, why and when does He bring that and set

that within the third heavens that are spread as a tent or a covering over 17 prophetic days of which we are currently sitting (at the end of day 16)? These third heavens are His throne. He is outside of those third heavens which are the establishment of time. He humbles Himself and sets that throne from outside and before within this prophetic timetable that He established. He sets that within a city that you and I are citizens of.

We then read that this will be as significant as when the Son left His lofty state and throne on the top of Mount Zion in the third heaven, to be begotten as the firstborn Son - now the Word made flesh, dwelling among us - born of Mary. When the Father sets up His throne, it will be as significant as Jesus was when He was born and walking on the earth. The expression of that, that we read, is that He is seated upon that throne.

I want us to hear the call this morning - the call to 'come and see'. We have been invited to join a fellowship of prayer, of the intercession which is the word that is proceeding forward and then the travail of prayer to bring that word of intercession to pass. We have been invited to join it. Then, specifically we have been invited to pray in relationship to the restoration of a presbytery that we will then see as 24 thrones, initially established around the throne of the Son, which is within the New Jerusalem - the heavenly city on the top of Mount Zion within the third heaven. You will hear me run those through repeatedly for you this morning to help you catch that picture. We are praying for that. I want us to see this morning what it is we are praying for because we have a participation within that.

When Jesus left His throne in the third heaven and was born to the virgin Mary in the earth that He created (this is the humility of the Son, born now as a Man within the earth that He created), wise men and shepherds gathered around and worshipped Him. I love that it was wise men and shepherds that gathered around now the Son of God - the Son of Man now in flesh - and they gather to worship Him. In the same way, when the Father sets His throne inside the heavens that are His throne... (Catch the context here - the

heavens are His throne) ... but He then sets that within time within the third heavens, just as the Son was surrounded and worshipped by wise men and shepherds, He will be surrounded by four living ones, the apostolic administration and the 24 elders around the throne and they are worshipping before Him. That is what we are being called to pray for and to come and to see.

Revelation 4 verse 8: 'Holy, holy, holy, Lord God Almighty, who was and is and is to come!' And verse 11: 'You are worthy, O Lord, [this is the Father] to receive glory and honour and power; for You created all things, and by Your will they exist and were created.'

Let me read to you this paragraph from *The Throne of God and the Lamb* page 13: When the Father places His throne in the third heaven, it will be *as significant* as when the Son of God emptied Himself to the womb of the virgin Mary to become the Son of Man. We know that Jesus Christ was the Creator of the entire material universe. The Creator of the world then emptied Himself to be born from the womb of the virgin Mary for the purpose of dwelling with us. In doing so, He humbled Himself to live within the context of the natural world that He created. In a similar way, the Father will humble Himself to place His throne within the context of the third heaven, which He established by His word in the beginning, for the purpose of dwelling with us! I want us to catch here the humility of the Father to do this.

The Father's throne is presently not established within the third heaven in the heavenly city atop Mount Zion. The Father's throne is presently outside of time and eternity. It was established (and still is) before the foundation of the world. The Father received His throne when the Son and the Holy Spirit sanctified Him to His name and works within the fellowship of Their covenant. That is, They sanctified Him to the expression of His Fatherhood. This is not a physical throne to sit on. Rather, the throne expresses the place from which His authority (or the authority of each Member of the Godhead's name) is exercised to accomplish Their will within Their covenant purpose as it is declared. For something then to proceed forward from the expression of the Father and His Fatherhood, He needs to be given to that by the Son and the Holy

Spirit. Then the expression of His Fatherhood is by Eternal Spirit. It is then by seven Spirits that we then see. It is the seat (or the place) from which He rules. The Fatherhood of the Father from His throne is expressed and revealed by seven Spirits. He received that throne in fellowship with the Son and the Holy Spirit. Their covenant is declared and They then give Him to the expression of His Fatherhood, the fruit of which is the establishment of His throne.

At the beginning of the Everlasting Covenant, the third heaven was then established as an extension of the Father's throne. The Father's word declares the end from the beginning and, according to His immutable word, the third heaven has been established and then stretched out like a curtain over 17 prophetic days that have been ordained by the Father for this present heavens and earth.

The beginning point of this is the Father who is the source. He is the source of the name and works of every son of God that was discussed within the fellowship of the covenant. He is then further the source of every new identity through procreation. Then He is the source of every new identity in the new heavens and the new earth. In that sense, the expression of His fatherhood is ever-increasing and never-ending. But it has a beginning point. What is the beginning point of that expression from His throne? Is it not when the Son leaves the state of His throne as Yahweh Son that He is given to by the Father and the Holy Spirit? He is the sole expression of sonship and will continue to only be the sole expression unless He empties Himself from that lofty state as the only Son. Where does He empty Himself? Into the bosom of the Father which is an expression of His throne. It is the generative capacity of the Father. Then, from this place of His bosom, the Father then declares by His immutable word that now proceeds forward. The wonderful words, 'You are My Son, today I have begotten You' sound forth and thunder from the throne of the Father, and the Son is brought forth as something completely new within the fellowship of God. There is now a Son of God.

In the establishment of the Son, the Father is the source and then everything of that source of all things is then given to the Son to express and to reveal, because the Son will now reveal the

Father on His throne as the Father and source of all things. The beginning point for the Son is that it is not just a Son that is brought forth, but a Son is brought forth on a glorious spiritual mountain called Mount Zion. It is the dwelling place of the Son of God. His throne is in the highest point of this spiritual mountain. It is not a physical mountain. It is a spiritual mountain within the third heaven. The third heaven is equally just the descriptor of the dwelling place of the Son of God. He is brought forth, and as He is brought forth, His throne (which is where all of His expression of sonship is) is to then establish and reveal everything that is of the Father. That proceeds forward from His throne.

We know that the first thing He does is establish room or space within God, because there is no room for anything else. We understand in Genesis chapter 1 that that is a void. He establishes a void into which the immutable word of God then proceeds forward to accomplish the will of Their covenant and it proceeds forward in a never-ending, ever-increasing manner. I hope we are catching the initial context of this.

There is now a Son of God established within the third heaven on a throne atop a spiritual mountain called Mount Zion. These third heavens are then stretched out like a tent over 17 prophetic days in which the will and purpose of God is then going to be accomplished. We know that the Son then gets about this creative work. The initial point of that creation is then the second heavens that belong to the angels. The angels are then the servants of creation as it is being created. They are then servants of the sons of men that God desires to be His sons. We will read in Psalm 2 and verses 6 to 8. 'I have set My King on My holy hill of Zion. I will declare the decree: The Lord has said to Me, You are My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession.'

We can see here the begetting of the Son and the setting of the Son who is the King on My holy hill. Whose holy hill is it? The Father is on His holy hill, Zion. The heights of Zion are the Son's throne. This is where Christ then rules over the kings of the earth. Then, it is Paul who referred to these heights and the place of the Son's throne

as the third heaven. That is in 2 Corinthians chapter 12. The psalmist said of the Son's throne in Psalm 93 and verse 2: 'Your throne is established from of old; You are from everlasting.' In Psalm 103 verse 19, 'The Lord has established His throne in heaven, and His kingdom rules over all.' Jeremiah 17 verse 12: 'A glorious high throne from the beginning is the place of Your sanctuary.' Then one last one - Psalm 132 verse 13: 'The Lord has chosen Zion; He has desired it for His dwelling place: This is My resting place forever; here I will dwell for I have desired it'

As we have said, the throne of the Son is in the third heaven atop Mount Zion. The throne of the Father above that, is the heavens, which have been stretched out like a tent over 17 prophetic days. It has been ordained for the covenant purpose of Yahweh to be fulfilled. The Son left His throne on the heights of Mount Zion in the third heaven by emptying Himself to become a Man so that the place of His throne on this glorious mountain of God might be the place of the city of God that is filled with sons of God the Father. Can I read that again for you just so it can have more of an impact than it just had?

The Son left that throne that we have just talked about - this glorious throne from the beginning that is the place of His sanctuary. He left that throne on the heights of Mount Zion in the third heaven (the Father's glorious hill) by emptying Himself to become a Man so that the place of that throne on that glorious mountain might be the place of the city of God that is filled with sons of God the Father.

Abraham looked into the third heaven and saw the citizens of this great city on this glorious mountain and believed to become their father by faith - even to be the father of the Son who had left that glorious throne on that glorious mountain in the third heaven to be born. Abraham believed to be His father and then to be the father of all of these sons and citizens of this city by faith. He saw them as stars fully manifesting the glory of God and fully revealed as men in the image and likeness of God. Can you understand why Abraham then journeyed as a stranger in this land - his focus toward that city whose Builder and Maker was God? He was then the father of these sons by faith.

The throne of the Son is glorious. It was established to reveal the Father, and to bring the Father's will to pass. From the place of His throne, the Son's initiative to bring Their covenant initiative to pass then proceeds by offering. What does His offering look like? It looks like emptying Himself to then be born as a Man. The authority of His throne was exercised in His humility to empty Himself of His privileges in the heavens and to occupy the constraints of human flesh. He made Himself nothing - of no reputation. There was nothing to look at in His flesh that anyone would desire Him. He came as the Slave of the Father to do the Father's will. The Son of God, the Word from the beginning and the Creator of the heavens and earth - the One who is the Beginning and the End of the new creation. He is the Amen, the faithful and true Witness, the beginning of the creation of God. He humbled Himself as He emptied to be born of the virgin Mary. He had come down from heaven to do the will of the Father who sent Him.

John 1 verses 1 to 3 says: 'In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him [This is now all things being made from His throne on Mount Zion in the third heavens - all things now proceeding through Him and from Him], and without Him nothing was made that was made. In Him was life and the life was the light of men. [Verse 14] That word of the Father in the Son became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.'

Colossians chapter 1 and verses 15 to 18 (I am going to read quite a few verses just to catch us in the expression of this): 'He is the image of the invisible God, the Firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions, principalities or powers. All things were created through Him and for Him. He is before all things and in Him all things consist. He is the Head of the body, the church, who is the beginning, the Firstborn now from the dead [He is running the firstborn of creation], that in all things He may have the pre-eminence.'

(I might ask Mike to put one of the charts up. I think it is page 3; the one that demonstrates His journey from the Son's throne. You will not be able to read all of the words, but I want us to catch now His journey from His throne and then the movement of that; and then where He goes when He says, 'Into Your hands I commit My spirit'; then likewise, where does He go after He has been raised from the dead and then again, after 40 days? These things are significant for us.)

We have what is outside of time and eternity and before; we have what sits within the third heavens that are stretched to 17 prophetic days; and then also what is taking place in the natural heavens and earth. The Son's throne atop Mount Zion is in the third heaven. He empties Himself and the Word becomes flesh - the Son of God, the only begotten of the Father. Then through His ministry, He fully reveals the Father as the Son of God. Then through His offering journey, He is glorified as the Son of Man. Then He says, 'Into Your hands, I commit My spirit.' As He says that, the Father then reaches out from His throne that is outside of time and eternity and before, and receives Him into His bosom. He is receiving Him into His bosom a second time because remember, right back at the beginning point, the Son emptied Himself to the bosom of the Father and the Father said, 'You are My Son, today I have begotten You.' The fruit of this was the Son's throne on Mount Zion. He says, 'Into Your hands I commit My spirit.' The Father reaches out and receives Him into His bosom (the generative capacity of His Fatherhood) and to His throne (which is the seat of His authority). He had come forth from the Father and came into the world and now He left the world and went to the Father. Having overcome, He sat down with the Father on His throne at the right hand of the Majesty on high.

When the soldier pierced His side, the fountain of life, which comprised water, blood and the seven Spirits of God, flowed not just from His physical body, but directly from the Father's throne through His physical body that was on the cross. The Father's throne is the source of the river of life. While His immortal and incorruptible physical body lay in the tomb, His spirit did not return to His own throne atop

Mount Zion, but to the Father's throne outside of time and eternity.

On the day of His resurrection, Jesus was begotten a second time from the bosom of the Father, this time as the first Man in the image and likeness of God. In this sense, He now came into the world a second time. Hebrews 1 verse 6 says, 'When He again brings the Firstborn into the world...' - the Firstborn of all creation that we read in Colossians; now Firstborn from the dead as the first Man in the image and likeness of God - 'When He again brings the firstborn into the world...', He had become the Firstborn from the dead and brought to every man the hope of the resurrection. The Father then declares from His throne a second time, 'You are My Son, today I have begotten You.'

Having spoken to the women at the empty tomb, Jesus then again returned to the Father's throne - this time in His spiritual body as the first Man in the image and likeness of God. This body is not bound in any way by time and space. He is not limited anymore to these 17 prophetic days, whereas that was what He had humbled Himself into. The spiritual body no longer has those limits of space and time. He then ascends in the physical body, outside of time and eternity and before there was anything, to the Father's throne and waves a physical body before the Father's throne as the sheaf of first fruits - and who you are as a son of God - named now in seed form to then be brought forth in a physical spiritual body, fit for the new heavens and new earth. You are within that sheaf that is being waved outside of time and eternity before the Father's throne. The Father verifies that. 'Yes, this is the fulfillment of Our covenant.'

Then He [Jesus] casually appears before two men on the road to Emmaus and they have no idea who He is. Then, like that [click], He is then in the upper room with them. You go, 'Where was He in time and space between the road to Emmaus and then?' Probably at the Father's throne again, checking in with Him. Can you see there is no limit to this anymore? And for 40 days, He ministers among them, no doubt moving between the Father's throne and the physical earth that He created as He is establishing a lampstand church, waiting until He ascends. Then they are prayerful until the day

of Pentecost. The Holy Spirit is poured out upon them, and they get on with that work. We have talked about those things in other contexts.

Forty days after His resurrection, Jesus then ascended into heaven from the Mount of Olives. There is a lot of detail [on the slide], but the context is after 40 days in this spiritual body, He ascends again, but He is not returning to the Father's throne. He is now ascending back to His throne, the throne of the Son on the heights of Mount Zion within the third heaven. But this time it is also the throne of Yahweh Son, because, on His offering journey, He received the glory that He had with the Father before. 'Father, glorify Me with the glory that I had with You before.' He ascends and now sits on His throne as God Almighty, and the Father is saying to Him, 'Now sit at My right hand until I make Your enemies a footstool for Your feet.' This is where there is a clear designation that He is now seated on a throne as God Almighty in the third heaven. Wonderfully, there is now the establishment of a city atop that mount to whom we are all being called to come now and to abide as citizens.

The seven Spirits of God were given to the glorified Son of Man when He sat down on His own throne at the right hand. Remembering these... there are seven attributes to the glorified Son of Man to which the seven Spirits of God apply. For example, His eyes, like a flame of fire, are revealing the Spirit of wisdom. They reveal and expose the thoughts and intents of our heart; but they also reveal to us the thoughts and the intents of the heart of God for us. The ministry of Christ through the messengers in His right hand which reveals to us the Spirit of might is the manifestation of seven spirits of God among lampstand churches.

Let us read now from Hebrews chapter 1 and verse 8. As I have been quoting from the Psalms, Paul now quotes from the Psalms. Before that, verse 5: 'For to which of the angels did He ever say, "You are My Son, today I have begotten you?" And again "I will be to Him a Father and He shall be to Me a Son?" But when He again brings the Firstborn into the world He says: "Let all the angels of God worship Him" Who makes His angels spirits and His ministers a flame of fire, [this is Psalm 45]. But to the Son, He says: "Your throne, O God, is forever and ever; a sceptre of

righteousness is the sceptre of Your kingdom. You have loved righteousness and hated lawlessness; therefore God, your God, has anointed You with the oil of gladness more than your companions. [And then again, he reads from Psalm 102] You Lord, in the beginning laid the foundation of the earth. The heavens are the work of Your hands. They will perish, but You will remain; and they will all grow old like a garment; like a cloak. You will fold them up. They will be changed. But You are the same, and Your years will not fail." But to which of the angels has He ever said [out of Psalm 110], "Sit at My right hand till I make Your enemies Your footstool"?"

This moment here in Hebrews chapter 1 is talking about the Son's ascension after 40 days back to His throne and the Father now rejoicing in the throne of the Son that is established now in that way for 2 000 years. It is essentially days 15 and 16 in that prophetic timetable.

When He ascended, we saw and have established that there is the city there. He also established the heavenly city, the New Jerusalem, on the heights of Mount Zion, having prepared a place for every person through His offering journey. This is the city that Abraham had seen, occupied by a multitude of glorious stars; the city 'which has foundations whose builder and maker is God'; the city that Abraham had waited by faith for, had come. No wonder the psalmist and the prophets rejoiced and marvelled at this city set on a hill in which sits the throne of the Son! We have already sung about it today from Hebrews 12 verse 22: 'But you have come to Mount Zion, to the city of the living God, heavenly Jerusalem; to the general assembly and church of the Firstborn who are registered in heaven.' This is the place to which we have come. This is the place of our citizenship.

We are being exhorted as sons and citizens of this glorious heavenly city, the new Jerusalem, to intercede, to pray and to travail and to worship so that there would be a time when 24 thrones are established around this glorious throne of the Son where He sits as God Almighty; that there might be a fellowship of intercession and worship; so that the Father will then move His throne from outside of time and eternity and set it within this prophetic tent that has been stretched out in what is presently the throne of

the Father; that He would humble Himself and set that throne at the end of day 16 within that, for the purpose of dwelling with us; and so that the remnant who are worshipping around the throne, being led by those 24 courses of elders and the four living ones, the apostolic administration, that they might be sent forth into the world as 144 000; and a great multitude of sons would be gathered into the Father's kingdom; and that they would fill the very heights of that glorious mountain where that glorious city is; that it would be filled; that it would begin as a stone that then crushes the feet of that statue that Nebuchadnezzar saw; and the stone, the small remnant would grow into a great mountain that fills the whole earth. Hallelujah.

Let us read some Psalms. Come with me to Psalm 47. 'Clap your hands, all you peoples! Shout to God with a voice of triumph! For the Lord Most High is awesome; He is the great King over all the earth. He will subdue the peoples under us, and the nations under our feet. He will choose our inheritance for us, the excellence of Jacob whom He loves. God has gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises! Sing praises to our King, sing praises! For God is the King of all the earth; sing praises with understanding. God reigns over the nations; God the Father sits on His holy throne [Can you see the time that this is speaking of?]. The princes of the people have gathered together, the people of the God of Abraham. For the shields of the earth belong to God; He is greatly exalted.'

Psalm 48 just rolls straight in: 'Great is the Lord, and greatly to be praised [where?] in the city of our God, in His holy mountain. Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King. God is in her palaces; He is known as her refuge. For behold [Could I say, the 10?] kings have assembled, they passed by together. They saw it, and so they marvelled; they were troubled, they hastened away. Fear took hold of them there, and pain, as of a woman in birth pains, and when You break the ships of Tarshish with an east wind. As we have heard, so we have seen now in the city of the Lord of hosts, in the city of our God: God will establish it forever... [Verses 11 and 12] Let Mount Zion rejoice, let the

daughters of Judah be glad... [This is now the unclean daughters of Zion that have cleansed themselves. You can go right into Isaiah chapter four, that catches this] ...let Zion rejoice, let the daughters of Judah be glad because of Your judgements [The spirit of judgement and burning has been among...]. Walk around Zion, go all around her. Count her towers...' It continues...

Let us go to Psalm 50. 'The mighty One, God the Lord has spoken and called the earth from the rising of the sun to its going down. Out of Zion, the perfection of beauty, God will shine forth. Our God shall come, and shall not keep silent; a fire shall devour before Him, and it shall be very tempestuous all around Him.' You can continue to read on.

You can then go back into Psalm 46, and you can see now the spreading of the Father's tabernacle as the protection over those citizens of Mount Zion when the seals are opened. These citizens are not impacted upon by the seals, the trumpets, and the vials. What is their song as all of this is taking place with the judgements of God now manifest in the earth? 'God is our refuge and strength, a very present help in trouble. Therefore, we will not fear... [The proclaiming of the gospel to Abraham, 'Do not fear. I am your shield, your exceedingly great reward.']. ...Therefore, we will not fear, even though the earth be removed, and though the mountains be carried into the midst of the sea; though its waters roar and be troubled, though the mountains shake with its swelling. [But for us] there is a river whose stream shall make glad the city of God... [That is that water of the river of life - the fountain that is flowing from the throne of the Father. Where is the throne of the Father now? Set within the third heaven atop Mount Zion within the heavenly city next to the throne of the Son, where we are praying and worshipping, and the whole administration now is proceeding forward. For those who are citizens] ... there is a river whose streams shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her, she shall not be moved [This is speaking of the Father now, in the midst of her]; God shall help her, just as at the break of dawn. The nations raged and the kingdoms were moved; He uttered His voice, and the earth melted. But the Lord of hosts [the

Son] is with us and [the Father] the God of Jacob is our refuge. Come and behold the works of the Lord. [Verse 10] Be still and know that I am God; I will be exalted among the nations. I will be exalted in the earth! The Lord of hosts is with us; [the Father] the God of Jacob is our refuge.'

Can you see what we have been invited to pray in relationship to? It is because when the Father establishes that throne atop that glorious mountain next to the Son within the city, the Son as the Lamb stands up and moves His entire administration to the throne of the Father and He takes the scroll from the Father's hand and opens the seals; and there is a new phase then of the throne. It is a composite throne - the throne of God and of the Lamb. Hallelujah. 'Come and see!'

Do you know that in the last five publications that have been written in relationship to these things that this throne has been revealed to us? Do you know I did not see it? And this has been part of my repentance and my mourning. For several years now, even in my exuberance for the Father taking His seat, I did not catch or understand at all the humility of the Father. The Father takes His seat; He sits down. What does it mean He is doing at the moment? Evidently, He is standing up. The only thing that is happening is He is standing and now He is sitting. We know that there is no physical throne; it is not a literal sitting and standing, yet it is revealing to us something of the nature of how it is. Their covenant purpose is being brought to pass through Their immutable word. It designates something for us. Then wonderfully from this composite throne of God and of the Lamb, it says in Revelation 22 and verse 1, 'And He showed me a pure river of water of life.' We just read about this in Psalm 46: '...a river whose streams shall make glad the city of God.' I tell you, are we not glad for this fountain of life that flows (that flowed from the physical body of Christ and from the throne of the Father) and is the source of that fountain of life outside of time and before? He brings that in and He shows me. 'Come and see' is the call today. 'Come and see' a river of water of life clear as crystal. Where is it now proceeding from? This composite throne, proceeding from the throne of God and of the Lamb and the administration that goes forth from there.

I hope we are enjoying the call to 'come and see'. Come with me to Isaiah chapter 40, and we will finish here. We will not read the first eight verses. It is revealing to us the whole Elijah ministry. The end of that Elijah ministry is 'the grass withers and the flower fades, but the word of our God stands forever.'

There is then a shift in Isaiah's focus. It is no longer in relationship to that ministry. There is now a call. It is almost like this is now the fruit of the Elijah ministry that has been taking place - the cleansing of the uncleaned daughters of Zion. And now there is a call that goes out. There is worship that comes forth. 'O Zion, O Zion, you who bring good tidings, get up into the high mountain; O Jerusalem, Jerusalem, you who bring good tidings, lift up your voice with strength. Lift it up, and do not fear. Say to the cities of Judah, "Behold your God!" ' And who is this? Behold the Father who has just placed and set His throne within and among us to dwell with us and among us. 'O Zion, get up into the high mountain. Jerusalem, lift up your voice with strength. Lift it up without any fear and say to the city, "Behold your God!" Behold, the Lord God shall come with a strong hand, and His arm shall rule for Him; behold, His reward is with Him and His work before Him. He will feed His flock like a shepherd; and gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young. Who has measured the waters in the hollow of His hand, measured heaven with a span and calculated the dust of the earth in a measure? [Verse 13] Who has directed the Spirit of the Lord or as His counsellor has taught Him? With whom did He take counsel and who instructed Him and taught Him in the path of justice? [Verse 21] Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is He who sits above the circle of the earth, and its inhabitants are like grasshoppers, who stretches out their heavens like a curtain, and spreads it out like a tent to dwell in. [Verse 26] Lift up your eyes on high, and 'come and see' who has created these things, who brings out their hosts by number; and calls them by name, by the greatness of His might and by the strength of His power; not one of them is missing. [Verse 28] Have you not known? Have you not heard?

The everlasting God, the Lord, the Creator of the ends of the earth, He neither faints nor is weary. His understanding is unsearchable. He gives power to the weak, and to those who have no might He increases strength. Even the youths shall faint and be weary, and the young men shall utterly fall, but those who wait on the Lord shall renew their strength; they shall mount with wings like eagles, run and not be weary, they shall walk and not faint.'

This is the call to us. 'Lift up your eyes on high.' 'Wait upon the Lord.' Those who are waiting upon the Lord, join to this fellowship of prayer and worship. Amen. We will receive grace and resurrection life.