

# THE FATHER WILL TAKE HIS SEAT

David Baker, prepared for the Presbytery word, 29 August 2021

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## Introduction

In this session, we will continue with our consideration concerning how the Lord is gathering both Jew and Gentile into the kingdom of God, during the period of delay in the Seventy Weeks prophecy. Specifically, we will begin to consider when this will take place.

The Scripture refers to the time when the saints, both Jew and Gentile, will receive and possess the kingdom of God at the time of the end.

## God the Father takes His seat - the events that belong to the end of time begin

Many of us will be familiar with the fact that the opening of the seals happens in the time of the end. However, we will be less familiar with the major waypoint which must take place before the seals are opened.

This is our key point in this session.

It is God the Father, who is called 'the Ancient of Days' in the book of Daniel, taking His seat in His own throne that will initiate all of the events that belong to the time of the end.

Therefore, this session is called, 'The Father will take His seat'.

## The kingdom of God established; Jew and Gentile in one body

Once the Father has taken His seat, the kingdom of God will be established on the earth, above all of the kingdoms of the world. A great multitude of sons of God will be brought into the kingdom from every nation, tribe, people and tongue.

As we considered in our last session, this will include the remnant of the ten northern tribes of Israel that have been scattered among all the nations of the world. They will be regathered in 'the fullness of the nations'.

This also includes a great revival among the Jewish people - so that it is Jew and Gentile, in one body.

The prophet Isaiah declared, concerning the kingdom of God, in the time of the end, 'Now it shall come to pass in the latter days [or, in the time of the end] that the mountain of the Lord's

house [referring to Zion] shall be established on the top of the mountains.' Isa 2:2.

All of the world kingdoms are depicted in the book of Revelation as mountains upon which the administration of Babylon currently sits.

'But the mountain of the Lord's house shall be established on top of the mountains [meaning 'top of all the world kingdoms'] and shall be exalted above the hills. And all nations shall flow to it.' Isa 2:2.

This is 'the great multitude which no man can number'.

## The times and seasons are in the Father's authority

When Jesus was about to ascend from the Mount of Olives to take His seat at the right hand of the Father, the disciples asked Him about the timing concerning the kingdom of God.

'Therefore, when they'd come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"' Acts 1:6.

During the preceding forty days after His resurrection, Jesus had been teaching them about the kingdom of God. The disciples were particularly interested in the timing of its restoration, and when it would be established on the earth.

'But He said to them, "It is not for you to know times or seasons which the Father has put in His own authority".' Acts 1:7.

Jesus made two points here. The times and seasons are in the Father's authority; and it had not yet been given to the disciples to know these times and seasons.

Jesus declared that the restoration and establishment of the kingdom of God on the earth - which includes both Jew and Gentile - will be according to the sovereign will and timing of God the Father and, specifically, according to His sovereign timing,

He will take His seat in His throne and will initiate all of the events that belong to the time of the end.

Jesus explained to the disciples that they did not yet *need to know* the times and seasons concerning the time of the end; or it had not yet been given to them to know.

### **Jesus came revealed to John when and how the kingdom of God would be established on earth**

However, many years later, when the apostle John was an elderly man, and was in exile on the island of Patmos, Jesus Christ did come to him and revealed when and how the kingdom of God would be established on the earth, in the time of the end.

Significantly, it was God the Father, according to His sovereign will and authority, who gave this revelation to Jesus Christ to show to His bondservants, or His bondslaves - and of course that includes you and me - the revelation of Jesus Christ. Rev 1:1.

### **The revelation of Jesus Christ**

This is *the revelation of His Person*; it is the revelation of His *name*.

It is also *the revelation of His offering* in which the will of God has been done. The will of God has been fully completed in that one offering.

It is also *the revelation of His administration*. Those who have joined the fellowship of His offering and sufferings as His witnesses are part of His administration in the heavenly places.

‘The revelation of Jesus Christ, which God gave Him to show His servants - things which must shortly take place.’ Or, things which will take place quickly, and all of the events in the time of the end, do take place relatively quickly. ‘

### **The angel Gabriel, as the Lord’s anointed messenger, signified the revelation of Jesus Christ**

‘And He sent and signified it by His angel to the servant, John.’ Rev 1:1.

The revelation of Jesus Christ was signified by the angel Gabriel, who is the Lord’s anointed messenger in the angelic administration. Gabriel was sent to Zacharias to speak to him about the birth of John the Baptist. He said to Zacharias, ‘I am Gabriel who stands in the presence of God and was sent to speak to you and bring you these glad tidings.’

This is the work of Gabriel as *the revelatory angel*. I

Gabriel was also sent to speak to Mary. This revelation was *signified* to the apostle John, by Gabriel.

We will need to consider in more detail what it means for a revelation to be ‘signified’ at another time, because this is a major scriptural principle concerning how the Lord comes to us, how He speaks to us and how He meets us.

### **‘Signified’ is far more than the communication of information**

However, to briefly comment on this term ‘signified’, it means far more than the communication of information.

Some of the translations of this verse in the book of Revelation recounted that the revelation was sent and ‘communicated’ by Gabriel to the apostle John; but ‘communicated’ is a very weak term.

We know that illumination is more than the communication of information, and we’ve been considering that for quite some years. We process the communication of information with our mind, but illumination is something that comes to our *heart*. Therefore, illumination is far more than receiving information.

The principle of ‘signified’ is also far more than illumination.

### **Revelation ‘signified’ by a messenger - in the Spirit**

When something is being ‘signified’ or when the revelation of Jesus Christ is being ‘signified’ by an anointed messenger with the Spirit of God, everything being revealed is actually happening ‘in the Spirit’.

The person who is receiving the revelation is caught up in the Spirit to fully participate in everything that is being revealed to them. This is an amazing spiritual reality.

We notice in the book of Revelation that John was ‘caught up in the Spirit’, and was able to speak to, and interface with, messengers of Christ, who belong to the period of the time of the end. They had not yet even been born, when John received this revelation.

There are quite a number of examples of this but, again, I will pick one. When John hears Michael proclaim, ‘Who is worthy to open the seven-sealed scroll?’, and the whole heaven and earth is searched and no-one is found worthy, and John

begins to weep, one of the twenty-four elders, or an elder who belongs to the presbytery with twenty-four courses, essentially 'passes the hanky' to John and will say to him, 'Do not weep; the Lion of the tribe of Judah has prevailed to open the seven-sealed book.'

John interfaced with Michael in this vision.

Equally, this can be noted in Revelation Chapter 10 when John saw the mighty angel, with one foot on the land and one foot on the sea, raise up his hand and swear by Him who lives forever and ever that there will be delay no longer, and the angel has a little book in his hand.

John then heard a voice from heaven that said to him, 'Go and take the little book out of the angel's hand.'

When he took it, he ate it, and said, 'It was sweet in my mouth and bitter in my belly', which is, again, quite a remarkable spiritual, yet physical, reality.

The apostle John interfaced with the very *substance* of everything being revealed to him in the Spirit.

### **The full revelation of the Father's will for the time of the end was written down for our sake**

The important point, as we approach the book of Revelation, is that the full revelation of the Father's will for the time of the end has *already been accomplished by the offering of Christ*.

It has already been revealed and signified to the apostle John, and he wrote down everything that he heard and saw, *for our sake*.

John said that he 'bore witness to the word of God [the word of God the Father] and to the testimony of Jesus [referring to the whole offering journey of Jesus Christ from Gethsemane to the cross], to all the things that he saw [in the prophetic vision].' Rev 1:2.

Having recorded the prophetic vision in the book of Revelation, the apostle John then exhorted all believers, 'Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.' Rev 1:3.

### **Hearing the prophetic vision proclaimed by the messengers of Christ - the blessing of illumination coming to us**

Even though John recorded his prophetic vision and we have that in our hands, and are exhorted to read it, we also need to *hear it* proclaimed by the messengers of Christ in His right hand.

This is because 'blessed are those who read and those who hear the words of this prophecy'.

This is the way in which the blessing of *illumination* comes to us.

This is true for all of the Scriptures - we need to hear it proclaimed by the messengers of Christ, who are sent with the Holy Spirit.

### **We are also being invited to receive the blessing of participation in Christ's administration**

When we hear the Scriptures proclaimed to us by the messengers of Christ with the Spirit of God, we do not only receive the blessing of illumination.

We are being invited to also receive the blessing of *participation in the administration of Christ*, which is being revealed to us.

In the book of Revelation, when the apostle John said, 'Blessed are those who keep the things which are written', he was referring to those who lay hold of their unique participation in the fellowship of Christ's offering and sufferings; hence becoming fully active participants in the administration of Christ that has been revealed to us in the book of Revelation.

### **His lampstand administration in heavenly places**

In our day, we know that this administration is His *lampstand churches*.

When we consider the revelation of the administration of Jesus Christ, it is important to recognise that Christ Himself is presently *seated* at the right hand of the Father in the Father's throne.

The Father's throne is the mercy seat in the true temple. It is the throne of grace.

The true temple is the body of Christ in heavenly places.

### **Christ is presently seated in the Father's throne; 'walking' through His messengers**

We have often said, concerning the vision John received in Revelation Chapter 1, that 'he heard the voice behind him like the sound of a great trumpet and, when he turned, he saw Jesus Christ, standing in the middle of seven golden lampstands'.

However, nowhere in Revelation Chapter 1 is it stated that Jesus Christ is 'standing'. We have made that assumption by extrapolation, because Jesus addresses the presbytery in Ephesus, 'as the One who holds seven stars in His right hand, and who walks among the seven golden lampstands'. We have assumed that if He is 'walking'; therefore, He must be 'standing'.

However, Christ is presently *seated in the Father's throne*. This is an important point.

We can be confident that when John heard the voice like the sound of a trumpet, and turned, he saw Christ *seated* in the midst of His seven golden lampstands. From this seated position He is stretching out His hand, which holds His messenger administration, to reach every lampstand church in all four corners of the world.

It is through the seven stars in His right hand that He is walking among His lampstand churches. The messengers are walking.

Hence, He identified that He holds seven stars in His right hand. In addressing the presbytery in Ephesus, He said, 'I hold seven stars in My right hand.'

He then said, 'And I am walking among the seven golden lampstands', because He is 'walking', through the messengers in His right hand.

This is confirmed when He addresses the presbytery in Sardis, where He speaks of those who had not defiled their garments, that they would walk with Him in white.

He is walking, *through* His messenger administration.

The reality that Christ Himself is *seated* at the right hand of the Father is consistent with the rest of the Scriptures.

'The Lord [David was referring to the Father; Yahweh Father]. The Lord said to My Lord [the

Son, Jesus Christ], "Sit at My right hand till I make Your enemies Your footstool".' Ps 110:1.

This Old Testament verse is quoted more than any other verse in the New Testament.

'Yes, He shall build the temple of the Lord [referring to Jesus Christ]. He shall build the temple of the Lord. He shall bear the glory, and shall sit and rule on His throne; so, He shall be a priest *on His throne*, and the counsel of peace shall be between them both [meaning the two offices; kingship and priesthood].' Zec 6:13.

The apostle Paul, in his letter to the Ephesians, prayed that the eyes of their hearts would be illuminated to *know*.

He said, 'What is the exceeding greatness of His power [referring to the Father's power, resurrection power] toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and *seated Him* at His right hand in the heavenly places.' Eph 1:19-20.

Then, finally, we read in the book of Hebrews, 'Now this is the main point of the things which we are saying [that is always helpful when the writer identifies for us the main point]: we have such a High Priest, *who is seated at the right hand* of the throne of the Majesty [referring to the Father] in the heavens.' Heb 8:1.

### **From His seated position, Jesus Christ priests to us our participation in His offering and sufferings**

Jesus Christ has taken His seat and now, from that seated, finished position, He is 'priesting' to us our participation in His offering and His sufferings.

From His seated position in the throne of grace, Christ is ministering the seven Spirits of God, through the seven stars that He holds in His right hand, to lampstand churches.

He is making us to be a kingdom of priests to His God and Father as part of His lampstand churches, which are in the true temple in the heavenly places.

We are *born as sons of God*, and then we are being trained and *equipped to serve as priests* in the true temple.

The true temple is the Father's house; the body of Christ in the heavenly places.

That is the context of our priestly service.

### **Overcoming; walking blamelessly**

Significantly, as those who belong to Christ's lampstand churches, we are called to become *overcomers* who have learned to *walk blamelessly in the fellowship of Christ's offering and sufferings*.

What it means to walk blamelessly in the fellowship of Christ's offering and sufferings has been a major theme for us over this past season.

Only those who are overcoming, or walking blamelessly in the fellowship of Christ's offering and sufferings, will be seated with Christ in the heavenly places in readiness for the time when God *the Father takes His seat* to initiate the events that belong to the time of the end.

### **Seven 'overcomings' necessary for us to be ready for the Father to take His seat**

When Jesus admonished the presbytery of each lampstand church, He identified seven 'overcomings' that are necessary for us to be ready for the Father to take His seat at the beginning of the time of the end.

As we know, Jesus concluded His admonition to each presbytery and to each lampstand church by making a promise 'to him who overcomes'.

What are we called to *overcome*?

We are called to overcome Satan and, by implication, 'the synagogue of Satan' that has gained access to the heavenly places because of the *corruption* of 'the continual offering'.

The continual offering, for us, is the fellowship of the *agape* meal.

### **We overcome by the blood of the Lamb, by the word of testimony, and because we do not love our lives to the death**

In Chapter 12 of the book of Revelation, which is a summary chapter, we read that the apostle John heard a loud voice from heaven proclaiming, or revealing, how Satan will be finally overcome and cast out of heavenly places forever.

This is the same way in which he is overcome in our day; this is how we are called to overcome him.

'And they overcame him *by the blood of the Lamb*, and *by the word of their testimony*, and they did not love their lives to the death'. Rev 12:11.

### **Overcoming by the blood of the Lamb**

The blood of the Lamb is sprinkled on our hearts in the seven wounding events that Christ experienced in His journey from the garden of Gethsemane to the cross.

In the *fellowship* of these wounding events, the other law is being circumcised from our heart, and the love of God is being poured into our heart through the Holy Spirit who has been given to us.

*The love of God*, then, is the motivation and the *capacity for our obedience* as sons of God. We are overcoming by the blood of the Lamb.

### **Overcoming by the word of our testimony; the word of faith**

We also overcome by the word of our testimony, which is *the word of faith* that is proclaimed, or preached, to us by the presbytery in the right hand of Christ.

That word of faith is then in our heart and in our mouth as *the word of our testimony*.

It becomes the expression of our obedience to the word of our sonship that is proclaimed to us. The word of our testimony is both our *conversation* and our *conduct* as sons of God.

### **Overcoming by laying down our lives for the entire duration of our life**

Then, also, we are laying down our lives, or 'loving not our lives to the death'.

This refers to our absolute commitment to the *lordship* of Jesus Christ for the entire duration of our life.

'To the death' does not refer only to those who are martyred.

It refers to our commitment to the lordship of Christ *for the entire duration of our life*.

This commitment is demonstrated by our putting aside all of our survival mechanisms, and by reckoning ourselves to be dead, with Christ, joined to the fellowship of His death, so that we no longer live for ourselves but for Him who died for us and rose again.

Together, these three elements of overcoming in the fellowship of His offering are called 'the

testimony of Jesus'. This testimony is being confirmed in us as we are overcoming.

**The promise to the overcomers is to be seated with Christ**

The key point is this. The promise to the overcomers is that we will be seated with Christ in His throne in the temple of God!

Jesus summed up and concluded His admonition to all lampstand churches by saying to the presbytery in Laodicea, 'Behold I stand at the door and knock [He was knocking, and He continues to knock through the messengers in His right hand].

'If anyone hears My voice and opens the door, I will come in to him and *dine with him, and he with Me.*'

He was referring to *agape* fellowship.

'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.' Rev 3:20-21.

The overcomers will be *seated with Christ* in His throne and around the Father's throne, waiting for the Father to take His seat.

As a kingdom of priests to our God and Father, we are praying and waiting expectantly for this time when the Father will take His seat.

**Looking with eager expectation, in our prayer, for when the Father takes His seat**

Jesus has instructed us to pray to our Father in heaven, 'Your kingdom come, Your will be done on earth as it is in heaven.'

We are looking with eager expectation, in our prayer, for this time when the Father takes His seat.

'After these things I looked.' 'After these things' means 'after the seven overcomings that belong to the church age, to lampstand churches'.

'After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying [this is still the voice of Christ], "Come up here, and I will show you things which must take place after this". Immediately I was in the Spirit and behold a throne set in heaven and *One sat on the throne.*' Rev 4:1-2.

This throne is the throne of the Father. And the One who has taken His seat in the Father's throne, is the Father Himself.

**There is a definitive time when the Father will take His seat on the throne of judgement**

Jesus Christ has been seated in the Father's throne since His ascension to the right hand of the Father.

However, there will be a definitive time when the Father Himself takes *His* seat.

In the book of Daniel, the Father is called 'the Ancient of Days'. And in the context of Daniel's visions of the kingdoms of the world and the judgement of the kingdoms of the world, he said, 'I watched till thrones were put in place and the Ancient of Days [the Father] was seated [He took His seat]. His garment was white as snow, and the hair of His head was pure wool. His throne was a fiery flame, its wheels a burning fire.' Dan 7:9.

Daniel then continued to observe that 'the court' was seated. He described it as 'a court now seated for judgement'. When the Father sits down in His throne, *the true temple in the heavenly places* will also become a court.

The Father Himself will sit as Judge, and His judgements will begin to be revealed through Christ and His administration in the heavens and on the earth.

**The administration that belonged to the throne of David will be restored in the time of the end**

When the apostle John saw the Father seated in His throne, he also saw four living creatures in and around the throne.

As we have previously considered, the four living creatures represent ascension gift apostles, prophets, teachers and evangelists, who collectively comprise the apostolic administration of Christ in the midst of His presbyteries in His right hand. They are shepherding His church.

Notably, when the Father takes His seat for the time of the end, the world-wide lampstand church that will manifest the fullness of the sevenfold Spirit of God before the throne of the Father, will reveal Him to the world, led by one presbytery with twenty-four courses of elders.

This is the administration that belonged to the throne of David. This will be restored in the time of the end; the twenty-four courses of this one presbytery, represented by the twenty-four thrones that the apostle John saw around the throne of the Father.

This is why Daniel also said, 'I watched until thrones were set in place'. At another time, we will need to consider in much more detail the four living creatures and the administration of the twenty-four thrones.

### **All who are seated with the Father will be fully engaged in worshipping the Father**

Our focus in this session is simply to show that when the Father takes His seat, the apostolic administration of Christ, the twenty-four courses of the presbytery, and all the overcomers who have been seated with Christ in the heavenly places, will be fully engaged in *worshipping the Father*.

'Whenever the living creatures [the apostolic administration] give glory and honour and thanks to Him who sits on the throne, who lives forever and ever [referring to the Father who has taken His seat], the twenty-four elders fall down before Him [referring to the presbytery with its twenty-four courses] who sits on the throne and worship Him [the Father] who lives forever and ever, and cast their crowns before the throne, saying, "You are worthy, O Lord [speaking to the Father] to receive glory and honour and power, for You created all things and by Your will.' Rev 4:9-11.

We notice here the focus on 'the will of the Father' and its 'revelation', from the beginning of creation all the way through to the end of time. 'And by Your will they exist and were created.' Rev 4:11.

### **The Lamb - Jesus Christ with His administration - will stand**

Following this, the archangel Michael - 'the strong angel' spoken of in Revelation Chapter 5 - will stand up to ask the question, 'Who is worthy to open the seven-sealed scroll?' that is in the right hand of the Father, who has taken His seat to initiate the events of the time of the end.

When John heard this question, he began to weep and mourn, 'because no-one was found worthy to open and read the scroll. But one of the elders said

to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David".' Rev 5:4-5.

In our last session, we made the point that 'the Root of David', Jesus Christ, is the rich Root of the olive tree. 'The Root of David has prevailed to open the scroll and to loose its seven seals.' Rev 5:5.

Immediately following this word, which was proclaimed on behalf of the presbytery with its twenty-four courses, John saw the Lamb now standing in the midst of the throne.

At this point, the Father will have taken His seat, and now Jesus Christ, with His administration, will stand up.

John saw the Lamb standing in the midst of the throne.

'And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.' Rev 5:6.

The Lamb is Jesus Christ and His administration.

As soon as Jesus Christ and His administration stands up, the Father will give Him the scroll with the seven seals.

'Then He came and took the scroll out of the right hand of Him who sat on the throne.' Rev 5:7.

### **Jesus Christ has sealed up all vision and prophecy by fully completing the Father's will in His one offering**

We've previously considered, when looking at the outcomes of the one offering of Christ, in the Seventy Weeks prophecy, that Jesus Christ has sealed up all vision and prophecy.

'To seal up' means 'to bring to an end'.

He has sealed up all vision and prophecy by fully completing and accomplishing the Father's will *in His one offering*.

This is the Father's will in relation to salvation, and also in relation to judgement.

### **Christ will loose the seals**

As the One who has *sealed* the scroll with seven seals by fulfilling the Father's will, He is the only One who can *loose* the seals by revealing the

fulfilment of the Father's will in the end of the age.

The scroll contains the full revelation of the Father's will for the time of the end, which has already been accomplished by the one offering of Christ.

### **The scroll reveals both the salvation and the judgement of God**

The scroll reveals how the kingdom of God, including both Jew and Gentile, will be established on the earth; and reveals the final judgement of the kingdoms of this world.

Therefore, it is double-sided. The scroll is written on the front and the back, because it will reveal both the *salvation* and the *judgement* of God.

It will reveal how the kingdom of God will be established on the earth in the time of the end, and it will also reveal the judgement of God upon the kingdoms of the world.

When Jesus Christ takes the seven-sealed scroll from the right hand of the Father, the four living creatures and the twenty-four elders will fall down before the Lamb. They will worship Him with harps, which are instruments of warfare; and with golden bowls full of incense, which are the prayers of the saints.

### **Singing a new song of worship to the Lamb, Jesus Christ**

Having previously directed their worship to the Father, they will begin to sing a new song of worship to the Lamb - to Jesus Christ.

'And they sang a new song, saying, "You are *worthy to take the scroll and to open its seals*; for You were slain and have redeemed us to God by Your blood out of every tribe and tongue and people and nation".' Rev 5:9.

This is the major transition that signifies that the time has come for Christ and His saints to receive and possess the kingdom for the sake of delivering it to God the Father at the end. They proclaim, 'And You have made us kings and priests to our God; and we shall reign on the earth.' Rev 5:10.

When Christ begins to open the seals, the *great judgement* of the seventh world kingdom, and the *great harvest* of a multitude of sons of God from every nation, tribe, people and tongue - 'a great multitude which no man can number' - will begin.

In our next session, we will begin to consider in more detail the opening of the seals which leads to this great harvest.