

THE MANIFESTATION OF THE SONS OF GOD

Jonathon Wills, Presbytery Word for week commencing Sunday 22 March 2026

Transcription of recording, slightly edited

Good morning, everyone. I want to begin this morning with a statement of my own repentance in relationship to the things that we are hearing and seeing. My repentance is particularly in relationship to a knowing of the Father. We received a revelation of the initiative of the Father from His throne to bring about Their Covenant purpose about four years ago in the publication, *The restoration of the culture and kingdom of God*. Then, about two and a half years ago, we received the letter that was written to us, *The Father will take His seat*. The accompanying book was *The mystery of Christ and the church*. Within that, we received the ode that was titled, 'The manifestation of the sons of God'. From that point on, I was illuminated in relationship to the Father taking His seat and have eagerly shared that with anyone who has had any desire to listen and spend any time with me since that period of time.

But the thing that has been pressing upon me through this last season is that the Spirit has stirred upon me the necessity to look again and to come and see and to know the Father; to know the One who is going to set His throne from outside of time and before, into the heavenly city next to the throne of the Son, atop Mount Zion within the third heaven; to actually *know* the One who is taking His seat upon that throne. That would be my repentance - that I have not known the Father as I ought to have known Him. If I have not known the Father, I have not known the Son, for to know the Son is to know the Father. I have been illuminated to the Father taking His seat, and to the principle of it. So many things that we had sitting at the second coming, have all been brought forward (for example, the parable of the wise and the foolish virgins) - all applying to when the Father takes His seat. I have rejoiced in this understanding as these things have been brought forward. However, I have not clearly known the Father, who He is and why it is that He is coming to take His seat and to dwell with us. The whole thing is toward a revelation of who the Father is.

We have just spent our Bible school weekend and then we have spent the presbytery word that accompanied that as well. For those in venue, you

have actually had six hours in relationship to the phases of the throne of God as it proceeds forward to bring to pass Their Covenant purpose. The whole thing is a revelation of who the Father is. It is not theology and information and whether or not you can you put that in the right order or whatever it would be. Within all that (within the proclaiming and the revelation of this throne), we see who the Father is and His generous, kind intention to come and to dwell among us. My repentant cry within this is 'Please show me Your glory.' This is the glory of the Father as He comes to dwell among us.

The Father taking His seat is not a new catchphrase or just a point in time on the timeline. It is the revelation of the Father and His glory which is His sons. Can I say that again? It is the revelation of the Father and His glory which is His sons. In this regard, if we are illuminated to see and to know the Father, how long do you gaze upon the Father before you see who it is that He is revealing, because the Father does not seek His own glory, neither does the Son nor does the Holy Spirit? This is the marvellous interaction that is taking place. As I have gazed upon the glory of the Father to know Him as He comes and sets His throne in His humility, suddenly, having beheld and then cried out, 'Show me your glory', the manifestation of the sons of God appears. When He comes, that is who is revealed in glory. He comes and dwells with us and among us in the heavenly city, atop Mount Zion in the third heaven, next to the throne of the Son. Then there is the glorification of all those that dwell within that city who have committed themselves to the fellowship and pathway of regeneration and renewing. They have participated in the offering and sufferings of Christ and learnt what it is to walk blameless before the Lord. They are (we are) revealed in glory.

I am delighting in my spirit, even as I was praying this morning about the manifestation of the sons of God. Talking with dad, it has been spoken since he first became a Christian. But there has been something new and specific for at least the last two and a half years since that ode was written. I had heard it, but I know I did not

understand it. I did not know what we would look like when He appeared and dwelt among us. The reason for that is because I was looking and trying to see what *we* would look like instead of looking to behold *Him* and to know Him. Can I say again? The Father taking His seat is not a new catchphrase; it is not a point of time on the timeline; it is the revelation of who He is. This knowledge transforms me. It is transformative in our lives - who I am and who I know others to be. Can I say this and can I say it firmly to our younger generation and then also to those who are older? Our reference to the Father taking His seat should not be, 'Well, because the Father is going to take His seat, I am not going to have enough time to do this or that.' In other words, the Father taking His seat is going to cost me getting married and having kids. 'There is no point buying a house or investing further because the Father is just going to take His seat.' This is as though this is what we have been illuminated to - that all the things that we presently do in life we will not be able to do anymore because the Father has taken His seat.

For those who are older: 'Well, I am not sure whether I am going to be here when the Father takes His seat or not. So, I am not going to be diligent. I am not going to press to know and to understand what it is to be of this company of 144 000.' These are manifest and revealed as the glory of the Father who is outside of time and before, as He constrains Himself and humbles Himself within the third heaven and time and does not even reveal Himself. That is not what He does. We know that, because the Son reveals that, and says, 'That is not what I do. I only reveal the Father who sent Me. And if you see Me, you have seen the Father who sent Me.' Likewise, He comes in such humility to reveal you and me. That has me... (I am talking at the moment, so I cannot really say) ... speechless. But it has that sense within me in terms that I cannot describe to you - the wonder of this; the glory of this. All we must do is turn to look upon Him.

In the same way as we have just sung, 'I turn to look upon Him to behold the glory that is in the face of Christ, and I am looking into a mirror and seeing who I am.' It will then be the Father that we are beholding. The Father's glory is what is now being revealed within us like never before. And we are not even yet 'man in the image and

likeness of God'. That belongs to the second coming of Christ when we receive that spiritual body.

We should not be talking about 'I do not have enough time to do this or that' or 'whether I am not going to be here or not.' We should be talking about the fullness of *exanastasis* that will be revealed in us when we are manifest to one another and then to the world as sons of the Father. We will see Him as He is. The nature of our talking will not be then my preoccupation with 'I wonder what I am going to look like.' It will be 'I am seeing Him as He is and then I am rejoicing in His glory upon you.' When the Father is revealed to us, we get excited and say, 'Come and see and know the Father', and then He causes us to see the one whom He has come to reveal and that is the manifestation of the sons of God. I will say again that this is transformative. It is not theology and information. This is who God is.

Turn with me to 1 John chapter 3. I am very clearly now not going to get through all of my notes, but the basic proposition and even the wonder of what we are talking about has already just been declared. What we are now going to do is move around and behold the wonder and the glory of it. And who are we going to see? We are talking about the manifestation of sons of God, but we are going to behold the Father and the Son.

1 John chapter 3 and verses 1 to 3: 'Behold what manner of love the Father has bestowed on us that we should be called children of God! [Then this is an interesting statement] Therefore the world does not know us [It is interesting. Behold what manner that we should be called the children of God! Therefore, the world does not know us. Why?] because it did not know Him [and does not know Him. This is part of the manifestation of the sons of God that if they do not know Him, then they will not know us.] Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure.' They do not resign themselves that certain things in life are not now going to be theirs. The motivation now having beheld that

He is holy, holy, holy, is that 'I will now purify myself just as He is pure, because I hear the call to be holy just as He is holy.'

We know that these verses apply to Christ's second coming when 'we will see Him as He is' and our physical bodies will be transformed, and we will put off its corruption and mortality to put on incorruptibility and immortality and then be clothed with the heavenly body. We are now manifest in our spiritual body that is as much physical as it is spiritual. But this also applies to the Father coming to dwell among us when we will see Him as He is. There will be a revelation, a manifesting of who we are as His sons because He has come to dwell with us. 'It does not yet appear what we will be.' It is not yet appearing, and the world has no idea who we are. Actually, in fact, they have very little interest either. Some are expressing particular interest, but not to come and to know and to see; and others are not the slightest bit interested. The world could not care less, because it does not yet know Him '...But when He appears [when the Father takes His seat], we will be like Him [manifest as His sons], for we will see Him as He is.' In the same way that we are beholding the glory of God in the face of Christ, the glory of God will now be manifest in the Father and from the administration of the Father's throne.

Presently, the world does not know us, nor for this matter, they are not particularly interested. But we treasure the love of God that has brought us to birth as His sons and then established us on the pathway of salvation. We are learning to walk a blameless journey wherein we are able to say that 'Satan has nothing in me.' That was the statement that Jesus made in John 14:30. 'Satan has nothing in Me.' It describes for us the threefold overcoming where Satan loses access in our homes. The world is presently under the power of Satan who has fed his self-seeking lie to all men. He always seeks his own; puts himself first; speaks from his own resource; comes in his own name - and yet there is no truth within him. His lie to us is that there is hierarchy in God. God the Father is the top dog, then comes the Son and then the Holy Spirit. It runs as a hierarchy, not as a fellowship in one Spirit, where each One reveals the Other. If there is hierarchy, there is self-interest. There is no self-interest in God. Satan is the one who has given birth to self-

interest. The higher up in the hierarchy... some are higher up and then others are lower down.

This highlights for us (and this is a really important point), Satan does not know the Father. Satan was brought forth as part of that administration of the second heaven that was to then serve the creation - to uphold the elements of creation and then to serve the sons of men who would be brought forth as sons of God. He left his given estate and then elevated himself. But he cannot elevate himself beyond the third heaven. He covets that place within the third heaven. Mount Zion was that great mountain that he took Jesus up to and said, 'Behold, all the kingdoms of the world! Worship me and I will give them to You.' But of the Father who dwells outside of time and before, Satan knows nothing of Him and the manner of His initiative and life and culture as the Source of all things. This is why He fed an alternate-sourced lie to Eve that Adam then partook of. It was that we can be our own source within ourselves and we can name ourselves. It did not come from the Father that He does not know. He does not understand how the Father lives and loves and offers and worships, all which is by the sevenfold Spirit of the Lord, and this is always for the purpose of revealing another. The spreading of His tabernacle over us will be an unknowable and inaccessible place for the enemy. When the Father comes and He spreads that tabernacle over, Satan has nothing in the Son nor anything in the Father. He does not know the Father or the dwelling of His tabernacle that is spread over us.

It pleased the Father for the fullness and the completion of His will to dwell within the Son. In this regard, the Father would not be known unless the Son made Him known to us and revealed Himself to us. Such was His humility even when He declared, 'You are My Son today, I have begotten You.' The full revelation of the Father and the completion of His will now belonged to the Son. It was the Son's now to reveal it and it was the Father's good pleasure for the fullness to dwell in the Son. It is the Son's good pleasure to then reveal the Father.

In contrast to Satan and his self-seeking lie, Jesus confessed in John chapter 5 and verse 30, 'I can of Myself do nothing... I do not seek My own will but the will of the Father who sent Me.' He

came in the Father's name and the world did not receive Him. But when others come in their own name, they are received. That is what He goes on to say in verse 43 of John chapter 5. 'I come in humility. I do not seek My own. I do not carry My own witness of Myself, and you will not receive Me. You do not know Me. But when others come in their own name, you do receive them.' This is the familiar lie of Satan that every man seeks his own and reveals himself. It is what we are all doing all the time. Every time we get offended or upset with one another, it is that thing being provoked within us that we always seek to put ourselves first. This is why we feel entitled to react and to respond.

Do you know that that is not how the Father, Son and Holy Spirit respond to us? Even in the worst of our behaviour, They do not respond and get upset as though there is something of Themselves that They have objected to and They now try to make Their point toward us. Even when They come in judgement, it is not because They have objected and are offended with what we have done. That is not the nature of the anger of God even. There is a blindness belonging to those living in the darkness of Satan's selfish lie. Just like Satan, they do not understand the life and fellowship of God and have in its place established a self-centred alternative lie. Satan has blinded the eyes with this lie, that you come first and that you reveal yourself. Satan blinds the mind of the one who does not believe with this lie. 'Reveal yourself, lest the light of the gospel of the glory of God, who is the image of God, would shine upon those who believe.'

Paul goes on in 2 Corinthians 4 verse 5, 'For we do not preach ourselves, but Christ Jesus as Lord.' This is the wheels-within-wheels fellowship here. We are being delivered from Satan's lie to the light of the gospel wherein one reveals the other, where offering is established as the cultural basis of our life and household. As a result, the world does not know us as sons of God because they do not know God. If they do not know the Father whom the Son came to reveal, how can they know the sons of God the Father, who are revealing the Son presently? Jesus said (and we will be familiar with this because Peter began with it) to Philip, 'Have I been with you so long, and yet you have not known Me, Philip? [This is in John 14 verses 9 and 10] He who has

seen Me has seen the Father; so how can you say, "Show us the Father?" Do you not believe that I am in the Father and the Father is in Me?' Can you see what He is getting to here? He says to him, 'Do you not believe?' This is part of the context of our repentance in terms of not having known the Father, as excited as I have been about the Father taking His seat, I have not pressed in and received the knowledge of the One who is taking His seat. And He says, 'Do you not believe?' This is where the issue keeps coming back to us. What have we not believed? Our eyes are blinded when we are not believing.

'He who has seen Me has seen the Father; so how can you say, "Show us the Father?" Do you not believe that I am in the Father and the Father is in Me? The words that I speak to you, I do not speak on My own authority; but the Father who dwells in Me does the works.' When we look at the Son, we are looking at the Father. The Son who has endless capacity within Himself does not speak or do from His own resource for the purpose of revealing Himself and His own glory. That is extraordinary, that He is both so humble as a descriptor of the nature of who God is and such is His desire for the revelation of the Father and His will that there is nothing in Him ('Satan has nothing in Me'). There is nothing in Him that then speaks to initiate or to do it of His own accord. It is Him being strengthened and enabled by the fellowship of the sevenfold Spirit of the Lord by the Holy Spirit as He is given then to be the revelation of the Father.

He said in John 5 verses 31 and 32 (and I would encourage you to read John 5 devotionally), 'If I bear witness of Myself, My witness is not true. There is Another who bears witness of Me, and I know that the witness which He witnesses of Me is true.' Can you see the fellowship of this? 'I do not and I *will* not bear witness of Myself. And if I do, the witness is not true. It is the Father's good pleasure to witness of Me.' When the Son then did come at His baptism, He did not declare with fanfare His own coming and the commencement of His own ministry. It was the Father who declared, 'This is My Son in whom I am well pleased, and you would do well to listen to Him.'

We have been rejoicing in Psalm 113 in this last season (which is weeks); but it is a good season. Come with me to Psalm 113 and let us read this

together again. Can I make a comment as we catch the Father's humility here? As He takes His seat, it is the most extraordinary act of humility. Yet it is not just a thing that He *does*, it is who He *is*. This is what we have to catch. Again, this is my repentance. I have looked that this is just what He is *doing*, without seeing the revelation of who He *is*. It is not just what He is *doing*; it is who He *is*. All these things are to be who we are. The revelation of one another in marriage and in family life and from house to house is to be who we *are*, not just the things that we are trying really hard to do.

When the Son humbled Himself, He emptied as far as the womb of the virgin Mary. God in flesh, hidden for nine months in the womb of the virgin and then constrained to every developmental phase belonging to childhood and adolescence, even learning to trust while on His mother's breast. Consider the humility of the Son to not even reveal Himself for 30 years. Then, when He began His ministry, it was the Father who revealed Him. As the Father declared, 'This is My beloved Son in whom I am well pleased', it was an expression of the Father's worship from His throne. And the offering of Yahweh *Elohim* through each Person is simply worship that reveals Another. In that sense, it is not what I am trying hard to do. Rather, this is the worship of a son of God - it is to reveal the Father, Son and Holy Spirit, and it is to reveal my husband, my wife, my children, my grandchildren, my grandfather, my friends, every context of relationship that runs through.

Psalm 113 verse 1, 'Praise the Lord! [Praise the Lord! Holy, holy, holy, praise the Lord! 'Praise the Lord!'] Praise, O servants of the Lord [We could almost repeat this after one another — 'Praise the name of the Lord'] Blessed be the name of the Lord from this time forth and forevermore! From the rising of the sun to its going down [through 17 prophetic days] the Lord's name is to be praised.' [Forget about this, 'When the Father takes His seat, I am not going to have enough time. Why do this?' Praise the Lord. Young men and women, praise the Lord!] ...Praise Him, O servants of the Lord! Bless the name of the Lord from this time forth and forevermore!... The Lord is high above all nations, His glory above the heavens. Who is like the Lord our God, who dwells on high, who humbles Himself to behold

the heavens and the earth [and to behold those who dwell within the heavens and the earth, to appear with us, and to dwell with us]? He raises the poor in spirit out of the dust, and He lifts the needy that have come to the throne of grace out of the ash heap that He may seat him with princes - and with the princes of His people. He grants the barren woman... [read Isaiah 54 in relationship to this] ... the barren woman a home, like a joyful mother of children [the fruit now of the bride city. Then he says it again] Praise the Lord! This is what ought to be stirring within us - this note of praise to the Lord.

The one-Spirit life and fellowship of Father, Son and Holy Spirit are seen as an enfolding fire. None seek Their own, rather each One is wholly given to reveal the Other. Come with me to Ezekiel chapter 1 verse 4 and catch that this, the glory of the Lord is revealed to us in the face of Christ and is coming in the Father as He comes and sets His throne. What we see is that His throne is a ball of fire. Do not picture a seat; and kids, in you are drawing the throne of the Father, do not draw a seat. Draw a fireball - a ball of fire. Ezekiel 1 verse 4. 'Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness was all around it and radiating out of its midst; like the colour of amber out of the midst of the fire... [toward the end of verse 13] ... The fire was bright, and out of the fire went lightning. And the living creatures ran back and forth, in appearance like the flash of lightning. [toward the end of verse 16] ... The appearance of their workings was as it were, a wheel in the middle of a wheel... [then at the end of verse 28] ... This was the appearance of the likeness of the glory of God.' This is extraordinary. Again, devotionally read all Ezekiel chapter 1. This is the appearance of it. The Father's throne is this enfolding ball of fire out from which are coming flashes of lightning, the expression of the four living ones, the apostolic administration as the gospel is proceeding.

Daniel also saw the Father's throne in Daniel chapter 7 and verses 9 to 10. He said, 'I watched till thrones were put in place and the Ancient of Days, [the Father] was seated; His garment was white as snow, and the head of His hair was like pure wool. [This is describing the headship of the

Father]. His throne was a fiery flame, its wheels... [we have read about the wheels] ...its wheels a burning fire; a fiery stream [a river of fire coming from His presence with unstoppable force] issued and came forth from before Him.' I missed a point in Ezekiel 1 verse 18. 'As for the rims of these wheels [and Daniel has seen it as well], they were so high they were awesome [No other way to describe it]. The wheels were so high, they were awesome; and their rims were full of eyes all around the four of them.'

Daniel sees the throne as a fiery flame, its wheels (this is why I say it is a great ball of fire coming) a burning fire - a fiery river issues forth from His presence with unstoppable force, coming before Him. Read Psalm 50 verse 1 with me. 'The Mighty One, God the Lord, has spoken and called from the earth, from the rising of the sun to its going down [Can you hear the language of Psalm 113 here?]. 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... [as in to sweep away in a whirlwind] ...It will be very tempestuous all around Him. [This is the descriptor of these awesome wheels within wheels that are turning and the fire within it]. He shall call to the heavens from above, and to the earth that He may judge His people: Gather My saints together to Me, those who have made covenant with Me by sacrifice. Let the heavens declare His righteousness, for God Himself is Judge.' Can you hear this is the statement of the Father having taken His seat? On the one hand, it is coming. If this doesn't put the fear of God in into you, this fireball comes within the heavenly city. And a fiery river with unstoppable force coming from His presence proceeds out to now judge the world. But marvellously, this fire is firstly the expression of His presence - of His Person. 'For our God is a consuming fire.'

For those who have embraced their fellowship in Christ's offering and sufferings, the fire will be the light of the Father's fellowship. And what is the outcome of it? It is the outcome of His good pleasure to dwell with us and to manifest us as His sons. I tell you what, at this time, you would want to be manifest as His son, because if not, that fire is proceeding forward and it will devour you. This is the foolish. This is talking wise and foolish virgins right now. It is not just a matter

of knocking on a door and, 'Can I come in?' 'I am sorry, it is closed.' This is the fire of His presence.

Paul says in Ephesians 5 verse 8, 'For you were once darkness, but now you are light in the Lord.' For those who will not turn and be adjusted, the fire is the expression of God's judgement within the heavenly city. This is what is presently happening in Zion. Those who are beholding Yahweh are being purged from the elevation of themselves. They are being joined to the meekness and humility of Yahweh that reveals another, so that they can stand in the administration of the Father's throne and proceed in the authority of their name to do the work that they have been given to do. As it was with Jesus, when they go out, many will see them and behold the Father - while others will refuse and be destroyed.

Let us read another Psalm - Psalm 97 verses 1 to 6. 'The Lord reigns; let the earth rejoice; and let the multitude of isles be glad! Clouds and darkness surround Him. Righteousness and justice are the foundation of His throne. A fire goes before Him, and burns up His enemies round about. His lightnings light up the world; the earth sees and trembles. The mountains melt like wax at the presence of the Lord, at the presence of the Lord of the whole earth, and the heavens declare His righteousness, and all the peoples will see His glory.' Well, this is extraordinary. The language of the Scriptures actually describes the whole context and season for us.

His throne was in the heavens and the earth was His footstool. Now His throne is set within the heavens in the New Jerusalem, in the heights of Mount Zion in the third heaven. The authority, the power, the glory and the honour that was over all the heavens and the earth, whereby the whole thing reveals the glory of God, now sits within a city set upon a hill. As Jesus taught us, 'To know the Son is to know the Father.' This means that the humility lived and expressed by the Son reveals the humility of the Father. When the Father brings the authority of His throne, which He received from the Son and the Holy Spirit before, He does so with the same humility of the Son. He does not reveal Himself or His own glory. Rather He comes to reveal Another. This is amazing! It is what I am saying - as I have turned

in repentance to then see and know the Father - the One who sits on the throne (not just what happens when He sits on the throne), it is like then immediately the discussion and the fellowship of Bible school began. All I could see was the manifestation of the sons of God. For to see the Father is to see this revelation of sons. And if you do not see *Him*, you will not see *them*. This is the same way that Jesus said, 'If you do not see Me [to Philip], then you are not going to see the Father. I have come to reveal Him.' This is the nature of the fellowship. He comes to dwell among us to reveal us as His sons.

The humility of the Son to humble Himself to the womb of a virgin for nine months and then through every developmental phase that we witness in our children - He humbled Himself to that. Do you know why? For the sake of our children; that *they* would be able to respond in obedience; and that their spirits would be ministered to by their mothers, even while they are being nursed by their mother; that the spirit of the child is being ministered to in the same way Jesus was. I think that is why that is written there. He learned to trust in that humble developmental phase while He was being nursed by His mother. Mums, your obedience and submission to the headship of Christ and the headship of your husband ministers to the spirit of your children in the same way that your disobedience and disregard of that headship, and your insistence to have the final word and to speak back and to have equal say distresses their spirit.

This revelation of His glory upon His sons is firstly within the heavenly city before there is a manifestation of sons of God to the world. Only the company of saints will know that the Father has come to dwell with us, because we will see the glory of the Father revealed in one another and we will see Him as He is. I find this marvellous that we will know that the Father has taken His seat by looking at each other. The apostolic administration (the 4 and the 24 - that one worldwide presbytery) will be declaring the word of it to us. And we will bear witness to it because we will see it, because we are seeing Him as He is. And when He is revealed, we will then be revealed as His sons. We will look different from each other when the Father takes His seat. This is because the Father is revealing each one.

In this present season, we also ought to be looking different from one another as we embrace the cleansing and the chastening - the regenerative initiative of the Lord toward us. We ought to be bearing witness to one another. Husbands and wives, sons and daughters, brothers and sisters together - because we recognise that we are the gift of God to each other. The resurrection life of Christ is being lived each day in our mortality, and we are changing by the Spirit of the Lord from one degree of glory to another. The apostolic administration and the one worldwide presbytery will then lead the city in the worship of the Father. Revelation 4 and verse 8. There are many other Psalms that we can read right now that lead us in the worship of the Father as well. Revelation 4 verse 8 and 11. They then lead us, 'Holy, holy, holy... [As soon as we see it in one another and the word of it is there, we turn and it is all glory now - the revelation of the Father] ... Holy, holy, holy, Lord God Almighty, who was and is and is to come!... You are worthy, O Lord God [our Father], to receive glory and honour and power; for You created all things, and by Your will, they exist and were created.' With this strengthening (and there is a blessing of peace that comes to us), the revelation of the Father's glory and the manifestation of the sons of God is then seen as the 144 000 are sent with the gospel into all the earth at the opening of the first seal. The seven Spirits of God will be sent into all the earth. This company, as it says in Isaiah 55 verse 12, '...will go out with joy and they will be led forth with peace and the mountains, and the hills will break forth into singing before you, and all the trees of the field will clap their hands.' This is wonderful. The heavens rejoice to declare the righteousness of God. The things in the earth are now given to rejoice in the manifestation of the sons of God. The natural creation is heralding the coming of the sons of God as we see Him as He is and as we are revealed to a world that has not known us, because it has not known Him. He is now being revealed by this multitude. Even now, we have the gospel of peace. We can go out with joy and will be led forth with peace because we have the gospel of peace that we are proclaiming.

As we finish, let us read Isaiah chapter 60. Then I have a summary statement here for us. Isaiah chapter 60. You cannot stop when you get to the

end of the chapter. You have to roll through into 61 and to 62. It proceeds forward in song. The whole thing is a song. I will not sing it for you this morning. 'Arise and shine; for your light has come! And the glory of the Lord has risen upon you... [Again, we can apply this to when Christ came and began His ministry, and a Light was shining upon them in the midst of great darkness; but it is right here also as the Father takes His seat] ...The glory of the Father has risen upon you. Behold, the darkness shall cover the earth, and deep darkness the people; but the Lord [the Father] will arise over you, and His glory will be seen upon you. And the Gentiles shall come to *your* light, and kings to the brightness of *your* rising... [We will move to verse 9] ...to the name of the Lord your God, and to the Holy One of Israel, because He has glorified you.' We know that Christ glorified us when He said, 'It is finished.' And those whom He had called and were predestined and were foreknown were justified and they were glorified. Now the glory of the Father is shining upon us. He then calls to that company through the apostolic administration and the one world presbytery, 'Arise, and shine now for your light has come.'

While the nations of the world sit in the stupor of deep darkness blinded by the selfish lie of Satan, within the camp of the saints, a glory rises upon them, streaming from the throne of the Father. At once she, the bride city is transformed from her present degree of glory that reveals the Son, now into another degree of glory that reveals the Father. The glory of the Father shines upon her, manifesting every son who dwells in the heights of Zion as part of the overcoming remnant. The Father calls her to arise and to be revealed in glory, for His glory will be seen upon her. What has been manifest in the camp of the saints will now shine forth into the world until the whole world is filled with His glory. No longer will she be called 'forsaken' and 'desolate'; she will be called and she will be known in the world 'My delight' and 'her land married' for 'the Lord delights in her and her land shall be married.' And they shall call her 'the city of the Zion - the Zion of Israel'. Jesus described the ministry of the 144 000 in the time of the end by saying, 'Then the righteous will shine forth as the sun... [in the strength and brightness of the glory of the Father] ... the righteous will shine forth as

the sun in the kingdom of the Father.' That is Matthew chapter 13 and verse 43.

This is the manifestation of the sons of God in firstfruits measure in the time of the end. He goes on to say in Isaiah 60 and verse 13, 'I will make the place of My feet glorious. Also the sons of those who afflicted you shall come bowing to you [This is the word and the promise to the overcoming church in Philadelphia]. And all those who despised you shall fall prostrate at the soles of your feet; they shall call you the city of the Lord, Zion, the Holy One of Israel.' What a wonderful hope made known through the gospel for every believer to be progressively filled with and to be a possessor of the glory of God Himself. This is what it means to be filled with all the fullness of God.

Let us finish out of Zephaniah. Zephaniah 3 and verse 14. 'Sing, O daughter of Zion! Shout, O Israel!... [We are about to start singing and I hope the faith of this resonates in us as we sing] ... Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all your heart, O daughter of Jerusalem! The Lord has taken away your judgements; He has cast out your enemy. The King of Israel, the Lord is in your midst; you shall see disaster no more [This is the expression of the spreading of His tabernacle]. In that day it shall be said to Jerusalem: "Do not fear; Zion, let not your hands be weak. The Lord your God in your midst, the Mighty One will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing.' It is not just the sound of the saints singing. We will hear the sound of the Lord our God singing and rejoicing over us in the light of His fellowship. Praise the Lord.