

Jerusalem: God's Manifest Glory Resting on a City

Please refer to the teaching notes for this message.

INTRODUCTION

We'll go through the first page pretty quickly. It contains some of the points from our last session. It's important to remember the foundational truths. I don't assume those truths are really fresh and before us. Let's go through them again really fast.

First of all, we want to engage the Holy Spirit on this subject called "understanding Israel." The Holy Spirit understands so much about Jerusalem and the nation of Israel. If we ask Him, He will tell us what He thinks, what He feels. I open my Bible and say, "Holy Spirit, teach me." I get little impressions, and some ideas become clear; some new ideas occur to me. I'm reading and I say, "Thank You, Lord." It's not like some dynamic, big experience. It's like old, familiar verses, that all of a sudden you can see in a new dimension.

That's the Holy Spirit actively involved in the teaching ministry. We do that any time we're reading the Bible—not just meditating on Jerusalem. I encourage you to engage the Spirit in a personal conversation when you read the Bible. You'll get a lot more out of the Word if you do that.

JESUS WILL REWARD AND BLESS ANYONE WHO STANDS FOR JERUSALEM

Zechariah 8: the revelation that Jesus is jealous for Jerusalem. That's a revelation to a lot of people—that the One that they love loves a particular city more than all the other cities. Many people really love Jesus, but they don't know that He loves Jerusalem. When I found that out, I said, "In that case, I'm getting with the program. I love You and I want whatever You want."

Not only does He love Jerusalem, He's zealous for it. He's watching over it carefully. He's zealous for it in the sense that He has deep and long-term plans; really thorough plans that are long-term for that city. He's zealous for it in the sense that He will reward and bless anyone who will stand with Him for that city.

JESUS IS COMING TO REIGN IN AN EARTHLY CITY FOREVER

He's going to return to it. When Jesus comes back, a lot of folks think of the second coming of Jesus as just appearing in the sky. When the Bible talks about the second coming, it means He's coming to earth. That's the idea. He's coming to the earth, but more than that: He's coming to Jerusalem. He will make His second triumphal entry into Jerusalem. This time it will be permanent. He's returning. Not only is He going to return there; He's going to live there forever. What an amazing truth.

THERE WILL BE PROSPERITY FOR THE PEOPLE WHO LOVE JERUSALEM

Psalm 122. The Word promises prosperity for the people who love Jerusalem (Ps. 122:6). It takes time to cultivate understanding and love for Jerusalem. One thing I encourage people to do, whether they have any feeling for it or not, is to begin to pray for Jerusalem. In that context, you posture your heart to receive more understanding and you receive more of God's heart.

Paragraph C. Isaiah 66:10. He says, "I want you to be engaged with Jerusalem. Rejoice for her. Rejoice with her. Don't be oblivious. Don't be disinterested. Don't be disengaged, but actually rejoice with the believers in the city of Jerusalem" (Isa. 66:10, paraphrased).

Don't be critical. Don't write off the little work of the Spirit that's progressively growing, because we can only see the big work that comes when the Lord returns, but rejoice through every stage. Rejoice with the knowledge that the greatest breakthrough ever to come to a city in a glory of God is coming to that city.

Paragraph D. A few quick facts. Jesus declared Jerusalem as His own city. The first time Jerusalem is mentioned in the New Testament by the lips of Jesus, He says, "This is My city. It's the city of the great King" (Mt. 5:35).

His throne will be there forever (Jer. 3:17). The New Jerusalem will descend from heaven to connect with that millennial, earthly Jerusalem.

WHATEVER HE DOES IN FULLNESS THEN, HE WILL DO IN PART NOW

Paragraph F. Just as review from the last session, Jerusalem is a model giving us a picture to understand what God will do in the cities in the nations of the earth. Whatever He does in Jerusalem, positive and negative, He will do in a lesser measure in all the nations of the earth. Even in this age, He's willing to do this for nations. He never changes. Whatever we see that's in His heart for the cities of the earth, we know that it never changes.

Paragraph G. Now we'll go to Isaiah 60. I want you to identify these three chapters—Isaiah 60, 61, and 62. This is perhaps the most detailed description of Jerusalem's destiny in the glory of God. These three chapters show us how far He's willing to go. Again, we see what He will do in fullness in that city when He appears. Whatever He will do in fullness when He appears, He will do in part right now. We don't know how far He will go in this age, but whatever He does in fullness then, He will do in part now. I read what He's going to do in Jerusalem and it stirs my heart to pray for the cities of the earth. I know that's what is in His heart. He never changes. I know those things that He thought of for the cities of the earth.

GLORY THAT WILL REST ON A CITY IN A MANIFEST, PERMANENT WAY

Top of page two. Let's move on to some new territory. Page one was just review from our last session. Isaiah 60 describes Jerusalem after the glory of God descends upon her in an abiding, permanent way.

Beloved, we have no grid for this. We're not talking about a spirit of revival resting on a ministry a little, where all the nations of the world go to that ministry to go get touched by the Spirit. On a scale of one to ten, we're so used to one that when a ministry has a two, the whole world hears about it and they stand in line to get into the meetings. That's not what we're talking about. We're not talking about going from a one to a two on a scale of ten. We're talking about going to a ten. We're not talking about a little ministry, a little church, or a prayer room. We're talking about the glory resting on an entire city in manifest power that's observable to everyone who comes. This is a most remarkable description of what will happen in a city.

Make sure we understand, this is certain. Isaiah uses the words *shall* or *will* fifty times. "The glory will come." "The power shall be there." "God will visit." "The nations shall come." He says this fifty times in one chapter. He's making a big point. This isn't a brief visitation of the Lord; this is no season of visitation, where for a year or two it's really intense and then it kind of wanes. We're used to that when we look throughout church history. When God breaks in on a city or a ministry, it typically lasts for a few years and then it lifts. No, this is an abiding anointing. It will last forever.

Add to the notes Habakkuk 2:14: "The glory of the knowledge of God will cover the earth" (Hab. 2:14, paraphrased). How is that going to happen? It's not like the Lord is just going to wave His hand and every city

and village of the earth is filled with His glory. He starts in one place, Jerusalem, and it's like tidal waves of glory that break out progressively, reaching further in a greater measure until after 1,000 years, the glory fills the whole earth in the most amazing measure. It's all coming from one city. It's a progressive release of the glory of God throughout the millennial kingdom.

A PERMANENT RESTING PLACE FOR THE MIGHTY ONE OF JACOB

The psalmist cried out that God would have a dwelling place. This was the great prayer of David: "God, I want You to have a dwelling place on the earth—a place where You live in manifest glory" (Ps. 132:3-5, paraphrased). He added, "Not only a place where Your manifest glory is present, where You live, but a resting place." In other words, "It would be the final place where You manifest Your glory. It will never end." It's a resting place. David cried out for that ahead of time for the city of Jerusalem. He had a down payment of that in his generation. It was amazing. Compared to what Isaiah 60 describes, David was only touching the beginning of the beginning.

Well, that prayer is going to be answered. The Lord is going to arise, and He's going to come to the earth, take up residence, and establish His throne. Then it will be His final, manifest dwelling place, His resting place, forever and forever on the earth. After a thousand years, after the earth is filled with His glory, God will arise and cleanse it with His fire. I believe it's this same earth, though it will go on forever and forever.

"THE EARTH ABIDES FOREVER"

Theologians debate when it talks about the earth: "Is God going to replace the earth, or is He going to renovate the earth?" Both have good arguments. I'm doing this by memory, but I believe there are about twenty verses—not two or three, but closer to twenty—where it talks about this earth lasting forever. There are other verses that indicate that it will be a brand new place. I don't believe He's going to obliterate this earth; I believe He's going to completely renovate it with His presence, even after the millennial kingdom.

There are two positions, and theologians are divided on it. I believe it's actually what God said in Genesis 1 over this planet: "It's very good" (Gen. 1:31, paraphrased). He meant it, and it will last forever and forever.

"CRY ALOUD TO HER THAT HER WARFARE IS ENDED, HER INIQUITY IS PARDONED"

Paragraph B. Isaiah 60 is a vital passage for us to learn and to have feeling about—so that we can feel the power of it. Not just academically acknowledging it's there, but actually feeling the weight of these promises a little, so that we're equipped to comfort Jerusalem.

He tells us in Isaiah 40, "Comfort her. Tell Jerusalem her warfare is ended" (Isa. 40:1-3). Because Jerusalem's warfare is going to increase as we get closer to the coming of Jesus' return and the tribulation and the Antichrist's reign of terror and his attack on that city. Her attack is going to increase. It won't decrease in the immediate future. It's only a brief moment. We will be prophesying, "Jerusalem, don't worry. Your warfare will surely end, as will the iniquity that caused some of the warfare."

Part of the warfare is just that Satan wants that city. Part of the warfare is that God wants to cleanse that city in His loving discipline. We will announce the warfare; the conflict will be over. The iniquities are forgiven and forgotten, and God is going to give a double measure to that city beyond anything He will do anywhere else. A double portion is coming to Jerusalem; that's how gracious God is.

THE WHOLE EARTH WILL BE BLESSED THROUGH THE CITY OF JERUSALEM

Paragraph B. At that time, when the glory rests on that city and that double portion anointing, the nations of the earth will be blessed dynamically because of it. They'll go to that city and encounter the glory of God, and teams will leave that city and bring the glory to the nations (Isa. 66:18-19). I mean, what the apostles did in the book of Acts, leaving Jerusalem to bring the glory to the nations, is going to increase significantly after He returns. He will commission those teams to go out again and bring its glory to the earth.

So the kings and people of the earth will travel to Jerusalem to encounter the glory, to receive an impartation, and to meet Jesus in person. Teams will go forth from that city. The net result is that the whole earth will be blessed. This will fulfill God's promise to Abraham, that through the Jewish people and their loyalty to Jesus—because that's what it means when it's all said and done—all the nations will be blessed (Gen. 12:2-3).

In that covenant moment on Mt. Sinai, Israel was betrothed to God (Jer. 2:2). It was more than just a legal covenant; it was a betrothal service. It was an official marriage to the nation of Israel from heaven. At that time God commissioned them and told them, "You'll be a kingdom of peace. You will bring the knowledge of God to the whole earth. And not only you: all the people of God will communicate the glory of God. In a special way, you'll have an anointing; you'll have a calling to bring the glory of God to all the earth."

All the people of God bring the glory of God to wherever God sends them. That's the ideal. In Isaiah 60, what God promised Abraham and Moses will come to pass. Let's begin to look at it now. We'll look at it verse by verse.

Isaiah 60:1. "Arise, shine; for your light has come! And the glory of the Lord is risen upon you" (Isa. 60:1). The manifest glory of God is resting on the whole city. We're not just talking about the glory of God just resting on one mountain, like at Mt. Sinai. We're not talking about the glory of God resting on one temple, on one building, like with Solomon. We're not talking about the glory of God resting on one room, like the upper room in Acts 2 where the glory rested on 120. We're talking about the glory resting on an entire city, where everyone sees it visibly. The Shekinah glory: that's the fire, the cloud, and the smoke. All of those dimensions of the glory of God will be physically visible to the people who come to the city. I mean, if the glory cloud appeared in this room, we would be talking about it for decades. If it appeared for just two minutes in a small portion, we would be talking about it for decades. This glory cloud, like fire, smoke, and like a cloud of glory, will actually rest on the city permanently. We can't quite imagine the zeal God has for Jerusalem to establish this.

DEEP, DEEP DARKNESS SHALL COVER THE EARTH

It says, "For behold, the darkness shall cover the earth, and deep darkness the people" (Isa. 60:2). This is going to happen in the context of the Great Tribulation. This darkness is throughout church history. This darkness is increasing. There's an hour where deep darkness will cover the earth: at the time of the Great Tribulation. This darkness will be moral darkness. Sin will increase.

Revelation 9:21 talks about the four sins that will cover the earth. Sin will increase. It will be a moral darkness. It will be a political darkness. Because the Antichrist's reign of terror will bring darkness to the nations of the earth. He won't control all the nations like some people say, but he will be contending with and striving against all the nations. He will have a tremendous stronghold in some nations. He won't have nearly the same stronghold in other nations. Those nations will resist him. Nevertheless, his reign of terror will bring political oppression and darkness.

There will be political darkness. Not only that: there will be physical darkness. Revelation 16:10. I don't have this on the notes. In the fifth bowl of wrath, God releases darkness, deep darkness, physical darkness, on the Antichrist's kingdom. Moses released darkness by the Spirit of God on the land of Egypt. Darkness fell on the land. That darkness is going to fall again. It will be a supernatural, physical darkness. They won't be able to have light. When Isaiah said, "Deep darkness," he meant it in several dimensions.

He says, "Don't worry. In that context, suddenly the glory will arise over you. The Lord will arise over you, and His glory will be seen on you" (Isa. 60:2b, paraphrased). I love that phrase: "on you."

I mentioned in the last session how, in Acts 2:3, the 120 are in the upper room. It says, "The fire appeared and rested on each one of them" (Acts 2:3, paraphrased). "Brother, it's on you!" They could see it with their own eyes. "I'm not prophesying; I see the fire on you!" It will happen again, not on a room, but on an entire city.

Isaiah 4:5. I don't have this on the notes. This is a verse that's quite remarkable, talking about the glory on the city of Jerusalem. It's talking about the time of the second coming. It says in verse 5, "Then the Lord will create above every dwelling place on Mount Zion. . ." (Isa. 4:5). Above every single dwelling place, God is going to create a manifestation of His glory. Circle the word *every*. "And above every one of her assemblies. . ." (v. 5b, paraphrased)—wherever the people gather as unto the Lord. There will be some large assemblies. There will be some small assemblies.

Here's what's going to happen. The glory cloud will appear—the Shekinah glory. It will have that smoke of the glory of God. That's in the day time. The Shekinah glory cloud will rest over every dwelling and every assembly. How many dwellings and assemblies are we talking about? I don't know, but every one of them will have the glory cloud. People will visit Jerusalem and say, "This is remarkable: the glory is everywhere on Mt. Zion. Do you want to go in that building or do you want to go in *that* building?"

At night time, it will be the shining of a flaming fire. Remember the pillar of fire that was with Israel in the wilderness? It was a shining fire. That's the glory of God as well: not just the little fire resting on 120 intercessors in the book of Acts; we're talking about the fire resting on every single building on Mount Zion.

Then over all of that glory, there will be a covering. Some translations say "a canopy." It's often pointed out that it's the word used for a bridal canopy over the city. It will rest, not only on every person like in Acts 2, but on every building. Then there will be the covering of the glory over that glory.

Beloved, now that's a revival center! I appreciate any time the Lord does a little extra in a ministry. I've heard it said, "Revival is breaking out here, revival is breaking out there."

I like that. I say, "There's coming a revival to one city. It won't be in one little building. It will be the whole city."

So he says, "The glory will be seen on you."

Isn't this remarkable? Jesus thought of this whole thing. This is His idea. Who would have thought of the glory cloud and fire resting on every building? Well, it makes me excited about Jesus and it makes me excited about

Jerusalem. I want to see a little of that in the nations in this age. I want to see what happened in Acts 2, plus more, in the cities of the earth. Something way beyond Acts 2 is going to happen again. They were so excited in Acts 2 when the glory fell on the 120. They could hardly imagine that that was the beginning of the beginning of the beginning of the beginning of the glory ordained for that city.

NATIONS WILL COME TO HER LIGHT, AND KINGS TO THE BRIGHTNESS OF HER DAWN

What's going to happen? Look at verse 3: the nations. Remember, often in the Scriptures the word *Gentiles* refers to the nations of the earth. The nations will come—and not only the nations, but the leaders of the nations: the top leaders of the nations of the earth.

This won't be a few fanatical believers saying, "I have to get into that glory dimension!" and they go visit the revival center. We're talking about the kings of the earth and their cabinets. They'll all come. They'll come to the brightness of your rising. Notice what he says to Jerusalem: "You'll have a dimension of increase referred to as your rising" (Isa. 60:3, paraphrased). The anointing will increase over time. Isaiah 9 tells us that Jesus' government, or His sphere of manifest authority over the nations, will constantly increase (Isa. 9:7). By "manifest authority," I mean where people respond to it openly with obedience. It will increase and increase and increase.

I don't know where that's going. You say, "Lord, after the whole earth is covered, what happens next?" I don't know. It's a big universe. I'll leave that one alone. I'm getting out of my area of understanding here.

Imagine this. There are about seven billion people on the earth right now. In the Millennium, at first the number with physical and natural bodies will be reduced greatly at the very beginning. Over time, the numbers will far exceed the numbers we know now in the earth. There may be five, ten, fifteen, *twenty* billion people one day over a thousand years. I don't know. Here's my point. Everyone will want to go hang out in Jerusalem. We're not talking about a little God squad over here who wants to make a trek to Jerusalem to get the anointing. We're talking about everyone on the earth wanting to go. They want to stay there. When you see Jesus and the glory over the buildings and the impartation and the encounter, they won't say, "Well I'm just going to visit for a week." The kings are going to say, "Is there any way I can get reassigned here maybe?"

"No, you have to go back home."

My point is this: Jerusalem in the book of Ezekiel is described as only about ten square miles in the Millennium. It's ten square miles. You can find that in Ezekiel 48. It's called cubits and rods, but when you measure it all—I don't want to go into all that right now—it's about ten square miles. Billions of people want to be on that piece of real estate. I don't know how they'll do it. Jesus is really smart, so I'm not worried. I know this: people won't just go hang out there because they want to hang out there at will and just see what happens. There will be procedures and protocols. Billions will want to get in on that ten square miles. I don't know how that works; I'm not worried about it. I'll be in the New Jerusalem with a resurrected body and I'll be having the time of my life.

As we'll see in a moment, the kings come in procession. They actually stand in line to give their offerings. Multitudes are cramming into that city. Wouldn't you go? I would. "Shelley, Misty, do you guys want to take over IHOPKC? I'll be back in a couple of decades." They would be there long before I would get there.

JESUS IS GOING TO INSPIRE SOME DYNAMIC INTERNATIONAL EVENTS

Let's go to paragraph D. I just wanted to give you these first three verses. It's beyond exaggeration what those three verses talk about. Don't just read through them and say, "Oh, cool. The glory of God is coming."

Wait. Wait. Wait! Do we grasp what these three verses are talking about? The zeal Jesus has for that city? The importance of that city? The rage that Satan has against that city? I mean, the throne of glory will be in that city. It's Jesus' throne of glory.

Let's go on to verse 4. "Lift up your eyes all around, and see" (Isa. 60:4). Isaiah is telling the inhabitants of Jerusalem, "Look up! Take notice. There are going to be some dramatic events that are a complete reversal of things that were happening before Jesus came into the city." He says, "Jesus is going to inspire some dynamic international events."

Number one: they will bring Jewish sons and daughters that have been dispersed and deported. They'll be brought back at the expense of national governments of other nations. The Jews that were deported, as well as family members, and Jewish people who never originally went to Jerusalem, will all be gathered. These are the survivors of the Tribulation. They'll be gathered to Jerusalem, but at the expense of the national governments—not at the expense of Israel or of these Jewish people who have been deported. National governments will pay for it.

Several verses talk about how the Lord will raise up a banner. I'm sure the banner will be a very dramatic series of events or communications, but three or four times in Isaiah, it says the Lord will raise a banner. All the nations will get the message. They'll begin with earnest zeal to pay to bring all the Jews back to Jerusalem. I don't know what that banner is. It will be more than a memo or email. It will be something big—enough to where the kings will say, "Not only am I going to fund thousands from my nations; I'm getting on the bus with them," so to speak. "I will hand-deliver them to show my gratitude to Jesus. I'm not delegating this to anyone! I will do it."

That's pretty intense. That's a pretty intense banner Jesus is going to raise up. It's a pretty intense memo He's going to send out to the earth. You can study the four or five times in Isaiah where it says He's going to raise up a banner. He means He's going to communicate to the nations, "This is urgent. It's top priority. You pay the bill. It's your privilege to bring them to Me here."

The Jews being brought back are saying, "Wow, this is intense! Jesus of Nazareth, He's the Guy. He's the One we love." They will be so loyal to Him.

THE ABUNDANCE OF THE SEA WILL BE BROUGHT TO JERUSALEM

Verse 5. But it's more than that. The abundance of the sea will brought to Jerusalem (Isa. 60:5). "The abundance of the sea" means the wealth of the Gentiles that comes by way of the sea. The wealth of the Gentiles is the wealth of the nations. We've heard the phrase, "God is going to bring the wealth of the nations to His kingdom." This is one of the verses that's used often. Here it says "the wealth of Gentiles." *Gentiles* and *nations* you can use interchangeably. Here's a point I want to make. Remember, this will happen in fullness when the Lord returns, but this is in His heart now. He never changes. These are two things He actually has on His heart right now: that He's calling various Jewish people—not all, but various ones—and many of them are being called supernaturally: "Come to Israel." "Come to Jerusalem." He's providing supernatural wealth for that

to happen. That's happening in part now. There's a day when that will happen in fullness. We know these things are in His heart.

When I read Isaiah 60, I don't read it to become awestruck as to what will be. I read it to be informed of what is on His heart, because I know in part some of these things will happen in a measure even now.

FORMERLY ISLAMIC NATIONS WILL FUND THE RETURN OF THE JEWS

Verse 6. Isaiah looks up and sees this vast number of camels coming in this open vision I assume He's having. God is communicating and He says in verse 6, "There are multitudes of camels. They're all coming" (Isa. 60:6, paraphrased). Here's where they're coming from—notice: they're coming from the surrounding nations, from the formerly Islamic nations.

Verses 6 and 7. You can read the notes. These are all cities and villages in what are now Islamic territories of the earth. It's not just money and people and the Jews coming from the west, from the sea, or from the seas of the earth. They're actually coming from the region to the south, the Arab nations around them. They'll be funding the return of the Jews and the building of the house of worship in Jerusalem. Right now many in those nations look at Jerusalem as an Islamic city. The day is coming when they will see Jerusalem as the God of Israel does. They'll bring money. They'll bring people.

"I WILL GLORIFY THE HOUSE OF MY GLORY"

End of verse 7. "I will glorify the house of My glory" (Isa. 60:7). In other words this gold and money is going to be used to build the millennial temple. The millennial temple in Jerusalem will far surpass Solomon's temple, which was world renowned for its glory. Beloved, there's a temple coming in Jerusalem that will be so filled with glory, it will far surpass the glory of Solomon's temple (Hag. 2:7). Solomon's temple had the Shekinah glory in the holy of holies, in one little room. This temple will have the Shekinah glory resting on the temple and on the entire city. It won't be the ark of the covenant with a Shekinah glory in a back room. It will be the Man, the ark of the covenant, Jesus on His throne, the glory of God in the city with the glory all over the dwellings and all around Him.

Notice what Isaiah calls the temple: he calls it "the house of glory." What a statement! Remember, this temple isn't some large, vast building like Solomon's temple comparable to the buildings of the earth in his day. It was one of the wonders of the earth. People couldn't imagine the size or the grandeur of Solomon's temple one thousand years before the coming of Jesus. That's not what we're talking about. We're talking about a temple that's the house of the Lord. It's a city. It's a mountain. It's connected to the New Jerusalem. The kings of the earth are terrified when they see this temple/city/mountain/house. It's bigger than we can imagine. The whole house is filled with the glory.

This vast New Jerusalem is connected to the millennial Jerusalem. Jesus' throne is connecting both of these realms, one vast throne, in ways we can't understand. It's called here, "The house of My glory." What a phrase! Because the throne of glory is in it, and the Man who is the glory of God, fully God and fully Man, is reigning on the throne in the house. It's awesome. These former hostile nations, these Arab converts—well, their parents were hostile. They're gone. Now they're the descendents of the people who were hostile in the time of the Great Tribulation. Many of them stood with the Antichrist. These kids survived the Tribulation and they're growing up. They're having kids and they say, "We love Jesus. We love Him. We're so loyal to Him."

I see this as they're bringing gifts to Him. They're bringing gifts, it says here at the end of verse 6, "to proclaim praise" (Isa. 60:6b, paraphrased). It's an expression of worship. It's not trying to pay back the damage of yesterday. In the justice of God, God will see to it that the scales are balanced where nations oppressed nations economically. God has this ability in His leadership to cause justice to come, even generations later. That's another subject for another day. At the very forefront of this bringing of the gold and all the wealth is this expression of worship.

They're coming to proclaim praise—their devotion to Jesus. It's like the wise men who brought the gold, frankincense and myrrh when Jesus was an infant. These are the surrounding nations bringing their offerings to present not to the infant Jesus. Not in a stable somewhere: they're coming to bring the best of their wealth, to present it at His feet at His house. It's beautiful.

Top of page three. How will these Jewish people get to Jerusalem? After the Great Tribulation, the roads are going to be a mess. Not all of the cities, but many, will be destroyed. I picture all of Europe after World War II. It took decades for some of those cities to be restored—decades. I mean, there were heaps of rubble in the middle of Europe. The train stations and the bus stations weren't working.

They'll get them there. In context, this shows the zeal that they have to obey. This shows the hold that Jesus has on their heart, because they've seen Him or they've heard the story about Him. They want to bring the gold. They want to bring the people. The ships are coming from afar, from nations far beyond, outside of the Middle East region. They'll bring them to the name of the Lord, to Jesus, and present them to Him. Why? Because He's the One who issued the memo. He's the One who raised the banner before which all the nations trembled. It's not a memo. You understand.

Why are they bringing them to Jesus? Why are they bringing them to Jerusalem? It says at the end of verse 9, "Because Jesus has released the glory of God on the city" (Isa. 60:9, paraphrased). It doesn't matter how expensive, how inconvenient, how time-consuming: the kings will make it their top priority to deliver these people and the wealth of their nation to the city of Jerusalem.

Paragraph G. How will the money be used? Verse 10 describes the sons of the foreigners. Again, in the regional context, these are formerly Islamic nations. These are the offspring of those nations.

But it's not limited to that; it's the nations of the earth. The sons of the foreigners are the Gentiles. That's everyone else. They'll build up the walls. They'll build up the city. Why are they going to build up the walls? They tore the walls down. They're the ones who recently destroyed Jerusalem. They surrounded Jerusalem in a siege and attacked the city and destroyed many of its transportations, its social infrastructure.

They will rebuild them. "The walls" means more than just the walls: it means the city itself and its infrastructure. They'll pay for it themselves. The Jewish people there can hardly believe it. They're so used to being in a siege, as the nations surround Jerusalem in Zechariah 14 to annihilate and exterminate the Jewish people. They're used to being deported. It says half the city will be deported as prisoners to prison camps. All of a sudden, these hostile nations are paying the bill to bring them all back, and paying for the rebuilding of the city.

They're thinking, "What's happening? Why is all this happening?"

Isaiah says, “Because the wrath is over. The season of favor and mercy is on you. It will be a permanent season.”

Paragraph H. How much money? How much money is coming? The gates will be open night and day. This isn't figurative; this is literal. The lines will be so persistent, they will never be able to shut the gates. If they shut the gates after an eight-hour day, the line gets longer and longer. The kings are standing in procession in the line. “Hey, we want to give You billions of dollars. Could You give us a little more time to give it to You?”

“OK, we will make it a twelve-hour day.”

“The lines are getting longer.”

“Let's make it an eighteen-hour day.”

They get the report: “How are we doing? Is the money coming?”

“The lines are still longer.”

“OK, twenty-four/seven. We will never shut the gates of the city.”

This is because of the respect of the nations for Jesus and Jesus' zeal to build that city.

MATURE RIGHTEOUSNESS WILL COME FORTH IN THE CITIES OF THE EARTH

It's amazing that the city of Jerusalem isn't going to be built separated from natural, human process. I mean, He's the God of Genesis 1.

Back in Genesis 1 He said, “Let there be an earth.” Boom! There it was. I mean, if you have that much power, why not wave your hand over the city and just let the buildings pop up?

No, He wants dynamic interaction with His people. Remember, the natural realm isn't suspended, but it's enhanced by the supernatural realm of the Spirit and the coming of Jesus. The work will go faster and be much more dynamic, but the work will still be done with human process. It takes money. It takes workers. Picture the rubble in the cities of Europe after World War II. That's what the desolate cities of Israel will look like. They'll look like that all over the earth, not just in Israel. It will take decades to build all the cities again, fully. Then for 1,000 years under Jesus' leadership, mature righteousness will come forth in the cities of the earth. Then Satan will be let out of prison, like Satan was released in the Garden, to test the nations one more time, To give the nations the same opportunity that Adam was given. That's another subject for another day. I find it remarkable that there's a human process involved in all these dynamics.

“THE NATION AND KINGDOM WHICH WILL NOT SERVE YOU SHALL PERISH”

Verse 12. Lest there be any question about it, every nation is required to honor Jesus' sovereign leadership in this. “For the nation and kingdom which will not serve you”—Jerusalem—“shall perish” (Isa. 60:12). Probably a few of them will test it a little. If they don't serve God's purpose in Jerusalem, they'll be utterly ruined.

This passage gives very graphic detail: Zechariah 14:16-18. Many of you know that passage. It's very graphic and straightforward. It says this: "Any nation that won't worship Jesus in Jerusalem at the Feast of Tabernacles, there will be a plague on that nation and there will be no rain" (Zech. 14:16-18, paraphrased). Undoubtedly a few nations are going to test it out a little in order for this to be emphasized here in verse 12 of chapter 60 and to be developed and elaborated on by Zechariah. Zechariah was about 200 years after Isaiah. He developed verse 12. He said, "It's more than what Isaiah the prophet said 200 years ago. There will be no rain on that nation if they don't come worship Jesus in Jerusalem. There will be a plague that will strike that nation."

The Lord is pretty serious about this. I hear people make a statement all the time; I heard it even in the last session: "I don't really get this Israel thing." I say, "It's not about being into Israel or not being into Israel." A lot of people who are into Israel miss the big point. It's about Jesus. It's about His sovereign relationship. If Jesus says Jerusalem, it's Jerusalem. If He says some other place, it's that other place. I don't care what city He points at; that's the city I care about. It's a reflection of our devotion to Him and obedience to His sovereignty. It's about Jesus. It's not about one people being better than another group of people. The history of Israel has proven that they're not any better, and God made it clear, "You're not better. That's not why I chose you. I chose you because I chose you."

I say, "Yes. I don't care why You chose any city or a people. If You chose them, I'm in all the way until the end."

I tell people, "Quit worrying about whether the Jews are better or worse. That's the wrong conversation. Focus on, 'Is Jesus' wisdom superior, and should we obey it with all of our heart?'" That's what I'm into. That's what is going on here. This is about the sovereignty of the God Man. This is about confronting His decision and ignoring it. No way! Those nations will perish; they will be utterly ruined. He will strike the nations who won't worship Him. Again, all the nations are coming and the glory of God is there.

You think, "Why would someone not want to go there?"

People are strange. I don't get it. I don't get why that's necessary, but I assure you it is. Billions of people will be involved in this. I can't imagine the management of the numbers and the traffic flow, 365 days a year in that city. I just can't even imagine the people dynamics.

I remember I went to Rome some years ago when they were having World Youth Day in Rome. I went there. Two million people went to see the pope—two million! I've never seen two million people before. You can't even imagine how many two million people are when you look at them. You couldn't see the end of either side. There were only two million. There are seven billion people on the earth. I remember being there. You were lost in a crowd. Just the people dynamics were bizarre, with two million people converging on a city—the whole city of Rome. If you bought a certain pass, you could get on every single bus and train. If you bought another pass, you could eat in the vast majority of the restaurants. The whole city was serving this city. I stopped and thought, "Oh Lord, Jerusalem will be way more intense than this. You're so much smarter. The system will be amazing. It won't be two million; it will be millions and millions converging on those ten square miles."

It just blew my mind. I could hardly think of anything besides Jesus in the Millennium and the nations coming. I just kept looking around and thinking, "Wow." Just imagine, millions are there and Jesus says, "Lord, bless them."

The power of God hits them and millions are under the power of God for days. For real! I'm not joking. Imagine the words He will speak. Oh man, I love it.

MONEY AND MATERIALS WILL COME TO BUILD THE SANCTUARY

Let's go on! Verse 13. The money and the materials will come to build the sanctuary. Here's what's strange to me. There are about four or five passages: I think of Ezekiel 43:7; I think of Zechariah 6:12-13. There are a number of places where the Messiah, Jesus, the resurrected Son of David, is going to build the temple. On a casual reading, I assume when He builds the temple He waves His hand and a building far more dynamic than Solomon's temple just pops into being. Actually, it's built under His leadership. The nations are bringing the money and the workforce. The New Jerusalem, that is completely a supernatural dimension, connects with it. Jesus who is fully Man with a human body, as well as being fully God and eternal, connects the two realms together in His person and in that house.

It's remarkable. The money beautifies the sanctuary. Notice verse 13: the sanctuary is called "the place of My feet" (Isa. 60:13). There's a human dimension. He says, "It's where My feet are. I'm not just talking about being a spirit being that you never can see or locate. God is somewhere. My human feet will be there in that building permanently."

Then He goes on in Ezekiel 43 and says it again. Jesus appears to Ezekiel. Paragraph J. He says, "Ezekiel, see this temple?"

Ezekiel lives and writes in about 500 B.C., looking 2,500-plus years in the future into the millennial temple. He says, "Wow, this is intense."

Jesus says, "I want you to know, this is where My throne is" (Eze. 43:7).

Ezekiel is overwhelmed. Jesus says, "More specifically, it's where My feet will be. I'm a real human." That's the message. "I will be here in this city, not in an ethereal way, but in a physical way."

"Wow!"

"I will dwell here. I will live here forever."

"For how long?"

"Forever."

He will build the city and He will build the New Jerusalem in such a way that it will be clear that He intends to be there forever.

Again, in the millennial kingdom, God rinses the earth with His fire and cleanses it from every vestige of defilement. I believe He literally is in that place, in that very location, forever.

Paragraph K. Verse 14 talks about the sons of those who afflicted them. Again, this describes the family lines of many of the formerly Islamic nations. Those who are alive at that time will be converted and worshiping Jesus. They will call Jerusalem "The City of the Lord, Zion of the Holy One of Israel" (Isa. 60:14). In other words

they'll say, "We always claimed Jerusalem was an Islamic city. Our grandparents said that for generations. We're proclaiming this is the city of the God of Israel." That's a big statement here! The controversy over Jerusalem will be over forever.

JERUSALEM WILL BE A SOURCE OF JOY AND ETERNAL EXCELLENCE

Top of page four. We're out of time, but I've so enjoyed myself. I'm just going to point this out to you.

Paragraph A. Isaiah describes seven contrasts to the past experience of the people of Jerusalem with this current experience of the glory of God in the city. Because the glory can be seen by all the Gentile leaders and all the Gentiles of the earth, because it can be encountered and experienced, that puts a whole different social dynamic on that city. They can't wait to get there. They can't wait to give their money. They talk about Jerusalem all the time.

There are seven contrasts, complete reversals of how things used to be in Jerusalem. Contrast one: how the city is viewed. It was viewed as forsaken by God, hated by men. It will now be viewed by everyone in the earth as the source of joy and eternal excellence.

Number two: how it's supplied. Jerusalem was sucked dry by the Gentiles, oppressed, but it will all be turned around. They'll be supplied supernaturally. The analogy is that Jerusalem is compared to a child nursed in a royal family. They get the tenderest care and the best provision. They're drinking the milk of the kings. They're the royal child being nursed with the best products and in the tenderest ways.

Number three: how the city will be built. It won't be built with cheap or inexpensive materials. The houses will be gold. Not just the temple, but the houses, will be silver and gold. Wherever there was wood and metal, it will be silver and gold. We're talking about an opulent city. I'm talking about the houses.

They'll go to visit someone. It's not gold spoons or gold cups. We're talking about a gold wall. Wow! "Where did you get all this gold?"

"Oh they brought it over from Saudi Arabia and helped me build my house."

It's not just the temple. That's the primary thing. The whole city is built with gold and silver, where before it was built with inferior metals like wood and bronze. You can read that on your own.

THE NEW JERUSALEM WILL BE ILLUMINATED BY THE GLORY OF JESUS

Number five: what it will be like, in the spirit, just to enter inside—to go through the gates and encounter the anointing. People will come and make their way to Jerusalem: "OK, here we are. Oh, look at that mountain city. Oh my goodness." They'll walk in the walls, and the salvation experience—I'm talking about of the glory of God. We're not talking about just being born again; we're talking about the glory of God touching them just to go in the city. "How did you like it?"

"Well, in the parking lot, the glory hit me and I couldn't even make it in the building!"

Six contrasts. It will be illuminated supernaturally by the light of Jesus in the New Jerusalem. I have to add one verse here. Just jot down for your own, Isaiah 24:23. I love it. It says, "The sun and the moon will be

embarrassed when Jesus reigns from Jerusalem with His glory” (Isa. 24:23, paraphrased). Why? Because His brightness will embarrass the sun.

Number seven: they’ll live in righteousness. Verse 22. A little family, a clan, will become larger. A small, little family unit will become a nation. Here’s the idea. Families will thrive. Instead of being exterminated; instead of having early death, families will thrive in a remarkable way in that city and in that environment.

Amen. This chapter makes me love His leadership. He thinks through every detail. There’s no detail that is skipped.