

Fascinated by Jesus in the End Times, Part 2

INTRODUCTION

We're going through the book of Zechariah. We're particularly focusing on themes related to the end-times. We're not going verse by verse. We'll talk about Zechariah for a little while, then go over to Micah or Malachi or one of the other Minor Prophets.

We're studying prophecies related to the end-times. Last week I looked at Zechariah 9. The focal point was verse 17. I called it "Being Fascinated By Jesus in the End Times." Continuing in the same theme, this is, "Fascinated By Jesus In The End Times, Part 2."

"FOR HOW GREAT IS HIS GOODNESS, AND HOW GREAT HIS BEAUTY!"

Verse 17 says, "For how great is its goodness, and how great its beauty" (Zech. 9:17). The New Kings James puts *its*, referring to the land of Israel. Down in the margin it has the word *His*, which is the accurate wording. It should be translated, "How great is His beauty!" It's not referencing the land of Israel; it's referencing the Godhead.

The NIV translates it a little differently: it translates it as though the goodness and the beauty belong to the people, the redeemed. The New King James says that it's the land. I'm not a Hebrew scholar, but I've found that the consensus of Hebrew scholars, after reading a number of different sources, is that it should be *His*. They gave the arguments why different ones are inclined to translate it differently. I think we miss a tremendous insight when we translate this word wrongly. "How great is His goodness! How great is His beauty!"

What this means is that Zechariah 9 has its complete fulfillment and its fullest fulfillment at the end of the age. Many of the prophecies have their highest fulfillment at the coming of the Lord, but they have a partial fulfillment at some time in history. They call that a "near-far prophecy." That's a prophecy that had a near-fulfillment within a generation or two or three after it was spoken, but it was just a partial fulfillment. Its highest purpose was far away, at the end of the age. That was its full global fulfillment.

Many Old Testament prophecies are near-far prophecies. That's just God's way of doing it. It's just a little down payment in the generations after the prophet. It's a token, a little, local fulfillment, yet it can only be fulfilled in fullness at the end of the age. That's when the visitation of the Lord comes. The great revival culminates at the coming of the Lord. He comes from the heavens and sets up His kingdom on the earth. All the incredible things take place that are described by the prophets.

JESUS WILL BRING DELIVERANCE TO HIS PEOPLE AT THE SECOND COMING

The very important thing is in verse 17. It describes the sudden deliverance by this mysterious King in verse 9. There's this King who comes on a donkey. It's obviously the Messiah; it's Jesus. It describes the deliverance that He'll bring at the second coming. Verse 9 describes Him for just a moment at the first coming, and then it describes Him at the second coming.

It ends with this crescendo in verse 17. It's this awestruck prophet, Zechariah, saying, "Oh, how great!" He's fascinated. I talked last week about him saying "Oh!" with a 1,000 h's. "Ohhhhhhhhh!" He's overwhelmed at the revelation in chapter 9. He's absolutely awestruck at what he has seen.

This is very important, because this is what end-time prophecy is supposed to produce. It's supposed to produce this response in the people of God. It's not meant to create a spirit of debate or a curiosity of date-setting. He doesn't want a curious, casual, "I wonder if this comes first or this comes second. Which nation? Isn't that kind of neat?" He never gave end-time prophecy for curious observers or Christian entertainment. He gave end-time prophecy not to empower people in the spirit of debate. "My system is better than your system! Bah, humbug!"

So often, end-time prophecy is left as a casual, curious entertainment. Or it ends up in a debating spirit. It was always meant to produce a, "How great is His goodness! How great is His beauty!" We looked at that in a small amount of detail last week.

IN THE LATTER DAYS YOU WILL FEAR THE LORD, AND TREMBLE AT HIS GOODNESS

We looked at the two things that struck Zechariah. First was the goodness of God, His leadership. We looked at the verses in Jeremiah, especially Jeremiah 32:41. There are quite a few of them in the Old Testament where the people of God tremble before the manifestation of God's goodness in the last days. When His goodness is manifest, they'll tremble before it, and Zechariah said, "Oh, how great!" God and His goodness fascinated his spirit.

Then it goes on to describe His leadership and how He deals with people in His goodness. Just lay aside His goodness and how He leads people. Just look at His transcendent beauty, who He is in and of Himself even apart from the task of leading His people. We talked about the seraphim around His throne in Revelation 4 and Isaiah 6. They were awestruck, saying, "Holy, holy, holy!" In essence that means, "Transcendent beauty, transcendent beauty, transcendent beauty!" Forever those nearest the throne of God are awestruck by the beauty of God.

"I WILL ALLURE HER INTO THE WILDERNESS, AND . . . SPEAK COMFORTABLY TO HER"

Last night we looked for about forty-five minutes at His goodness and beauty. We receive revelation of God according to two themes, His goodness and beauty, when we understand end-time prophecy with a spirit of revelation. If it doesn't lead us to an, "Oh! You're good! Oh! You're beautiful!" then we haven't really touched the core of what that truth was meant to do in the people of God. It's meant to equip the heart.

Last night, some of you were here. It's a similar thing. We were in Hosea. In Hosea 2:14 the Lord declares, "I will allure you in the wilderness. I will cause you to be lovesick worshippers" (Hos. 2:14). You'll be allured by the beauty of God, crying, "Oh, how great is the beauty of God!" We know the strategy is consistent in the Holy Spirit. There are a number of places; I have a whole list of them, where at the end of the age the Church will be fascinated and allured and awestruck by the leadership of Jesus. He will be wowing, wooing, and overwhelming us with His leadership. The Holy Spirit is equipping the Church in these days against the escalating onslaught of sin and persecution. We will stand steady because our hearts are satisfied and overwhelmed with Him.

That's a four-minute overview of a very exciting topic. We looked a little at it last week, but now we will move on. Now we're going to look at a few of the events that led to this extravagant response: "Oh, how great!" He's not saying, "Oh, how great!" about the people of God or the land. These events bring us to a revelation of the beauty of the Messiah: the King who comes in power. He's the centerpiece of the whole end-time drama. It's Him. There are four dimensions tonight that we will look at ever so briefly. Zechariah 9 is a quick overview of these four things that led Zechariah to be fascinated, that will lead us to be fascinated.

“BEHOLD, YOUR KING IS COMING TO YOU”

First, the King appears. “Behold your King is coming to you” (Zech. 9:9). This is referring to the Messiah at His first coming. Half of the verse is about that. Then it goes right into the Messiah coming at His second coming. The first thing we will look at is the scope of His victory, the scope of this King. The context of Zechariah 9:1-8 is important. There’s a hostile attack coming from the north wiping out all the countries around Israel.

In verse 8, the Lord says, “I will save Israel in the midst of the attack” (Zech. 9:8, paraphrased). In verse 9, He reveals that it’s the King who will save Israel. There’s a coming attack that will wipe out all the area of the north. It’s headed to take out Jerusalem. In verse 8, the Lord says, “I will camp around My house because of this army that’s coming. I will wipe out this oppressor” (ibid).

They’re saying, “Lord, that was kind of sudden. Who is going to do it?”

Then the Lord introduces the theme of the Messiah coming in verse 9. He says, “There’s a king who’s coming. He’s coming to your rescue” (Zech. 9:9, paraphrased).

This is about the end of the age. This attack was foreshadowed by Alexander the Great in about 332 BC. He came from the north, and the Lord protected Israel from his onslaught. This is very similar, but by no means has it been fully fulfilled, because Zechariah 9:1-8 is referring to the end of the age. The King comes in verse 9 to rescue them. There’s sudden deliverance by this King. At the first coming, in verse 9, He comes on a donkey. At the second coming, in verse 14, He comes in the sky. He’s seen over the nation coming in the clouds. We don’t know that He’s coming in the clouds, yet. We know that He’s over them; He’s coming over the nation. He’s above them.

“How is He coming above them?” That was a new idea, because He’s a human king. He’s coming above them. It was Jesus Himself. In Matthew 24, He says, “I’ll give it to you really straight.” None of the prophets had the authority or the nerve to say it. He says, “I’m coming above you” (Mt. 24:329-31, paraphrased). He says, “I’m coming on the clouds with the angels in glory.”

I can imagine the apostles asking, “What do You mean, coming in the clouds?” To us that’s a normal idea, but when Jesus said it He was the first person to say it in just this way. They thought, “Coming in the clouds in what sense?” Jesus hadn’t died and risen from the dead yet. The disciples still thought He was going to defeat Rome on His first visit. They still didn’t understand that He was going to die; only a few of the ladies did.

Jesus said, “I’m going to die.”

The men said, “We don’t understand what You mean.”

A few of the gals said, “He’s dying. He has been telling us for years. I think He means just what He said.”

Jesus was the first One to translate verse 14 into real clarity. When He says He’s coming above and over them, He means He’s coming in the sky. Paul the apostle and the other apostles developed the theme in a greater way. First He’s coming on a donkey, and then 2,000 years later He’s coming with angels and fire in the sky. There are four dimensions of His activity that fascinate the people of God when properly understood. First is the scope of His victory in verse 10. There will be a worldwide kingdom established on the earth for a season. Then there

will come the eternal age. The Lord wants to descend in flesh and blood and establish His kingdom in a literal way. It's called "the millennial kingdom." He wants to defeat the enemy in the realm of the flesh and blood.

We've been praying the Lord's Prayer for years: "Thy kingdom come, Thy will be done, on earth as it is in heaven" (Mt. 6:10, KJV). It will literally come in power and fullness on the earth for just a season. When you consider billions and billions of years, it's only a moment.

The Lord says, "I'm not finishing that earth thing until I come in a human way and have total victory in the human and earthly dimensions." Then we will do that billion-year thing for billions of years; it will go on and on and on.

HIS DOMINION WILL EXTEND TO THE ENDS OF THE EARTH

It's a worldwide kingdom (Zech. 9:10). We will come back and look at each of these for a moment. Zechariah 9:11-13 is talking about the way of His victory. The way of His victory will be through weak prisoners. He's not just going to come and have a worldwide dominion; He's going to use the prisoners. He's going to liberate these prisoners. These weak, broken, fatigued, bankrupt prisoners are going to be His ambassadors, the ones He uses.

They say, "Really?"

He says, "Yes. I will do it." That's so massive to me.

It's amazing that the King of all power chooses the weak of the earth to be His ambassadors and His vehicle to anoint and use so that this thing will never be blamed on man. I love how Paul Cain says it: "The Lord is leading this thing in such a way that it will never be blamed on man, ever." The Lord is going out of His way to make a point. He's using the weak of the earth. He's going to anoint them. Their whole history is defeat. He gets them in a place of being bankrupt and defeated, and by the anointing, by His own anointing, He chooses and uses the weak. That in itself is fascinating to understand. We're among the weak that He's choosing and anointing; He releases His power through us. When it really connects with us in a very personal way, we say, "This is amazing! This is really amazing that You're really doing it this way."

The Lord says, "This is what I want. I want to do it through the weak of the earth."

The third dimension of fascination is verses 13-15; it's the way of His coming. He's coming in the sky and not on a donkey. Again, we're used to the idea, but that was a stunning idea. Actually, it still is. The fact that a man is coming to announce His leadership to the earth and that He's coming in the sky to announce it is a pretty incredible idea. I say that we're used to it. The truth is that we don't even have a clue about the implications of a man appearing in the clouds in a flame of fire with angels and arresting the whole earth with His glory. A man, a man from Nazareth who's also fully God is coming to do this.

HE WILL BE GLORIFIED IN HIS SAINTS AND ADMIRER BY ALL WHO BELIEVE

Look at what He's doing. He's going to appear in the sky. He's going to shoot arrows, blow trumpets, loose whirlwinds, and more. There's a whole list of things that He does. I don't have a comprehensive list, but I've been studying this for some years now. All the components in the Scriptures related to the second coming are arrows, spears, trumpets, earthquakes, and more. He has set this thing up to be really dramatic. Our God is a

very dramatic God. First He's going to turn all the lights off, the sun and the moon. Then He's going to turn them all on at the same time and shock the earth. He's going to say, "It's Me and I'm a Bridegroom. I'm coming for a people who love Me."

Only four or five elements of the way of His coming are being laid out here, but there's a whole list of them when we look through the Scriptures. It's calculated to fascinate the people of God.

Paul said it really clearly in 2 Thessalonians 1:10: "In that day we will marvel at Him. Those who believe will marvel at Him" (2 Thess. 2:10, paraphrased). The New King James says He'll be admired. I don't like that word *admired*; it's too weak. I like the NASB: it says He will be "marveled at" (2 Thess. 2:10, NASB). We will say, "Incredible. This is real. I knew this was real." I'll bump into one of the IHOP-KCers and say, "I've been preaching this for years, but I really believe it now. Unbelievable! It's more intense than I thought."

I'm really trying to push the envelope to try to get out there to understand this. I tell you, I can go out as far out as I can. I can read every verse, read every commentary, fast, pray, get revelation, and it will be 1,000 times more dramatic than anything we could imagine. We will be fascinated by the way of His coming. Even just meditating on it is pretty fascinating. In just a personal way, I've been studying this for a number of years. It causes you to get caught up in it. That's the point: you get caught up in it. It changes your values, your paradigm, and your way of life. You get caught up in this stuff because it leads us to the fascination of verse 17.

THE BEAUTY GOD POSSESSES IS THE BEAUTY HE IMPARTS

The fourth is the reason of His coming, here in verse 16. He's coming to have intimate partnership with a people who are precious to Him. He has made them the jewels of a king's crown. He says, "The reason I've come is because I've made these prisoners the crown jewels. They are so rare and precious. I will make them royalty." They are going to be the aristocracy of the eternal city. They are going to be the ruling class forever. They'll be crowns. They'll be like crown jewels, so beautiful and rare, each hand-crafted individually by God Himself. It shows us His desire, the way He esteems the preciousness of the people who are His. That leads us to verse 17, "Oh You're so good! You're so beautiful!" because the beauty God possesses is the beauty He imparts. We're absolutely undone when we understand this.

HE WILL DISARM THE WHOLE EARTH WITH THE WORD OF HIS MOUTH

Number one: we will look back at the scope of His victory (Zech. 9:10). First, the King appears on a donkey (v. 9). Then, when He appears again, He comes on clouds. The first thing He's going to do when He returns is disarm the globe. He's going to take away all the war weapons from Israel and the whole earth. It's one of the major themes of the prophets. He disarms the whole globe. None of the money of earth will be used for security, law enforcement, or war. It's all going to be used in productive ways. He's going to take the chariot, the horse, and the battle bow. The battle bow was the most sophisticated form of war weapon in that day. That's as far out as they could understand. He's going to remove them from Israel and the whole earth.

Then He says, "As the King and ruling monarch of the planet, I will speak peace to all the nations of the earth. I will speak" (Zech. 9:10b, paraphrased). The God who spoke in Genesis 1 to create will speak in the same authority, and peace will go worldwide. I believe we're supposed to try and achieve peace; I believe we're supposed to occupy until He comes (Lk. 19:13). We're supposed to do everything we can to see laws changed for righteousness. We're supposed to change our society. We're supposed to be light and salt. At the end of the day we can only have incremental but significant impact and increase. It's significant and important that we do

it. Lives are changed in eternal ways through that impact. One is coming, and He will speak with the same authority that He used in Genesis 1. He's the Genesis 1 God, the second person of the Trinity. He'll speak with the same authority and all peace will be established in all 262 nations of the earth. What authority!

They said when He came the first time on a donkey, "No man ever spoke like this Man" (Jn. 7:46)!

He could have said, "Wait until I come the second time and speak. You think this is something? I'll speak and the entire globe will line up right and in My will. There will be peace in all nations."

Then we will say, "Never did a man speak like this."

The Lord will say, "You still don't have it. Wait until the eternal age and the next billions of years. I have more than I'm not telling you yet."

"His dominion shall be from sea to sea" (Zech. 9:10c). In the context of the chapter, this is from the Mediterranean to the Persian Gulf. It was speaking in terms of Israel's economy there.

Then he goes on and says, "However, it will go on from the River to the ends of the whole earth" (Zech. 9:10d, paraphrased). That's the Euphrates River. "The River" is always the Euphrates River when it's a capital R. It's far beyond the scope of Israel. What's happening is that Zechariah, under the anointing, is quoting Solomon. Solomon wrote this in 900 BC. This is about 520 BC; so it's about 400 years after Solomon. He's quoting Solomon's prophecy from Psalm 72.

NATURAL HISTORY WILL END AS DRAMATICALLY AS IT BEGAN

We don't spend a lot of time on these verses, but we should because it's what causes the fascinated response of verse 17. What's going on right now is that the Church is suffering from spiritual boredom. The Church is learning to live without a fascinated heart. We're learning to live with a dull spirit. We've acclimated to it; it's normal. Our leaders and people have it. Everyone has it. The Bible schools, the Bible studies have it. It's so normal to have a dull spirit and to live in boredom and to just go through the motions. If we're not careful, we get so caught up in doing that we forget that we're a being. We become human doings instead of human beings. We just get caught up in action that wears us out. We lose that posture of being fascinated by God. When we're no longer fascinated and we become bored, we become vulnerable to Satan in a far greater way. We were only created to live fascinated.

Part of this fascination is understanding the drama that the dramatic God is orchestrating. He's a dramatic God. Genesis 1 and 2 we've relegated to children's church. They color the moon, the stars, the donkey, and the fish. Genesis 1 and 2 is one of the most dramatic passages in the Word of God. If you take that at face value, you say, "No way. Come on."

He says, "Yes. I spoke and fifty billion galaxies sprung into reality."

"No way!" Beloved we have to keep this in the children's church, but we have to get it back into the old people church, too. Genesis 1 is stunning. The Lord is going to end natural history as dramatically as He began it. Then the eternal age is going to be more dramatic than the natural. He's a very, very dramatic God. He has drama, surprises, and mystery. He wants to lead us as we're awestruck and fascinated. When we lose marvel and

fascination, we become bored and vulnerable, going through business as usual. We have a lively conscience, so we busy ourselves with doing a lot. We say, “We want to be God’s and we want to be committed.” We work ourselves and end up burned out. We have to live fascinated in our work.

That’s what the Lord is after. Part of it is the scenario of the drama at the end of the age. We can’t lose this.

ALL THE KINGS OF THE EARTH WILL FALL BEFORE ONE MAN

Look at Psalm 72. It’s not the whole of the gospel, but it’s one little drama. Here’s Solomon speaking in 900 BC. Here’s Solomon speaking, not about himself, but a coming king. Look at verse 7: “In His days the righteous shall flourish, and abundance of peace, until the moon is no more” (Ps. 72:7). He’s talking about a king who will have so much peace that it will outlast even the sun and moon and stars. “He shall have dominion also from sea to sea, and from the River to the ends of the earth” (v. 8). This is the very verse that Zechariah is quoting.

“Those who dwell in the wilderness will bow before Him, and His enemies will lick the dust” (v. 9). This is directly quoted in Micah 7 (Mic. 7:17), as is the next verse: “The kings of Tarshish and of the isles will bring presents; the kings of Sheba and Seba will offer gifts” (Ps. 72:10). All the kings of the earth will fall before one Man. All the nations will serve Him, all the nations without exception (v. 11). Zechariah 14:16-19 talks about every nation serving Him, and being punished if they don’t.

“HE WILL SPARE THE POOR AND NEEDY, AND WILL SAVE THE SOULS OF THE NEEDY”

“For He will deliver the needy when he cries, the poor also, and him who has no helper. He will spare the poor and needy, and will save the souls of the needy” (Ps. 72:12). The poor will be precious to Him. The kings of the earth right now look at the poor as votes. “If they can’t vote, then we don’t have to mess with them. If they do vote, then let’s take care of them.”

The Lord says, “No. It’s not about votes or about getting political power from them. They are dear to My heart.”

THE WEALTH OF THE NATIONS WILL RELEASE INTERCESSORS AND WORSHIPERS

The gold of the earth will be given to Him (Ps. 72:15). Look at the middle of verse 15: “Prayer will be made for Him continually, and daily He will be praised” (v. 15b, paraphrased). There will be a daily worldwide prayer movement in the messianic kingdom on the earth. Prayer will reach unprecedented heights. This little IHOP-KC thing we’re doing is just the beginning of the beginning of the beginning. He’s going to have houses of prayer in every place of the earth, and the wealth of the nations won’t go to government or police forces; the wealth of the nations will go to release intercessors and worshipers all over the earth.

Prayer will be made continually and daily. This is talking about in the messianic kingdom after He comes, the second coming. The grain of the earth will grow even on the mountains (v. 16). Grain doesn’t grow on mountains, but it will under His leadership. His name will endure; all nations will call Him blessed (v. 17). The whole earth will have the brilliance of God (v. 19). The anointing will cover the whole earth. This is a very dynamic and fascinating thing.

Because it’s so dramatic and fascinating, let’s just look at a few more passages about the scope of His victory. Right now I just want to give you a few verses to walk away with so that you say, “This is fascinating.”

God says, “You don’t even understand the beginning of what I will do.” The Scripture just gives us mere hints.

THE WHOLE EARTH WILL COME UNDER THE LEADERSHIP OF THE SON OF GOD

Isaiah 2 is talking about this dominion that goes from sea to sea, from the River to the ends of the earth. This is talking about the end of the age. First there will be this tremendous revival and breaking forth of the power of God. Wickedness will be coming forth and become utterly wicked. There will be a tremendous falling away, but an increase in people getting saved with signs and wonders. Light will become lighter and dark will become darker. There will be no more gray zone. The camp of the righteous will be blazing in its commitment to love. The camp of the wicked will become exceedingly wicked. There will be no neutral zone or gray zone. This is before the second coming. The Lord is going to heat it up. There will be a tremendous breaking forth of the glory of God.

Then, just preceding His appearing in the sky, “. . . it shall come to pass in the latter days that the mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it” (Isa. 2:2).

Verse 2 is literal. All the nations will flow to this place; they will all come under His leadership. “Many people shall come and say, ‘Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths’” (Isa. 2:3). Talk about conferences! Imagine three million in Nigeria; righteousness is going forth, technology is going forth, and the wealth of the earth. Technology is really going to be intense in the days ahead under the righteous leadership of the Son of God. The whole earth will come under the leadership of His teaching, under the power of His training and teaching.

He’s talking about the earthly Zion right now. We will all be part of the heavenly Zion. He’s speaking of a hill in Jerusalem where the Lord will establish His theocracy, His worldwide leadership. The word of the Lord will go forth. He will judge between all the nations (Isa. 2:4). This judgment isn’t going to be a “That’s that.” He’s going to bring some of them forth. Matthew 25 describes it. He will rebuke these nations and say, “I’m the King. There’s one world government and one world religion, and I’m the real One. Here it is.” He will rebuke many people and nations. He won’t be intimidated by anyone. Then, after He has rebuked them for the way they’ve led and abused people, He’s going to take all their weapons of war and destroy them. One nation will no longer use weapons of war against another nation. None will learn war (ibid). There won’t be any military academies. You won’t learn to fly a destructive airplane. There will come a day when you don’t go to the academy to learn how to be a general. There will be no institutions of war. All of that will be gone. He goes on and talks more about that.

“THERE SHALL COME FORTH A ROD FROM THE STEM OF JESSE”

Go on to chapter 11. This is pretty fascinating. It’s supposed to be. Zechariah was saying, “Guys, get with it. This is hot stuff. This will change the way you live life. A small amount of this will totally change the way you view life.” Beloved, we’re a part of all this.

“There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots” (Isa. 11:1). Jesus is the Branch. Maybe six times in the Old Testament the Messiah, Jesus, is called “the Branch of the Lord.”

“The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord. His delight is in the fear of the Lord” (Isa. 11:2-3). He will love the fear of the Lord; He will love to be lost in adoration of His Father. “My favorite thing is gazing on My Father. Wow, Father. You touch Me deeply.” He will delight in this. He won’t judge the nations with a grudge; He won’t judge with hurt feelings. He won’t be bribed. He won’t do anything through carnal sight. He will execute judgment with discernment. He will make judgment with the discernment of the Holy Spirit. There will be no one who can sway Him to the right or to the left.

RIGHTEOUSNESS AND FAITHFULNESS WILL BE THE FOUNDATION OF HIS THRONE

With righteousness He will take care of the poor (Isa. 11:4). He says, “The first thing I’m going to do as a leader down here is to take care of the poor, because they are dear to Me. They are precious.”

Then He’s going to strike the earth with the rod of His mouth. With the breath of His lips He will slay the wicked. They’ll say, “This new Man came in from the sky on a horse. Yeah right!” He’s going to take care of that.

Righteousness and faithfulness will be His “political platform.” Everything He does will flow out of righteousness and faithfulness.

He will touch the natural kingdom. “The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them” (Isa. 11:6). Normally the wolf eats the lamb and the leopard eats a goat. Now the calf will look at the lion and say, “Are we friends?”

The lion will say, “Hey, I like you.”

A little child will get this lion, leopard, and wolf and lead them to her parents and say, “Mommy, mommy, look at what I found!”

The cow and the bear will be buddies out in the pasture. The book of Revelation says the natural world will go on for 1,000 years. “Thy kingdom come” (Mt. 6:10, KJV). We’re having tokens of that happening in our prayer lives and in revival, but this thing is going to hit and break forth globally. The cow and the bear will graze. The lion and the ox will be out grazing. The nursing child, a two-year-old, will be petting a cobra. “Mommy, look at this! He’s so cute.” The weaned child will be having children’s church by the viper’s den. No harm will be caused. He says, “No one will cause harm on My holy mountain, for the whole earth will be filled with the knowledge of God” (Isa. 11:9, paraphrased). Everyone in the earth will know what’s going on.

“BEHOLD, I CREATE NEW HEAVENS AND A NEW EARTH”

There are about thirty to fifty passages in the Bible about this. I’m just giving you two or three. Turn to Isaiah 65. “For behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind” (Isa. 65:17). There are several dimensions to a new heaven and a new earth. In Romans 8 He removes the curse and He changes the whole atmosphere, the heavens and the sky. Then there’s a time where He destroys the earth and the atmosphere and the eternal realm comes. There are four or five passages about the new heavens and the new earth. There are different installments, and I won’t go into detail about each of them right now.

Basically in Romans 8:22-23, He says, “I will make the atmosphere different. I will make the earth different. I’m totally removing the curse out of all creation. It will be like it was in the garden of Eden before the fall, and you will see how it is” (Rom. 8:22-23).

People will be glad and rejoice (Isa. 65:18). These are fantastic verses. My point is not to talk about them all in depth, but to point at them and have you say, “This is fascinating.”

Zechariah says, “I know. That’s why I wrote verse 17, ‘How great is His goodness! How great is His beauty!’” It’s supposed to produce fascination, which is critical to the way we live right now in this age.

“No more shall an infant from there live but a few days, nor an old man who has not fulfilled his days; for the child shall die one hundred years old, but the sinner being one hundred years old shall be accursed” (Isa. 65:20). He says, “As a matter of fact, if a child shall die at 100 years old, he’ll be thought accursed. The sinner being 100 years old will be considered accursed.” In other words, it will be like in the days of Noah. In the days of Noah they lived to be 700 or 800 or 900. Some man would come in at 400 and the 800-year old would say, “Oh, he’s a pup. He’ll learn. He’ll grow up.” The children’s church will be the 120-year olds. Life will go on like it did before the flood. Adam and those men lived 800 or 900 years. Life will continue as it did before. When we hear of a person who only lives to be 100 years old, we’ll think, “What was wrong with him? He wore out quickly.”

Look at verse 21. This isn’t eternity yet. They’re going to build houses, plant vineyards, and eat fruit. The natural realm is continuing. They shall not build and another nation come in and wipe them out, and war take all their things. “For as the days of a tree, so shall be the days of My people, and My elect shall long enjoy the work of their hands” (Isa. 65:22). The days of a tree are a really long time. “My people will live longer. They’ll enjoy work. They’ll enjoy the work of their hands.” Work wasn’t a curse. Work with the sweat of the brow was a curse; work under the hot sun was a curse. I’m using that in a symbolic way. It’s the sweat and the toil of work, not work itself. Work is our dignity and destiny, to be partners with God. Adam was assigned work long before sin came in. That’s part of his pleasure: destiny and dignity. They’ll enjoy work and the fruit of their work.

“They shall not labor in vain, nor bring forth rebellious children” (Isa. 65:23, paraphrased). There won’t be rebellious children dividing homes. Their descendents and offspring shall be blessed. This is worldwide. “It shall come to pass that before they call, I will answer; and while they are still speaking, I will hear” (v. 24, NKJV). Beloved, the prayer movement will be exploding at this time. They’ll be talking under the anointing and the Lord will just move. Sometimes this happens even now where we’re just talking and the Spirit of the Lord is present. “That was quick!” That will be business as usual. It will be an abiding anointing. That’s what it’s talking about. There will be a prophetic spirit.

Now He’s going back to Isaiah 11:6. “‘The wolf and the lamb shall feed together, the lion shall eat straw like the ox, and dust shall be the serpent’s food. They shall not hurt nor destroy in all My holy mountain,’ says the Lord” (Isa. 65:25). The dust shall be the food of the serpent instead of us, is the idea.

That’s as far as we will get tonight. This is just a little hint. His dominion will be from sea to sea, from the great River to the ends of the earth. He shall speak peace, and they will learn war no longer. His dominion will be

everywhere. That's Zechariah 9:10, and it's supposed to produce in us verse 17: "How great is Your goodness! Lord this is a brilliant idea. Who thought of this? This is great! This is awesome. This makes me happy."

The Lord said, "I knew it would. I created your heart. I will please you with the way that I lead history."

Then we will get through the fact that He's such a good leader and He treats us so nicely. How great is His goodness! We will kick over to the other realm: "Lord, apart from the fact that You plan good things for us and You treat us so well, You, Yourself, are beautiful. You're stunning. How great is Your beauty, O God!"

Amen. Let's stand.

MINISTRY TIME

Ask the Lord to put a down payment of this in our spirit. We need a steady diet of fascination on the God-Man, Christ Jesus.

Last night we looked at Hosea 2:14. "I'll allure you to the wilderness. I'll romance you in the wilderness. I'll show you My love. I'll make you sing love songs in the wilderness" (Hos. 2:14, paraphrased). Beloved, we want to sing the love songs. We want to sing new songs in the wilderness now. We want to see by the prophetic anointing, by the spirit of revelation, what's coming, what's in the heart of our glorious God. We want to begin to sing love songs even now.

We love You, Jesus. We love You. We love to love You. I would like to invite people who would like prayer, people who are saying, "Lord, I feel like my spirit's a little dull right now. I need to get my spirit fascinated and awakened with God's goodness and beauty. Lord, I want You to touch me."

If you would like prayer, just come up here and make one line. Father, we ask You in the name of Jesus the prayer of Ephesians 1:17, the Spirit of wisdom and revelation. We ask for the opening of the eyes of the heart, that Your people would see the riches of Your glory. Release the Spirit of wisdom and revelation. We ask You to open hearts sovereignly and supernaturally. Fill them with the knowledge of Your glory. Come tenderize. Come, Holy Spirit, in power and revelation as we wait before You. Spirit of revelation, come.

Lord, we come and we wait before You. Just come and rest upon our spirits even now.

I'm going to ask a few of you to come and help me. We will ask the Lord to release a spirit of revelation. It's not the kind of thing where right this second everything becomes alive. We're asking for an abiding anointing for the next day and the next, as you open the Word, not just all of a sudden as you're walking down the way. The Lord will meet you when you come to Him in the Word of God.

We're a people of the Word of God. We open the Word. We turn off this and turn away that. We take time, and the Lord says, "I'll meet you in it." Then we add fasting to it, because fasting tenderizes us in the grace of God. It makes us receive more. We want to receive more, faster and deeper. As we come and pray for you, what you're saying in your heart is, "Lord, I want to give myself to the Word. I want to give myself to an atmosphere where I will feed my spirit on You."

If we pray for you and you don't do your part, then it will be like water sliding off a duck's back. I would like some of you to come up and help me. Ask for an anointing to help jump start them, an impartation and a new season.

Lord, may they begin a new season in the Holy Spirit after this night.