

Jesus' Zeal and Commitments to Jerusalem

Please refer to the teaching notes for this message.

INTRODUCTION

We will start with Zechariah 8 again. We've started with that for three sessions in a row. That's because it's the foundational passage for this series. This series is on the glory, the significance, and the struggles of the city of Jerusalem. Of course, even in these three sessions we've only touched the tip of the iceberg.

"I AM ZEALOUS FOR ZION WITH GREAT ZEAL"

Verse 2. This is the revelation that really alerts my heart and excites me: the revelation that Jesus is zealous for Zion.

That was a new revelation to me. I don't really understand that much about it, but I know He's zealous with great zeal. He goes on to say, "With great fervor I am zealous for her" (Zech. 8:2b).

He's really making a point. That's a verse, again, that both alerted and excited me. I said, "Lord, if this is really that much on Your heart, let me in on it."

Of course His answer would be, "If you ask, if you pursue understanding, I'll let you in on it"—little by little; day by day.

JESUS IS RETURNING TO REIGN IN THE CITY OF TRUTH

Then He goes on and describes various expressions of His zeal in verse three. Number one: He's returning there. At the time of the second coming, He's returning to a city—not just to the earth in general, but to a city.

Number two: not only is He returning there, He's going to live there. It will be His home forever. That's intense!

Number three: Jerusalem is called "the City of Truth" (Zech. 8:3). He will dispense truth to the ends of the earth from that city.

You can find that in Isaiah 2, where the nations come there for these awesome conferences. I'm sure they won't call them that. Of every subject under the sun that's in the will of God, it's called the City of Truth.

The next expression of His zeal: the mountain of the Lord of Hosts. It's a mountain city, because we know the New Jerusalem connects with it. It's called a holy mountain. It's not just a vast, glorious, mountain city. It's filled with the brightness of God's purity and holiness, which is the same thing as love. It's a mountain on which pure, bright, holy love dominates everything. He says, "Those are some expressions of how zealous and excited I am for that city."

JERUSALEM WILL BE FILLED WITH THE MANIFEST GLORY OF GOD

Paragraph B. Isaiah 60-62 is the most detailed prophetic description on Jerusalem's glory and her destiny. You really have to add the first six verses of chapter 63. Every time I read Isaiah 60-62, something in me shouts, "And verses 1-6 of chapter 63! Mike, don't forget that." Because Isaiah 63:1-6 is one of my favorite

descriptions of the second coming. It's after these three chapters. Then Jesus marches into Jerusalem and things really start going!

In chapter 60, He describes Jerusalem filled with the manifest glory. It's not just filled with the manifest glory: the Jews from around the earth, those who have been dispersed and those who live in the far parts of the earth are returning with great joy. The wealth of the nations is coming to that city. We have glory, we have people, and we have money. Those are the three main subjects of chapter 60, and also of chapter 61, which we will look at for a few moments. Mostly I'll leave the notes to you. Isaiah introduces the Man. It's a man who makes this happen. Yes, He's fully God. That's not the remarkable part. What *is* remarkable is that He's fully Man. It's reasonable that God could do this, but that a man would do this...! Again it's the great mystery of God: God came in the flesh, fully God, fully Man.

He introduces the Man under the anointing. The emphasis is on a human being who is anointed: a son of David. It's an anointing that's so vast that He's the One responsible for everything He promised in chapter 60. In chapter 61, this anointed Son of David, this Jewish Man who has a measure of the Spirit beyond anyone (Jn. 3:34), this Man, this Son of David, is the One who releases the transforming glory to change Jerusalem.

It doesn't stop there. That's the beginning of the domino effect. It starts in Jerusalem and then it works its way out like a tidal wave of glory. Then it reaches all of Israel, but in verse 11 of chapter 61, it comes to the pinnacle. All the nations of the earth are captured into this great momentum of the glory of God that's coming from this one Son of David.

THE PASSION THAT BURNS FOR THIS CITY IN THE HEART OF GOD

In chapter 62, we get a peek into His heart. We see the passion that burns in Him for this city. He gives one of the most dramatic declarations imaginable. "I delight in this city. I delight in the people in the city; so much so that the only way to describe how I feel about the city and My people is to compare it to the way a bridegroom rejoices over his bride" (Isa. 62:4-5). What? "I have such connection and desire with My people. I'm moved by desire. It's not just a building project; it's a relationship with people. That's why I'm filling the earth with the glory of God: that My Father would be glorified and My people would be a part of this glorious reality that He takes up in His own hands."

He has passion for the full destiny of Jerusalem. He says, "I will not be quiet. Nothing will distract Me; nothing will stop Me until that city reaches the full pinnacle of everything that the Father has ordained."

Why? Here's the reason: because wherever Jerusalem goes in the glory of God, that's what is multiplied throughout Israel and then to the nations. It's always the highest intensity in Jerusalem. That's the first domino to go down, so to speak. Then all the other dominoes fall in like manner.

Isaiah 61. I can't get over this! It's an anointed man who is doing this work. Don't worry; none of us will get over it. A million years from now, we will still be saying, "Worthy is the Lamb, the Man who was slain who is fully God." We will never get over it.

Paragraph A. Isaiah begins by introducing the mission of this Man who is going to bring this transforming glory from chapter 60. He's going to bring this transforming glory from chapter 60 to the city of Jerusalem and all of Israel.

ONE GRAND STORY LINE SPREAD ACROSS THREE CHAPTERS

Paragraph B. It's interesting that these three chapters are dynamically connected. The last two verses of chapter 60 are the same subject as the first two subjects of chapter 61. So the last two verses of chapter 60 and the first two verses of chapter 61 go together. The last two verses of chapter 61 and the first two verses of chapter 62 go together. The last two verses of chapter 62 and the first two verses of chapter 63 go together. It's an interlocking puzzle. You can't separate these chapters. I just want to point that out to you when you study on your own. It's one story line being told in chapter 60, chapter 61, chapter 62, and the first six verses of chapter 63. They all interconnect. Some commentators will separate them and make them unrelated to one another. So much is lost if you only read chapter 62 without it being interlocked with chapter 61 and chapter 63. You want to tie them together. It's one grand story line.

A NATION IN FULL AGREEMENT WITH THE PURPOSES OF GOD

Paragraph B. Chapter 60 ends in verse 21 by declaring that this rebellious, stiff neck nation is going to be righteous and obedient and tender with God. I mean, this is 4,000 years after Abraham. This nation which has so often resisted the God of Israel and His covenant will come into full agreement. Fantastic! God says, "Lest you think it's your virtue, or that you possess in yourself something special, I want you to know that it's the work of My hand. It's My Son, it's that Man that's making this happen. Yes, you have to respond to it, but He's working in such power and such wisdom and creating a context that you, O Israel, will do nothing but respond with all your heart. When you do, you'll never forget, it was the work of My hand. It was the planting of the Lord. It was the Anointed One who was the center and foundation of this whole plan coming together." It's the planting of the Lord, that the Lord would be glorified.

That's how he ends chapter 60. In the next chapter, 61:1-3, you'll find at the end of verse 3 the same statement. Again, the two chapters tie together. You won't understand chapter 61 as well without understanding chapter 60. The two go together. You won't understand chapter 60 without understanding the Man who makes chapter 60 happen.

WHEN THE ANOINTED ONE COMES, HE WILL TURN HIS ATTENTION TO INDIVIDUALS

Paragraph C. This is a famous passage. I won't go into the details; you know it. It's worth many sessions on its own. Here's the point of verses 1-3. This Man is introduced as the Anointed One. The word for anointing, and the word *Christ*, and the word *Messiah*, are all the same word. It's the Anointed One. In Hebrew that's the Messiah. In Greek, that's the Christ.

I remember when I first met the Lord, I thought *Christ* was His last name. I was just a teenager. "Were Mary and Joseph Mr. and Mrs. Christ?" I didn't know it was a title. "The Anointed" is what the word *Christ* means. Here's what's remarkable when this Man is introduced: His focus is on individuals. He doesn't get to the building project until later. The very first concern on His heart is the individuals. It's not these awesome, successful, dynamic, fun people. It's depressed, despairing, in-a-super-bad-mood people: the sort of folks you don't mind praying with, but you might not want to go on vacation with. The most powerful, the most anointed, the most famous Man is absolutely focused on these broken, disenfranchised, sad, depressed humans that others don't have any interest in. He wants to liberate them. I love this about this Man. He's absolutely captured with love towards the people in need. One of the key phrases that's repeated is that He's going to liberate them.

Paragraph D. He's going to heal and liberate them. They're enslaved. They're enslaved spiritually. Many of them have demons. They're enslaved emotionally. They're really under a lot of heaviness. Many of them are enslaved financially because of decisions they make. Some are enslaved physically with sickness and ailments; others are enslaved socially. They're oppressed by political powers and other forces in society.

Here's the amazing thing. This most powerful Man, He wants to liberate. That's the group He wants to be close to. He says, "I don't just want to be close to you. I want to heal you, liberate you, marry you, and partner with you forever."

"Wow! You're amazing!" We're kind of excited by the building project. He's more excited by the people. He loves to liberate. He loves it.

THE GOD WHO DELIGHTS IN LIBERATING DESPERATE PEOPLE

Here's another remarkable thing. He loves to liberate people, even when they walk into the captivity by their own bad choices. Think of how many are in captivity in various ways, and they actually made the choices that made the captivity more severe. Not all captivity is that way, but my point is, this is what He says: "You know what, we'll lay that issue aside. I will heal you, liberate you, and marry you."

I say, "I love You, Jesus!" I love a leader like this.

"THEY SHALL RAISE UP THE FORMER DESOLATIONS"

Top of page two. Now we look at verses 4-7. We move from the individuals to some of the practical issues in terms of the building project: the building of the nation, the building of the city. In these four verses, Jesus takes on the leadership. He oversees a nation-building project. It's the nation of Israel. He builds them city by city. Of course He starts with Jerusalem.

Remember, when He returns, the cities of the earth—not all of them, but many of them, certainly throughout Israel and the Middle East—are like war-torn Europe. The cities are in desolation. A lot of people read this verse where it says, "They shall raise up the former desolations, and they shall repair the ruined cities" (Isa. 61:4), and they say, "The cities look pretty good!"

I say, "They do now!" Things are going to get more intense before the Lord returns. The prosperity of the cities as they are now isn't exactly how it will be before He returns. There's going to be a global attack and descending upon this city to destroy it.

When Jesus comes, there will be desolation all over the land. Some people think, "Well no, what has happened in the last forty years is this verse being fulfilled." No, this verse is talking about when the Lord comes in person to the city of Jerusalem to set up His throne. That's the context. Though I'm happy to quote this verse about what has happened the last sixty or seventy years, I understand the fullness of this verse to be what happens when Jesus comes in person. There will be desolation and ruined cities all over the land—not just in Israel, all over the Middle East; and not just the Middle East, but all over the world! He's going to begin a city-building project on the way to building nations.

THE WHOLE WORLD WILL BE THE PARISH OF THE NATION OF ISRAEL

Verse 5. This is an amazing—*surprising* is a better word—piece of information. He's going to build the farms and the agricultural industry with a foreign workforce. The fields have to be cleansed and recultivated. It will take a lot of time to get those fields. Then they have to be worked season by season. Jesus says in essence through Isaiah, "Israel, I have a surprise for you, something you're not expecting. I will have a foreign workforce work your fields."

"Really? We're used to the foreigners destroying our fields, or seizing the fruit of our labors and taking it back home to their country."

Jesus said, "It will be different. I have a plan."

"Why do we need a foreign workforce?"

Verse 6. He says, "Well, it's because of who you are and what your calling is. The whole nation will be priests—all of you" (Isa. 61:6, paraphrased).

"Well, You mean kind of like this group or that group?"

"No, the whole of you will be full-time priests."

"Wow. Well, how are we going to teach and minister the glory of God and the Word of God, if we all know it?"

John Wesley said it best: "The world is my parish." The world will be the parish of this nation.

He says, "I will make you all priests." Not just in the sense that you take a little time and give yourselves to the Lord. We're all priests in that sense. I'm talking about people in the millennial kingdom with physical bodies. We will have resurrected bodies living in the New Jerusalem. The whole nation will operate in the occupation of a priest.

What's going to support them? The riches of the Gentiles. Historically, a minority in Israel was supported by the majority economically. The majority would tithe and support a minority of priests. Now the nations are going to bring their wealth to support the priests. They'll move to Jerusalem and farm the fields for them. That's a complete surprise. No one would have guessed that one. That tells you a little about the place of Jerusalem in God's worldwide plan.

God says, "Trust Me: I will need you fully devoted to your priestly occupation."

I can't imagine an entire nation of priests. Again, not in the general sense that we all witness to someone now and then; we pray a little and we read the Word a little. This will be the occupation of the nation.

"Yeah, but what about the property we have?"

He says, "You'll get double honor. You'll have double fruitfulness in your lands. You'll have this anointing of the double fruitfulness, the double honor. I will help you. In your priestly role you'll find that I will visit you even in this realm of your natural inheritance" (Isa. 61:7, paraphrased).

THE FOREIGNERS WILL COUNT IT A PRIVILEGE TO WORK FOR ISRAEL

Verse 5. These strangers, these foreigners, these children and grandchildren of the former oppressors of Israel, will count it a privilege to work in Israel.

They'll be working in the fields, doing the manual labor.

Number two under paragraph F. It's not forced labor. "I know what it is. It's payback! It's revenge!"

No, it's not revenge. These foreign workers will consider it a privilege to work so near the God of Israel and to be interacting so closely with the glory of God that will be uniquely in the land of Israel, though the glory will fill the whole earth. It's coming from that one throne of glory, and it's growing in intensity as the years unfold.

Paragraph G. We'll look at the zeal of this Man, the anointed Man. We'll look at His character and faithfulness.

Verse 8. He says, "In this building project of building the nation and the nations of the earth, I want you to know this: I'm zealous about justice. I really care about justice. Things are going to be done right. I hate robbery. I don't want anyone manipulating the information to where someone doesn't receive their due. I hate robbery.

In My leadership in Israel, I will not allow that to happen among My people there or among My people worldwide, the Gentiles who are serving the Lord. Everything that I do, I'll see to it in My zeal that things are done right and there's no manipulation in anything. I'll direct their work and I'll direct it in truth" (Isa. 61:8, paraphrased).

Put by the word *direct*, "the prophetic spirit." God is going to supernaturally direct in the sense of blessing and guiding in directing. He's going to direct in the sense that the work has to be done His way: with character, godliness, honesty, and truth in it—all these things that are so dear to Him that will be openly manifest to the whole earth. They're dear to Him now. We gain insight now as to what He will manifest when He has His way in the earth, when it's all openly manifest.

I look at that verse and I say, "I want to say yes to this now. I don't want to wait until then. I know what You care about."

Verse 9. Again, this is some years down the road; we don't know when. These are those who have survived the tribulation. They have their natural bodies. They have children. He says, "Let Me tell you about those people. They'll be known among the Gentiles" (Isa. 61:9).

Well, they're priests. They're in a priestly function. They'll be known for operating in the anointing, the power of God. They'll be renowned in the earth for their living understanding of the Word and God's heart.

Right now, there are places all around the world where a ministry is doing this or a ministry is doing that. You have a Reinhard Bonnke. He's well known around the world because he moves in power ministry. You have Billy Graham. He's well known around the world because He has led so many people to the Lord. Verse 9 is talking about the success in the anointing in these ministries. They'll be acknowledged—not all of them but

many of them—worldwide as being under the blessing or the anointing of God. Jesus is revealing His zeal for that nation.

THE ANOINTED ONE IS CLOTHED WITH THE GARMENTS OF SALVATION

Paragraph H. Now the Anointed One is talking. Most commentators agree that the Anointed One of verse 1, the one upon whom is the Spirit of the Lord, is the One talking. It's the Son. He's talking before the Father. "I will greatly rejoice in the Lord. My soul is so joyful in You, Father," is what He's saying, using New Testament language. Why? "Because My Father has anointed Me; He has clothed Me with the garments of salvation" (Isa. 61:10, paraphrased).

This is talking about the anointing to bring salvation. This isn't the verse we use to support the biblical principle that the day we're born again, we all receive the garments of salvation, the robe of righteousness in the sense that we receive the free gift of righteousness. This is talking about more than that. He's anointed with the garments of salvation, the robe of righteousness, in everything that He does. His words cause the power of God, the salvation purpose of God, to increase in the earth. It is filled with righteousness. There will be no deviation from righteousness in everything He does as the Anointed One.

He goes on to say, "In the way that a bridegroom decks himself with ornaments, in the way that a bride adorns herself with jewels, this is how the garments will be on Me" (Isa. 61:10b, paraphrased). In other words, Isaiah is comparing the garments of a wedding, the bride or the bridegroom, the best and most beautiful garments—garments chosen by love. Those are the kind of garments of the anointing in which Jesus will go forth, and He's happy. He's so grateful to His Father for the way He's changing Israel and the nations of the earth.

EVERY NATION OF THE EARTH WILL BE EMPOWERED IN RIGHTEOUSNESS

Verse 11. Now He gives the big declaration. "As the garden causes the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61:11). If you plant a garden in the right conditions, it's only a matter of time before it springs forward. He was the seed that died and was planted in the earth at His cross, death, and resurrection. For 2,000 years, that garden has been budding and filling the earth. There's going to be a tremendous advancement of increase of the effectiveness of His ministry at the time of His coming. God will so work through this Man, who again is fully God, that righteousness will spring forth in every nation. It's not just Jerusalem as a city or Israel as a nation. All the nations will be inspired and instructed and empowered in righteousness.

This is where it's going. Jesus is happy. He says, "Father, thank You for the anointing, the garments that You've given to Me as the greater Son of David."

It's more than just righteousness: it's worship and praise. Worship will spring up everywhere in the earth. As the Church is growing and the harvest is increasing and the Church is maturing, we're seeing verse 11—we can see it growing even now. When the Lord returns, it will go to a whole new level.

Top of page three. Now we'll move to the Man, to His heart, to His passion. We're moving from the building project, the nation-building mandate of chapter 61, and we're building on the premise of chapter 60, that the city will be filled with the glory of God. The Jews from the earth will be returning and wealth will be beyond anything we can imagine.

Now we'll look at His heart—at what moves Him. He has just proclaimed in chapter 61:11 that righteousness and praise will fill the earth. Forget the chapter division! For centuries, they didn't have chapter divisions. This wasn't called chapter 62:1; this was just the verse that followed the last verse. I would like to—not really!—get rid of those chapter breaks. I wouldn't be able to find anything then. You know what I mean. Don't lose the flow of what's going on.

Because in chapter 60:11, He's filled with joy about what He has planted. That seed is breaking forth, and He's confident that the whole earth will be filled with what He's doing in Jerusalem and Israel.

THE EARTH WILL BE FILLED WITH THE GLORY OF THE KNOWLEDGE OF GOD

Habakkuk 2:14: the whole earth will be filled with His glory. That's what's on His mind. Because you know what's really on His mind? When the whole earth is filled with the glory of God and all the kingdoms of this world are completely brought under obedience to His leadership, then at the end of the Millennium, He's going to take all the nations and deliver them all to His Father as His gift of love to His Father. Then He will submit Himself to the Father and say, "It's all Yours. I did it all for You."

He's excited by this mandate. He wants us partnering with Him in it. He wants His bride step by step, issue by issue, enjoying what He enjoys, engaging with His heart. When it's all said and done, He wants to offer the nations back to the Father.

1 Corinthians 15:24-28. I don't have that in the notes. After the millennial kingdom, the 1,000-year reign, every single opposing force and influence has been subdued, and all the nations are brought into obedience under the leadership of the Son of David. He offers the earth to the Father and He says, "That You would be all in all, Father. I did it out of love for You." He submits Himself to the Father openly before the nations.

Then it really picks up. You know what happens after that? The Father puts His throne on the earth. We know the verse, "Behold, God will tabernacle among men" (Rev. 21:3, paraphrased). One day, the Father's throne will rest on the earth. Can you imagine the Father's throne on the earth? We're preparing the way of the Lord. Jesus and His people will prepare the way for the Father. The Father will come on the earth with His throne, face to face in the natural realm with human beings, with the full properties with the supernatural realm of the resurrection interacting and working together with the natural realm.

You'll have a physical, material body and you'll eat real food. This is exciting. The Father's throne will be on the earth. Everything that was lost in the garden of Eden will all be brought back and brought to fullness by the leadership of this Man. Worthy is the Lamb! This Man has a burning heart. Chapter 62. He's resolved. Nothing can stop Him. He sees all the earth is going to be filled with righteousness and praise, but He says, "It begins with Jerusalem. If Jerusalem doesn't get it right, the earth isn't filled with righteousness and praise. I will then offer the earth to the Father." He's fully in obedience to the Father. He locks into the city where His throne will be that He has such zeal for.

Chapter 62 elaborates on the heart that's behind this great transformation project of nations and the whole earth. It's the heart behind the themes that we find in chapter 60 and chapter 61. Again, we have to keep these three chapters together and throw in the first part of chapter 63.

“FOR ZION’S SAKE, I WILL NOT HOLD MY PEACE”

Paragraph B. The transformation of Jerusalem. That’s the key point. Where does it start? In the heart of Jesus: His commitment to intervene in a dramatic, supernatural way.

Paragraph C. He says, “For Zion’s sake I will not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns” (Isa. 62:1). He says, “It has to start with Jerusalem.”

It’s not that He’s the most zealous for Jerusalem, although He is; there’s no question. It’s not just that it’s His home and His throne. It is; no question. It’s the beginning. It’s the first domino that goes down. Whatever happens there, the overflow happens everywhere else. It’s the key to the big picture. All the nations will be filled with the glory of God. That’s what is on His mind. More than that, that He could offer it to the Father, that the Father’s throne would come down to the earth, and that God would dwell and tabernacle among men (Rev. 21:3). That’s the ultimate place of where this thing is going.

Zion is Jerusalem. He will not be silent. One translation says, “I will not be silent.” Another says, “I will not hold My peace.” They’re interchangeable. Jesus says, “I will break the silence.” Jesus has been active for 2,000 years in the nations. There’s so much more He wants to do, but He’s restrained in His leadership in terms of His involvement in the nations. There’s so much more He wants to do and so much more He’s able to do, but it’s all about timing. He has allowed wicked men to run their course, and wicked nations. It grieves Him. At any time He could stop and completely shut the thing down. He says, “No, there’s a bigger picture I’m working with.”

He’s restrained. He still breaks in. His power, His intervention still happens. The rule is that it only happens in measure, only in small measures compared to what is going to happen. When He returns, oh my goodness! He won’t allow any deviation from righteousness anywhere. In every banking system, in every school system, in the far remote parts of the earth, they’ll obey God. He will break in, in every area. He says, “Comparatively, I’m really silent and I’m resting. I’m inactive in terms of My manifestation of intervention in the natural realm before all the nations of the earth. I’m not yet intervening at a level where everyone can see, but I will. Wait and see.”

We see the Lord touch our lives and our ministries. We say, “The Lord is so active.”

He says, “Well, yes, I’m helping you a little. You haven’t seen My work ethic and My ability to break in. Wait until all the information is out and you’ll see that I was relatively silent throughout history.” He says, “I will not keep resting. I won’t stay inactive in terms of My intervention in the natural realm for all the nations to see—unmistakable intervention.” He says, “Here’s what is on My mind. This city will have righteousness as bright as the sun.” He’s not going to violate anyone’s free will. I’m talking about people with natural bodies, real people in the natural realm. They will walk in righteousness.

SALVATION WILL GO FORTH LIKE A LAMP THAT BURNS

He said, “I will not stop. I have a worldwide, historical plan. It’s leading up to this great crescendo. Not only will their righteousness be bright like the sun. Their salvation”—put the word *ministry*—“their ability to minister to others; to bring My salvation purposes to other people.” It will burn like a lamp, like a torch. There were no switches in the ancient world to turn lamps on. The lamp in the ancient world was a torch. That’s what Isaiah was familiar with. “It will burn like a fire, like a torch.”

Most conservative commentators agree that this is God speaking. In verse 1, it's the same person speaking as two verses before, back in chapter 61:10-11.

Paragraph E. This is one of the first things He's going to do in His burning zeal. The reason He's going to make Jerusalem bright in righteousness and ministry, burning like fire, is because He's bright in His righteousness and His heart is burning in fire. He has the bright and burning heart. That's why He's going to impart it.

When He met the two disciples on the road to Emmaus, He talked to them. Afterwards in Luke 24:32, they said, "Did not our hearts burn? When that Man, that stranger talked, we were on fire" (Lk. 24:32, paraphrased). That's because it's a man who is on fire talking to them.

I love the testimony of John the Baptist from the lips of Jesus. I don't have this on the notes. John 5:35. Jesus is talking about John the Baptist and He actually references Isaiah 62:1. He actually references this and says, "John was a burning and shining lamp" (Jn. 5:35, paraphrased).

Anyone who knew Isaiah would say, "Wait, wait: he's a down payment of the kind of caliber of devotion You're after."

"Yes he was. You're right. He was a burning and shining lamp. That's what I'm after. I don't just set Jerusalem as a city on fire. I set individuals on fire."

In Matthew 6:22, right in the middle of the Sermon on the Mount. He said, "If you'll focus yourself on Me, your body will be filled with light" (Mt. 6:22, paraphrased). In other words, individuals can touch some of this now.

OUR GREATEST NEED IS TO SEE OURSELVES AS JESUS SEES US

Paragraph E. This is one of the most important issues to settle as He's bringing transforming glory to Jerusalem, and then to Israel, and then to the ends of the earth, as His glory covers the whole earth. One of the most important issues to settle is the issue of spiritual identity.

The Lord says, "I will tell you who you are to Me, Jerusalem." He's talking to Jerusalem and the inhabitants of Jerusalem. The principle is true in redemption to all who call upon His name. It's not limited to the people in that time frame. It's what His heart is like. It's the way He relates to His people, but He's talking about that city in that particular time frame when He returns. He feels that same way right now.

He says, "I want to tell you how I see you. Because if you don't know how I see you, you won't see yourself the right way. If you don't see yourself the right way, you won't relate to Me rightly, you won't relate to other people rightly, and you won't function rightly."

The great need we all have is to understand who we are in His heart more and more and more. When we know who we are to Him, it changes how we see ourselves. We see ourselves differently, we see people differently, we function differently. We relate to other people differently. The whole thing starts with seeing ourselves like He does. That's where the great Master Teacher begins: He says, "I will declare who you are to Me at the heart level." He's a brilliant teacher. That's a great understatement.

He says in verse 2, “Before I tell you your name, I will prepare you for it” (Isa. 62:2, paraphrased). He doesn’t tell them their name until verse 4.

In verse 3 He says, “I will get you ready for this stunning statement of who you are to Me.” He’s going to wait a verse to tell them. He says, “First I want to tell you how valuable and how precious you are to Me. That will prepare you. If you don’t know how precious you are to Me, you’ll never understand that I delight in you and rejoice over you as a bridegroom. You can’t even imagine what that means.”

People underline that verse in their Bible. I’m one of them. I understand this. It’s a cool verse, but it kind of hits us and bounces right off. Why? Because the magnitude of what this means is beyond what our natural mind can even comprehend.

A PEOPLE WHO ARE A ROYAL TREASURE IN THE HANDS OF A KING

He’s telling them in verse 3, “First I will tell you how valuable you are to Me.” He says, “You’re like a crown of glory in God’s hand. You’re like a royal diadem” (Isa. 62:3, paraphrased). A royal diadem is a crown. “You’re like a crown of glory.”

There were crowns they gave the athletes that won the Olympics. There are crowns they would give a soldier or someone who did a valiant work in society. This is a royal crown. This is a crown that’s particularly related to the “royal family,” so to speak. He isn’t saying He’s going to put a crown on their head, although that’s true. That’s another passage.

He says, “You’re so valuable to Me; let Me explain it to you. It’s like the royal treasures in a king’s hand.” He looks at them. They’re close to them. He guards them. They’re valuable to them. He stares at them. He protects them. He shows them off. He says, “That’s how He feels about you, Jerusalem. You’re like a crown He’s looking at continually, guarding and holding close. Do you understand that that’s who you are to Him?”

Again, it’s born-again believers. Though He’s talking about Jerusalem in that day, it’s born-again believers. No one can come to the Lord without being born again. Whether it’s this age or in the millennial kingdom, they still have to be born again.

He says, “Now let Me tell you the shocker of what your new name is, now that you know how dear you are to Me.” Verse 4. “Now let Me give you the bigger truth. Your new name is Hephzibah. That’s who you are to Me. Your new name is Hephzibah because the Lord delights in you” (Isa. 62:4, paraphrased). He says, “You’re more than My treasure. You’re more than My valuable possession. You’re more than that. You’re not just valuable; you’re dear to Me. It’s not just that you’re important; I actually like you. I like you. Yes, you’re valuable, but it’s more. I like you.”

Because someone could be valuable to you, valuable to a nation, but you might not have a personal connection. He says, “No, it’s personal. It’s more than that I see your value and how well things are working in you serving Me. It’s more than that.” In verse 4, He says, “I delight in you. How much do I delight in you? Are you like My little buddy and you walk by and I rub you on the head and say, ‘Hey, I like that little guy?’”

Some of the little kids running through the church, I rub their head and I like them. They stop and put their hand out. Then I give 'em a dollar! They do it again and I give them two! OK, I know they're in for something.

"I like those little guys. I like them."

He says, "No, no. It's more than that. Way more than that." Verse 5, "In the way a bridegroom rejoices over a bride, that's how I feel about you, Jerusalem."

THERE'S NOT AN OUNCE OF SENSUALITY IN HIS AFFECTIONS FOR US

There are no sensual overtones in this at all. Some people put those in there. That's really inappropriate. He's talking about deep affection and heart connection. There's not an ounce of sensuality in this. This is how He feels about men and women, His people. He feels this way about Jerusalem. It's not limited to Jerusalem; this is how He feels about His people, even in this age. He's going to pronounce this in a way the whole earth will hear by His own lips when He returns.

Beloved, I don't want to wait until He returns to get this. I want to see myself as a crown in His hand that He muses over, guards, protects, and holds close. More than that, I want to see that I'm the one He delights in. More than that—verse 4—I want to see that He rejoices in the closeness and the loyalty and the partnership and the heart-to-heart connection of bride and bridegroom.

That's what we're talking about. It's more than delight in the casual sense.

"CALL THEM HEPHZIBAH, FOR I DELIGHT IN THEM!"

Top of page four. Beloved, this is amazing. I love to tell this story. I'll tell it fast. I normally tell it slowly, but I'll tell it fast.

In November 1995, over fifteen years ago, I had a most dramatic prophetic dream one night. It changed my life. In that dream, I was standing before this auditorium. It's where we have our young adult conference downtown. You can get 40,000 in there at full capacity. We typically have 20,000 or 25,000. There's a big room we don't even use. I was in that room, but the whole building was being used. I was standing on the stage in front of 30,000 or 40,000 mostly young people, and I had a microphone in my hand. The place was clearly that building. The audible voice of the Lord came thundering from the right, right there. The Lord said this: "Call them *Hephzibah*, for I delight in them!"

I was so overcome by the power of God and I said, "Hephzibah! He delights in you! Hephzibah!"

The emotional chemistry of the people in the room changed. Their emotional makeup was different. He likes you. He doesn't just like you when you grow up and mature; He likes you *while* you're maturing. That's the key to maturing.

The voice of the Lord said, "Tell them *Hephzibah*!" In other words, the message was, "Make sure this is central. They know I really, really like them. I'm not just raising up a free workforce in the earth called the Body of Christ. I want more than an army and a workforce. I want partners with My heart. They're dear to Me. It's personal to Me. It's not just someone I use; it's someone I like."

I knew this was a key—not the only key, but a key to changing and shifting their emotional makeup, their emotional chemistry. I woke up and the power of God was on me. I could go on and on and tell more of the story, but that's the essence of it.

Paragraph H. Verse 6. He's so jealous. He's so jealous and on fire for Jerusalem that He sets night-and-day intercessors on that city to make certain that their full destiny comes to pass.

Verse 6. God set the watchmen in place. This is Jesus speaking again in verse 6. It's the Anointed One. He says, "I will put the intercessors in place that I might guarantee, O Jerusalem, that your full destiny comes to pass" (Isa. 62:6, paraphrased).

Notice, verse 6 flows out of His passion and desire like a bridegroom in verse 5. The reason God is raising up a prayer movement in the earth is because He has such passion for the nations and His people. He knows they'll never enter into their fullness without night-and-day prayer. He's visiting people, causing night-and-day prayer. I'm not talking about in a building like we're doing at IHOPKC. I don't encourage people to try and do twenty-four/seven prayer in a building, but in cities and regions, with maybe a hundred ministries and churches working together. Out of the cooperation, night-and-day prayer can come forth. He's doing it all over the earth.

Notice, they never hold their peace (Isa. 62:6). Wait: in verse 1, Jesus never holds His peace. His people are in unity. They don't hold their peace. Both of them are wholehearted. They're completely invested in the vision together, equally yoked in love with all their heart. Our all isn't as big as His all, but we bring our all to the relationship.

THE FRUIT OF THEIR LABORS WILL NEVER AGAIN BE DESTROYED

Let's look at verse 8. I'll just say this. He says, "The fruit of your labor will never be destroyed again" (Isa. 62:8, paraphrased).

He says, "I will set night-and-day prayer for you, Jerusalem. I will raise up workers for your farms and fields. I will make you kings and priests. I will visit you, but have no fear."

Because Jerusalem says, "Wait a second: every time things are going well, the enemy comes in. We work our fields or we bring them to maturity and harvest and then the enemy comes and steals it from us."

He says, "Don't worry. I'm putting the night-and-day prayer of verses 6-7 in place. There will be no loss of your labor" (Isa. 62:8-9, paraphrased). That's the essence of what that means.

He ends in verses 10-12. He's raising up a people who will prepare the coming of the Lord. He's saying, "In order for all of this to come to pass, Jerusalem, I have to come to you. If I come to you and you're not prepared and the nations aren't prepared, it won't work in the way that I've planned. Don't worry. I'll raise up those who will prepare the way in the practical, physical way. I will raise up those who will prepare the way in the spirit through the forerunner message like John the Baptist did."

He declares it there. Remember those chapter divisions—those are new.

The very next verse is chapter 63:1-6. Jesus is the mighty warrior entering into Jerusalem, destroying all the enemies that are trying to prevent Him.

He says here in verse 10-11, "Tell them salvation is coming. Tell them this: salvation is a man. Salvation isn't just a program; a man is coming. Tell them salvation is coming" (Isa. 62:10-11, paraphrased).

THE GENTILES WILL PROCLAIM A MESSAGE FOR THE PEOPLES OF THE EARTH

In the very next passage, verses 1-6, He comes and He removes all the obstacles. Let's end with this. Paragraph L. The very last thing. In order to prepare the way, the Lord tells the Gentiles in the earth who love Jesus, "I want you to take a stand. I want you to take a stand, because that will change you. I want you to take a stand because it will comfort Israel. I want you to take a stand because it will prepare the nations. Many will say no. Many will say yes. It will change them. I have a message I want you to make sure you say."

The message is the whole of Isaiah 60-62. That's the message. Isaiah 40, "Comfort ye, comfort ye My people" (Isa. 40:1, KJV). That's the message.

It's the message about Jesus. It's not just the message that He forgives us for our sins. It begins there. He has more than forgiveness. There's more than Him stamping our passports so that we can get into heaven. We're brought into a dynamic partnership with Him forever. He has a plan to fill the earth with His glory. He wants us to be a part of that message and plan with Him.

Yes, I love to introduce people to free forgiveness, but that's the beginning of the relationship. That's not the end of it. There's a message bigger than forgiveness. He has a global plan. He tells part of it here in Jeremiah 31. He tells the Gentile believers, "I want you to know this." Verse 7: "I want you to say something, Gentiles. I want you to sing for the gladness of Jacob" (Jer. 31:7, paraphrased).

What? "I want some of your worship songs, Gentiles, to carry the themes of Isaiah 60-62. I don't mean every worship song, but I want you to sing for the gladness of Jacob. I want it in the mix of what is normal in your midst."

They're kind of fun. You're all in the house together. When other folks walk in who aren't so supportive of Israel, they might not really appreciate those songs. "What are you guys into? We knew you were into weird stuff, but this is really getting weird."

He says, "Don't limit it to singing, whether corporate songs or individual songs. Shout it!"

In other words, it doesn't mean you have to scream it. It means with energy make it known. In other words, exert yourself. He says, "Just so you know, I'm talking not about Israel right now. I'm talking about the chief of the nations." Do you know any nations that would be considered among the chief of the nations? We're living in one. He says, "OK, America, you're involved. I want you to make this message clear."

"Well, we're not really into the Israel thing."

He says, "Well, get into it because I'm into it."

It's not your only message. I'm into Jesus, and whatever is exciting to His heart I want to do.

He says, "Here's what I want you to do. I want you to proclaim." He wants us to teach. That's what this conference is doing. "I want you to praise."

That doesn't mean just worship songs. We're thanking Jesus that this is His plan. Some people say, "We'll do the Israel prayer meeting, but what a drag."

I say, "No, be grateful for it."

"HE WHO SCATTERED ISRAEL WILL GATHER HIM, AND KEEP HIM"

Here's what He wants you to say: "Save the remnant of Israel" (Jer. 31:7b)!

That's not always a politically correct statement. It will get far worse in verse 10. Verse 10 is one of the most politically incorrect statements in the Bible. He insists we say it. We will end with this.

He says, "As you're singing and shouting the message, taking a bold stand. Hear the word of the Lord, O nations" (Jer. 31:10, paraphrased). Do we fit there? Yes. Korea fits there, and all of Asia, and all Latin America. Everyone fits—all the nations, all the islands, and everyone. This is beyond Israel.

"Here's what I want you to declare. Not just to the big nations; even in the little islands I want you to preach this message." Here it is. It's very simple. It's a three-part message. It's given in one sentence that has three parts.

Here it is: "He who scattered Israel will gather him, and keep him as a shepherd does his flock" (Jer. 31:10).

It sounds like an innocent statement until you say it. "He who scattered Israel. . ."

The Jews say, "I beg your pardon. . ."

I say, "Yes, God scattered Israel."

"We thought you guys did, with all your inquisitions and crusades. You guys scattered Israel, not God."

"Oh no, no. God used sinful man and they brought their sin into the equation and created confusion, but it was God who scattered you."

Ouch! The Jews are mad.

Some of the religions of the world are going, "Praise God, they're finally saying it straight."

Then we say, "Well, part two. He's going to gather them. Islam, Jesus is gathering Israel."

"No. He scattered them. He isn't into gathering."

Now Islam is mad at you. We have the Jews mad at the first part of the sentence and now we have Islam mad.

“Then He’s going to keep you as a shepherd. He’s going to be deeply involved in your life, O Israel. He’s going to be deeply involved in your affairs.” A shepherd gets rid of some of the negative and then reinforces the positive. “Some things are wrong, Israel, but He’s going to be involved like a shepherd with His rod.”

“We don’t like that Christian Jesus.”

We’re not talking about Christian Jesus. We’re talking about Him being deeply involved in the decisions you make. When He doesn’t like, He will use His rod. The ones He does like, He will reinforce. That’s Jesus of Nazareth, the One who loves you with great zeal.

That’s politically incorrect: I’ve tried to figure out a way to say it like, “God loves you.” How’s that? That’s good enough. God loves you. Just keep it generic, because no one can be troubled with “God loves you.” Who’s troubled by, “God loves you and wants to give you forgiveness without repentance”? If you have a man-pleasing spirit, just tell the earth, “God loves you. He will forgive you. You don’t have to repent. Live in your sin. Cast off His Word; everything is fine because He’s so full of love.”

That’s a total deception. He says, “No, I want to be a little more specific than that.” Amen.