

# THE THRONE OF GOD PART 2

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Transcription of recording, slightly edited

We are going to continue where we were last week, so forgive me - those who were not with us last week. I will try to gather us up in the theme as we consider the throne of God and the throne of God and of the Lamb as it is referred to in Revelation. [This will help us] to understand the authority of God that proceeds from His throne and then the different phases of that - the phase that we are in at the moment; and then the phase that is to come; and how that will come to pass. John is called (in the book of Revelation) to 'come and to see'. I would exhort us again today in the Spirit, to hear the call to 'come and to see' and to have as a motivation within your Spirit the inquiry of what is happening in the heights of Zion.

When we are born of God, we are raised and seated with Him and we are a citizen of the heavenly city, the new Jerusalem. That is the place of our citizenship - the city that is established on the heights of the Lord's holy mountain, Mount Zion. It was established when Yahweh Son emptied Himself to be begotten from the bosom of the Father and when the Father declared, 'You are My Son; today I have begotten You.' A new beginning and a new creation were brought forth in the fellowship of God, and it was that Yahweh Son had emptied and was now brought forth as the Son of God, established on the Lord's holy mountain - Mount Zion. His throne (the Son's throne) was established there.

The throne is not a physical seat at all. Rather it is the place of the expression of the One to whom the throne belongs. Their expression (Their Person and Their initiative) of offering and worship proceeds from that throne. We know the Son by the fellowship of worship and offering that proceeds from Him and from the place of His authority, which is His throne. Likewise, we understand that even before the Son was begotten of the Father, 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. [He was sanctified] to the expression of His Fatherhood. The Father, the Son and the Holy Spirit do not presume that

'because I am the Father, I will now just go and do.' Rather the Holy Spirit and the Son reveal Him as the Father through Their offering initiative toward Him. Everything, as part of the Everlasting Covenant, as They discussed, then proceeded from the Father as the source. The first thing proceeding from the Son is a word that is in relationship to the Son. 'You are My Son; today I have begotten You and brought You forth as the Son of God.' Together with the Son, the Father's holy mountain is established as the place of the Son's dwelling within the third heaven. The Father then stretches out the third heaven over 17 prophetic days in which the will of God is then going to be accomplished. So, what is happening in the heights of Zion?

This morning, I went out to put the sprinkler on and as I looked up into the natural heavens, I beheld a hot air balloon. I do not know if you are like me, I am captivated by hot air balloons, and so I did not seek just to behold this wonderful sight for myself. I then sought to hurry inside and to grab a phone and to also let Ceinwyn know that there is a hot air balloon in the sky. 'You must come and see.' Then I go out to take a photo. It had moved on through the trees, so I am trying to get a photo of this hot air balloon. Then I hear above me a sound - the sound of a hot air balloon. I looked and above me is another hot air balloon, even closer than the other one. With *great* enthusiasm, I am calling, because the front door was left open. I am calling for others to come out and to see. Some chose to come and see, and others chose to remain in their seat of slumber.

There is a spiritual element to this. Can you see (in the natural expression of that), that that is what we do naturally? We see something and I do not want to see it for myself. I want others to see what I am seeing and to come and to enjoy it with me. Then, sometimes as we are looking at one thing that we delight in, we hear and then look around and go, 'There is more than just what I thought was there initially. I had not seen that one. That was even closer than the other.' This is how I feel in relationship to what the Lord is revealing to us in this season as we are called to 'come and see'. We lift our focus from the

natural limits that are upon us to actually look into and understand what is taking place in the third heaven where Mount Zion is established.

The Son's throne is established atop Mount Zion. That is where the heavenly city is. We are then able to inquire of the Lord in the Spirit, 'What is taking place?' As we lift our eyes, not only do we *see*, but we also *hear*. We hear the sound of this place, and we hear the worship that is proceeding forward from there. We see the authority of the Son who is raised and seated on His throne, and there is an authority that proceeds forward. That authority is proceeding forward through the seven Spirits of God. The authority of that is seen. The Son is raised and seated, but He is walking among lampstand churches through seven stars within His right hand. They are ministering to the church what the Spirit is saying. The whole fellowship of offering is being enabled by the Holy Spirit as He ministers the sevenfold Spirit of God.

Christ Himself received this ministry in the garden of Gethsemane when the Holy Spirit came and ministered to Him the Eternal Spirit, which is the one Spirit fellowship of Father, Son and Holy Spirit. It is the sevenfold Spirit of God. He ministered that to Him, and the outcome was 'He prayed even more earnestly' and His blood then began to be shed as He was enabled by that Spirit to proceed and offer Himself to reveal the will of the Father. That was His purpose and that was His worship. The Son's worship was to reveal the Father.

He [Jesus] said to Philip as He was exhorting [John 14]. Philip goes, 'Look, it will be enough for us if you just show us the Father.' Jesus responded and said, 'Have I been with you long enough, Philip, that you do not already know that if you have seen Me, you have seen the Father because I have come to reveal the Father? Every word that proceeds from Me is the word of the Father that is laid down to Me.'

This is the context of this revelation. Even as we behold the Son's throne, we see the Father because the whole administration of the Son's throne is to reveal the will of the Father - that His will and purpose would be done. We are inquiring, 'What is taking place?'

The throne is not firstly an expression of a physical seated throne of rulership, but it designates the authority of the One to whom that throne belongs. Last week we read through the psalms and in Isaiah - all of these prophetic songs of worship that reveal the Father's throne and the Son's throne.

We understood in relationship to the Father's throne that everything (even the establishment of a beginning) proceeds forward from there. The heavens themselves were established; not just the heavens of our own universe, but then the second heaven that belongs to the administration of the angels; and then the third heaven that belongs to the administration of the Son. All of the heavens are the Father's throne. In that sense, He sits atop them outside of time and eternity and before the beginning.

We can run that in relationship to His throne in a linear way when we look back in history all the way to a beginning. The Father's throne is before that. He received that from the Son and the Holy Spirit before then. But equally, it is outside of time. In that sense, what is before in time is also ever present. It is why He is 'holy, holy, holy, Lord God Almighty, who was and is and is to come.' The whole thing runs in a line, but it is also ever-present for us.

We understand the Father sits outside. The Son's throne is established within the heavens. We know that when Jesus was born of Mary, He left His glorious throne that He had received when He was begotten from the bosom of the Father as the Son of God. He left that glorious throne on the Father's holy mountain in the third heavens to humble Himself, empty Himself of every right and privilege that He had, to be born - initially, planted as a Seed within the womb of Mary. He then journeyed - even our journey in the womb *for* us and together *with* us. The humility of God made flesh was taking place there. He left that glorious throne on that mountain so that a city - a heavenly city that Abraham looked and beheld. He saw all of the residents of that city - all of the citizens as stars on the day of their resurrection - men established in the image and likeness of God in the same resurrected spiritual body as Christ. He [Abraham] looked forward into the third heaven to see everyone as stars; and then believed to become their father - even to

become the father of Christ. [This was] when He [Christ] humbled Himself from that lofty estate to be just a Seed within the womb of Mary.

We understand that there is a movement here and yet that was the Son's worship. To humble Himself in that manner was His worship. His worship was to reveal the heart and the will of the Father. Then, all through His offering journey, that is what He was doing until He said, 'It is finished' on the cross. The whole work of overcoming sin and death and Satan, the whole thing was done. Then He said, 'Into Your hands Father, I commit My Spirit', and He breathed His last. The body that was now immortal and incorruptible hung on the cross, but His Spirit then returned to the bosom of the Father, outside of time and before eternity. That is where His Spirit then returned. He returned to the bosom of the Father a second time. Then when the soldier's spear pierced the side of His immortal and incorruptible body, a fountain of life flowed for sin and uncleanness. A fountain of life flowed, not just from a physical body, but from the Father's throne as the source of the river of life, because that is where His Spirit was. It flowed from the Father's throne through His physical body on the cross as blood, water and the Spirit flowed.

Three days later, His Spirit returned to the physical body again, and again the Father declared a second time from His bosom, 'You are My Son, today I have begotten You.' The Son was brought forth then in all of His resurrected glory - the glorified Son of Man and Son of God now, as Man in the image and likeness of God. Who it is that we are to become was now revealed in flesh. Then He said to the women, 'Do not cling to Me now, I have not yet ascended to My Father and to your Father.'

He then ascends in that physical body back outside of time and before eternity to the throne of the Father and waves that body before the Father as the sheaf of first fruits in which our spiritual body is in a seed as part of that. The seed that Caleb and Michaela sang about is brought forth as a sheaf of first fruits and the Father then verifies that. We are covering a little bit of ground, but what is happening in the heights of Zion?

We then know that 40 days later, when He ascended, He did not ascend back to the throne of the Father outside of time. He ascended back to *His* throne within the third heaven atop that glorious mountain - the spiritual mountain of the Father, Mount Zion. He then sat down on His throne. It says He sat down at the right hand of the Almighty, waiting until the Father then made all of His enemies a footstool for His feet. He then takes with Him Abraham and all of those men and women of faith. They were then established as citizens within that heavenly city at that time.

For 2 000 years, the administration of His throne has been proceeding by the Holy Spirit (who is the Lord of the church age) as the Holy Spirit has ministered the sevenfold Spirit of the Lord through seven stars in the right hand of Christ. As He has been seated, His messengers within the church have then walked among lampstand churches proclaiming the gospel of God in each age and generation.

What we then find is that we now come to the most remarkable time in history, which we have talked much about over the course of the last couple of years. This will be as significant as when the Son of God humbled Himself and was born of Mary and the Word became flesh and dwelt among us and we saw His glory and beheld that glory. We describe it in the way that 'the Father will take His seat'. But really the descriptor of that is that the Father will bring His throne... (which is the authority of His person and His initiative of offering and worship) ...He will bring that throne from outside of time and before, and place that throne within the third heavens, atop that glorious spiritual mountain, Mount Zion, within the heavenly city and next to the throne of the Son to dwell with men.

We read about this in the book of Daniel. Turn to Daniel chapter 7 verse 9. What I am really wanting to reveal to us now in relationship to this is the humility of God the Father to do this. We understand the humility of the *Son of God*. God the Son humbled Himself to become a physical Man and to journey through from the womb to be brought forth as the first Man in the image and likeness of God after His resurrection and when His offering journey was finished. This is now the humility of the *Father*. It is His initiative so that His kingdom will become a

mountain that fills the whole earth. Nebuchadnezzar saw this prophetically [when he saw] that a stone, a small stone, a remnant people would shatter the feet of that statue of all of those world kingdoms. It would shatter them and become a mountain that fills the whole earth. This is after the Father takes His seat and the seals are open.

Daniel chapter 7 verse 9: 'I watched until thrones were set in place [Where are they set in place? They are set in place within the third heavens atop Mount Zion within the heavenly city], and the Ancient of Days was seated... [The Ancient of Days is the Father. Then it describes His garment, His hair] ...and His throne was a fiery flame, its wheels a burning fire; a fiery steam issued and came forth from Him. And a thousand thousands ministered to Him; 10 000 times 10 000 stood before Him. The court was seated and the books were opened.' We then read about the court that is sealed in Revelation chapter 4 and the books that are opened are the seals. In Daniel 7 verse 13, 'I was watching in the night visions, and behold, One like the Son of Man... [Can you see Daniel is doing the same thing? He is looking up and he is seeing what is happening in the heights of Zion. This is just like I was (in terms of my picture of hot air balloons, which is a pretty poor correlation, but just catch it anyway), where we see one thing and then we hear another. We see one thing in relationship to the Ancient of Days. He has now humbled Himself to now sit upon (or to set His throne among us) to dwell with us. We get a descriptor of what that throne looks like. Then it says], ...and behold, I was watching and now One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they [the clouds of heaven] brought Him near before Him. Then to Him was given dominion and glory and a kingdom....' and it continues in that regard.

Let us come now to Revelation chapter 4. John sees exactly the same thing as Daniel was seeing. The Ancient of Days, the Father setting His throne within this heavenly city. He sees the court that is seated and He sees it as 24 thrones. The books that are open - John details that with us. Then John sees the descriptor of the Son of Man and He sees Him as the Lamb - the Lamb now standing from *His* throne, being presented

to the Father who is now seated. The whole administration of the Son that is being seated with Him and functioning for 2 000 years, now moves to the centre of the Father's throne so that the Father's kingdom might fill the whole earth as the seals are open.

In Revelation chapter 4 we want to catch the humility of the Father here. Let us push into chapter 3 verse 21 because the final overcoming promise to the presbyteries and to the seven churches is being spoken to here. Revelation 3 verses 21 and 22: 'To him who overcomes, I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. He who has an ear, let him hear what the Spirit is saying to the churches.' There is a promise to the overcomers to sit down with Christ on His throne within the heavenly city just as Christ did when He said, 'Into Your hands I commit My Spirit' and sat down with the Father on His throne. He was then brought forth and begotten a second time when He was raised three days later.

Then John says in Revelation verse 1 of chapter 4, 'After these things I looked, and behold, a door standing open in heaven [this is the third heaven]. And the voice which I heard was like a trumpet speaking to me, saying, "Come up here, and I will show you things which must take place." Immediately I was in the Spirit; and behold a throne set in heaven, and One sat on the throne.'

We then understand and know that the One seated on the throne is the Father. This is what we are understanding. It is the humility of the Father from whom all things proceeded. The heavens and everything themselves are His throne. He is then humbling Himself to set His throne now within time. It is not just within the third heaven. It is not just atop Mount Zion within the heavenly city next to the throne of the Son. He is now establishing His throne within time. This is within the 17 prophetic days in which the will of God is accomplished right at the end of day 16. We know that all of this activity then happens in the short period of time at the end of day 16. The final 17th day is the millennial rest where we then have the revelation of the great white throne.

Verse 2: 'Immediately I was in the Spirit; and behold, a throne set in heaven, and One [the Father] sat on the throne.' And it then describes His appearance in the appearance of the throne. Then in verse 4, he sees something else. 'Around the throne [we could say as Daniel saw (the court was seated)] there were 24 thrones, and on the thrones, I saw 24 elders sitting [we could say 24 courses of elders sitting], clothed in white robes with [the overcomers'] crowns of gold on their heads [He who overcomes, I will give him the crown of life.' They have received this overcoming crown]. From the throne [of the Father] proceeds lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God.' We even now see a transition in the ministry of the sevenfold Spirit of the Lord. It is now transitioning from the seated throne of the Son to the throne of the Father.

In verse 5, John then describes that before the throne were four living creatures, which we understand to be the apostolic administration - the apostle, prophet, evangelist, pastor-teacher. There are 24 elders and four living creatures - an apostolic administration. They do not rest day and night saying (which is now their worship in response to the Father), 'Holy, holy, Lord God Almighty, who was and is and is to come!'

Keep your finger in Revelation chapter 4 there and come with me to Psalm 113. Last week we read through Psalms 46, 47 and 48, which are a revelation of this very same time; but I want us to now read Psalm 113.

Imagine the 24 elders seated around the throne. This is the expression of walking presbyteries - seven stars in the right hand, the mystery of those stars and those churches. They are ministering by the sevenfold Spirit of the Lord within the churches so that everyone who has an ear can hear what the Spirit is saying to the churches. They then behold the most extraordinary sight and the most significant thing to take place in the heavens since the Son left His throne and was born of the virgin Mary and then proceeded through to offer Himself for us on the cross. The Father from outside of time and before eternity sets His throne among them within the new Jerusalem and they begin to worship. 'Holy, holy, holy is the Lord God

Almighty, who was and is and is to come! And the living creatures give glory and honour and thanks to Him who sits on the throne [Sorry, I told you to go to Psalm 113, but I have continued in excitement to read out of Revelation 4 verse 9], who lives forever and ever. And the 24 elders fall down before Him who sits on the throne, and they worship Him who lives forever and ever, and they cast down their [overcoming] crowns before the throne, saying: "You are worthy, O Lord, to receive glory and honour and power; for You created all things, and by Your will they exist and were created." '

Can you see both the activity of worship, but also humility within this throne-room scene as they behold, not just the *Son* seated on *His* throne, but the *Father* now seated and established on *His* throne? What did John do? He fell down like a dead man. What did Isaiah do? He fell down and cried out, 'Woe is me. I am a man of unclean lips, and I live among a people that are unclean and that have unclean lips.' Ezekiel fell down. [This is] as they lift their eyes and behold what is happening in the heights of Zion. They are brought low before the Lord in humility and in repentance. If I could just exhort us here, we are not just ministering information today. There is an exhortation to behold something that we have not beheld and understood, and it will provoke something within our spirit that ought to be toward our repentance.

Psalm 113 is part of the worship, the expression of humility that is among these elders in this apostolic administration and then belongs to every worthy house that is established as a first fruits that then belongs to the company of 144 000 that proceed forward when the seals are opened. This is the worship. 'Praise the Lord! Praise, O servants of the Lord, praise the name of the Lord! Blessed be the name of the Lord from this time forth and forevermore! [Who is this praise toward? It is the Father who has now established and set His throne within time in the third heaven among us] From the rising of the sun to its going down the Lord's name [the Father's name] is to be praised. The Lord is high above all the nations; His glory is above the heavens [This is the descriptor of the Father's throne. The heavens are His throne, and His glory is above all of the heavens]. Who is like the Lord

our God, who dwells on high, who humbles Himself to behold the heavens and the earth? [It then has in italics] He humbles Himself to behold the things that are in the heavens and the earth.' (The 'things that are in' italicised there are because they have been placed in there by the translators to help our understanding.) Let us catch this: Before He beholds the things that are in the heavens and the earth (which is beholding us), He humbles Himself from on high. His glory is outside of, and He humbles Himself to establish His throne to behold.

That activity of 'beholding' is not just 'looking down *upon*'. This is now the expression of 'beholding *among*'. He is now among, dwelling among us. He has humbled Himself and is now beholding within the heavens and the earth those that dwell within there. Do you see the expression of His [humility]? This is the humility now of the Father.

We read out of Philippians 2, the humility of the *Son* as He emptied Himself from that lofty state; He did not regard equality with God a thing to be grasped after - all of the way down to dying death, even the death of the cross.

This is now the humility of the *Father* among us. And what is the response? Everyone is falling down in worship and in repentance and in humility before the Father saying, 'Holy, holy, holy!' as we are looking and beholding. Then there is the call, 'Praise the Lord! All ye servants of the Lord, all of you praise Him from the rising of the sun to its setting. The Lord's name is blessed and is to be praised. He raises the poor out of the dust, and lifts the needy out of the ash heap, that He may seat him with princes - with the princes of His people. He grants the barren woman a home, like a joyful mother of children.' This is 'Sing and rejoice, O daughter of Zion; for lo I come and I will dwell in the midst of you,' says the Lord our God.' Then He finishes with 'Praise the Lord!'

The activity here is worship. The response to the Father's humility is to worship Him. But catch the element of the worship here. The worship of these elders seated around the throne is to lay down and to cast down before the Father the overcoming crowns and promises that they receive from Him. They are now being laid down

in worship to reveal Him. It is not being laid down because 'I now feel completely disqualified and there it is, you can have it back.' It is laid down to reveal the One who sits on the throne. It is everything of the element of this worship.

We know that it is the Father who is seated on the throne, because of the worship of those who are seated around the throne. It is to reveal. It is the very nature of God Himself and how He lives. We know the Father because of the worship and the offering of the Son and the Holy Spirit that reveal Him as the Father. Likewise, we know the Son because of the sanctified initiative of the Father and the Holy Spirit to offer themselves completely to reveal Him as the Son. That is what the Father did when He brought Him forth from His bosom. He said, 'You are My Son, today I have begotten You.' From there, all of the expression of sonship (now sons, sons of the Father) now belongs to the Son. The Son will now proceed forward and reveal all of that. He will be the one who brings many sons to glory. All of that glorifies the Father, who is the source of every name, and everything is proceeding from Him. Why? Because the Son and the Holy Spirit gave Him to that expression of Fatherhood. It is not that He is the first among equals and the Son and then the Holy Spirit are lower down. It is the fellowship of one Spirit that gives each one to Their sanctified initiative.

Then, the Father and the Holy Spirit give the Son to be not just the sole expression of sonship, but to now see it multiplied. In worship, He empties Himself of every privilege to be the sole expression of sonship, now to be brought forth as the Firstborn of the Father. He does that again after He is raised up and the Father begets Him a second time from His bosom, 'You are My Son, today I have begotten You.' He is now brought forth as the Man in the image and likeness of God that They predestined every one of us to be. Then, as He breathed on the disciples on the eve of His resurrection and said, 'Receive the Holy Spirit', they were now born of God and now established in that same journey that He had journeyed through in seven wounds. They would now live in the fellowship of His offering and sufferings, revealing Him, testifying 'It is not I who live, but it is Christ who lives in me.' The

revelation of their sonship is all to the glory of the Father.

Humility shows absolute security. There is nothing to lose, to hold onto, to grasp after, to prove. Rather, there is a worship. Humility is a worship, to completely reveal the other; completely reveal the other. This is how Father, Son and Holy Spirit live. This is how we are to live. Do you know what He says in Zephaniah 3 verses 11 to 12? He says, ‘...In My holy mountain, I will leave in your midst a meek and a humble people... the remnant of Israel.’ We are exhorted in James to humble ourselves in the sight of God. Isaiah 57 verse 15 says, ‘For thus says the High and Lofty One who inhabits eternity, whose name is Holy: “I dwell in the high and holy place, with him who has a contrite and humble spirit [Now, initially, would that not be the Father's descriptor of the Son? But then it is the descriptor of the citizens of that heavenly city as well. We also are to have a contrite and humble spirit] to revive the spirit of the humble, to revive the heart of the contrite ones.” ’

Isaiah 66 verses 1 to 2. ‘The Lord says, “Heaven is My throne, and the earth is My footstool [This is the Father in terms of His throne established outside]. Where is the house that you will build Me? And where is the place of My rest? For all those things My hand has made, and all those things exist,” says the Lord. “But on this one will I look; on him who is poor and of a contrite spirit, and who trembles at My word.” ’ The worship that we see here in Revelation chapter 4 is the descriptor of this ‘poor and contrite spirit and the one who trembles at My word’. This is the worship of those who are gathered around the throne.

We know also that as Christ came to reveal the Father, He called ‘all who labour and are heavy laden’ to come to Him. This is in Matthew 11 verse 28. ‘...and I will give you rest. Take My yoke upon you and learn from Me [He says], because I am the One who is meek and humble in heart.’ This is the descriptor of who Christ is. But He says in the verses before that (verse 27), ‘All things have been delivered to Me by My Father, and no one knows the Son except the Father, and no one knows the Father except the Son, and the one to whom the Son wills to reveal Him.’ To know the Son is to know the

Father. The very revelation here is not only a revelation of who Christ is - it is the very revelation of who the Father Himself is. As Jesus calls us to come to Him, He is saying, ‘Come to me as I reveal to you who the Father is. Both the Father and I are meek and humble in heart.’ We know the expression of the Son's humility, and we are catching here the expression of the Father's humility as well. It is laid out for us in the Scriptures. This is not merely an intellectual thing or something that will shift (?) This is the most phenomenal taking-place in heavenly places where we are raised and seated with Him. We have already sung the song out of Hebrews. ‘We have come to Mount Zion, to the heavenly city, to the church of the Firstborn that we belong to, and to the blood that continues to speak to us. We have come...’ Within that place that we have come, the Father is going to reach from outside of time and eternity and establish His throne for the purpose of dwelling with us. It will create the most remarkable rumblings in heavenly places because we read there that ‘from His throne proceed lightnings, thunderings and voices’. The administration of His throne coming through will terrify the nations because the judgements of God are then going to be passed on the nations and the kingdoms of this world as the seals are then opened.

We then read on in Revelation chapter 5: ‘And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. Then they looked and the strong angel spoke, “Who is worthy to open...?” And no one was found worthy until “Behold the Lion of the tribe of Judah, the Root of David has prevailed to open the scroll and to loose its seals.” And I looked, and behold, in the midst of the throne and the four living creatures, and in the midst of the elders, now stood a Lamb [the Son] as though He had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent into all of the earth.’

Every time we catch the picture of the throne and the movement of the Father and the Son, we also see the seven Spirits that are before the throne. This is the activity of the Holy Spirit that enables all of our worship. The worship of the apostolic administration and the throne of David, seen as these 24 elders seated around the throne is

enabled by the Holy Spirit, who is ministering the sevenfold Spirit of God. The worship is not only being heard in the lyric of what they sing and the melody that belongs to the lyric and then the music of all of the many notes that then accompany that, but it is in the essence of their demeanour and the expression of their sanctification as their soul magnifies the Lord in the same way that Mary's did. Mary rejoiced and said, 'You have regarded the humble, lowly state of Your maidservant; and my spirit has rejoiced in God my Saviour; and so my soul [the whole expression of my mind and my will and my emotions - then through my body], it magnifies the Lord.' This same magnification is taking place through the apostolic administration and the elders that are seated around the throne. It is not merely a lyric with a melody and notes that belong to it, but it sounds new in the mouth of everyone who sings that song. The song is not just being sung; it is lived in what they do and in what they say. The very action of falling down and casting down their thrones is their worship and the sound of their worship before the throne.

Even as we then join together and we sing the same words with the same melody, and there is music that is being played with it, as every person joins the sound of that, it carries a different note of melody. This is then the sound of many waters that proceeds forward, which is our participation, because out from 'our innermost being is flowing rivers of living water'. The ministry of the Holy Spirit that is ministering to us is the sevenfold Spirit of the Lord. As it is participating, a Spirit of wisdom and a Spirit of knowledge and a Spirit of counsel and a Spirit of might and a Spirit of the fear of the Lord is being ministered through individual participation that is through there.

In our humility, no one is keeping to themselves anything of what they have received for fear that if 'I give of that then I have lost it'. Rather the whole thing is laid down to reveal the other in worship. At the moment, that worship is a revelation of the Father seated on His throne and the Father, outside - there is not even an expression of whether He is sitting or standing. It just *is* His throne as His authority proceeds through His immutable word. But there is a worship that reveals.

Also, as we participate together and as we humble ourselves together, we are revealing one another. Yet, this is our great issue: we struggle so much to humble ourselves, to reveal 'Christ in you' - the activity of what I do to reveal Christ in you and reveal you as a son of the Father. So often we find ourselves being resisted by the Holy Spirit because of our pride that refuses to lay down what we have received. We refuse to give of the whole thing -even to receive from one another. Even in our relationships when we begin to minister, it does uncover elements of uncleanness, and immediately we run to, 'What about you? I only did what I did because of what you did. So why is it all about me? Why am I always the one with the...?' This elevation of ourselves in pride over and against, even though what is being said of us is 100 % true and we know it. But 'I do not want to hear it until you humble yourself before me and say that you are to blame for everything. Then I will concede that perhaps I did not behave particularly well in response to you.'

Can you see how inconsistent this is? No wonder He is among us, with a Spirit of judgement and burning among the unclean daughters of Zion, that we would cleanse our garments and wash them white. When the Father establishes His throne (the One who is 'holy, holy, holy'), I tell you what, I want to have clean garments on the day that that takes place. Or else that parable of the wise and foolish virgins applies right at that time there; whether there is a clean garment being worn by those who are wise; whether there is oil in the lamp and the vessel that has been acquired by those who are wise; or whether I have foolishly presumed upon the love and the grace of God and clung to Him as it describes in Isaiah chapter 4. [This is what] the unclean daughters of Zion do, saying, 'Let me be called by Your name so that You can take away my reproach. But I will continue to feed myself however I want, and I will continue to clothe myself however I want.' In other words, 'I will not be fed by You, and I will not be clothed by You.'

It will be only those who are fed and clothed by Him who are participating in this worship and then proceed forward in that next phase of the administration of His throne when it becomes a combined throne, as it says in Revelation 22

verse 1. 'He showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.' It is the one combined throne now proceeding forward as the Lamb opens the seals and the ministry proceeds forward.

We are then able to rejoice in Revelation 14 verse 1. 'I looked, and behold, a Lamb standing on Mount Zion [and we know where He is standing. He is standing in the middle of the Father's throne, ushering in the Father's kingdom] and with Him 144 000, having the Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice thundering from the Father's throne. And I heard the sound of harpists playing harps. They sang, as it were, a new song before the throne. And those that are singing are the four living ones, the elders, and the 144 000.'

As we finish, let us read Psalm 46 again as we did last week. This psalm applies at the time in Revelation when the Lamb, the Son, who is standing in the centre of the Father's throne then begins to open the seals. Then this is the worship that is among the Lord's people. 'God is our refuge and strength, a very present help in trouble. Therefore we will not fear [as all of these things then take place through seals, trumpets and vials, there is nothing for us to fear], even though the earth be removed and the mountains be carried into the midst of the sea; though its waters roar and be troubled, though the mountains shake with its swelling. God is our refuge and strength, a very present help in trouble. Therefore, we will not fear. There is a river whose streams shall make glad the city of God, the holy place of the tabernacle of the Most High. [This is that river that proceeded from Christ's side and from the throne of the Father, now proceeding from the throne of God and the Lamb - a pure river of water, clear as crystal, proceeding.] There is a river making glad the city of God. [No wonder the voice proceeds out from there. 'Come, let us go to the mountain of the Lord!'] God is in the midst of her, and she shall not be moved; God shall help her just as at the break of dawn. The nations raged, the kingdoms were moved; He uttered His voice [this is those thunderings from His throne] and the earth melted. [But we rejoice that] The Lord of hosts

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

I will invite the song leaders and the musicians to come again and we will continue to rejoice and worship in relationship to the things that we are being called in the Spirit to come and to behold.