Session 1 The Forerunner Message in Isaiah 2

1. Introduction

*We will be working systematically through 150 chapters regarding the end times. I wanted to start with Isaiah because the Lord entrusted the prophet Isaiah with more passages, more revelation, more information about the end times than any man in the Bible, more than John the apostle in the book of Revelation. Isaiah has far more information than anybody else. We are not studying the whole book of Isaiah, but rather we are only dealing with the passages related to the end times. There are a remarkable number of them, but not all of Isaiah. So we will be skipping some really good passages because they are not end-time-oriented. We are looking for the forerunner message. We are looking for understanding of how we can interpret Jesus and what He is doing, and what we say to people, and how we say it.*

*We are saying, “Holy Spirit, teach us through the prophet Isaiah here.” So this week it is the forerunner message in Isaiah 2. Next week will be the forerunner message in Isaiah 4. Then after that we are going to go over to Isaiah 9. Isaiah 9 is amazing, Isaiah 9-10. Then Isaiah 11 is a dramatic passage about the end time. Every one of them has so many different angles and turns and twists to it. The kind of skeletal structure of the end-time message was entrusted to Isaiah throughout his sixty-six chapters. There are quite a few chapters on that topic.*

* 1. I do not ask anyone to simply accept my views. I urge all to challenge all the ideas that they hear in this class. Refuse any ideas that you cannot clearly see in Scripture for yourself (Acts 17:10-11).

*I like to say this; I want to say this a lot of times because it is important: I do not ask anyone to accept any of the views that I am sharing, not just on this subject, not just tonight, but on anything. I am saying the same about any of the teachers in our ministry. Do not accept anything they say that you do not see with your eyes in your Bible. We value critical thinking; we value challenging. We just want people to do it in the right spirit in the right way for the right reason. Challenging pushback is really a good thing in the kingdom. It is not disloyalty. Disloyalty is a divisive spirit. Disloyalty is not saying, “No, that does not sound right,” because nobody has it all right.*

*We are interacting with different leaders around the world because we are deeply convinced that the fullness of the end-time message has been entrusted to the larger, global Body of Christ. If we do not interact with leaders over there, over there, over there, and over there, we are not going to understand portions of it, because every group is only going to get part of it as the Lord wants us reaching across the fence, so to speak, to the other families so that we fall in love with each other, so that we love each other. God wants a family affair in the discovery of this. He might say, “I am not going to give it to you. I am going to give a little bit to you, a little bit to them, a little bit to the others, and I want you to talk. When you talk, you are going to end up liking each other. Then you are going to be loyal to each other. Then the international family of affection is going to grow.”*

*So this statement is not just for end times. This is for every type of a topic. I just want to say over and over that I value you saying, “Wait, that is not in the Bible.” Or, “Wait, there is another verse.”*

*Over the years I have been teaching, I have found many times I have been corrected in the Q&As and the dialogues. I say, “Thank you.” I want to be right. I do not want to win an argument. I want to be right in my understanding. I want to understand the Bible. When I stand before the Lord, I want to say, “I said it right, Lord.” So I love pushback, and I love correction. I really do.*

* 1. Isaiah 2 outlines foundational truths for God’s end-time plans. It describes Jesus reigning over the whole world, expressing God’s zeal to fill the earth with His love and to remove all sin and pride.

*Isaiah 2 outlines foundational truths for the end-time message. Not only was Isaiah entrusted with more than any other man in human history on the end times, Isaiah 2 is strategically the beginning. It is essential. It describes Jesus reigning over the whole earth. And, it is not just Jesus reigning, but He is expressing His zeal to fill the earth with love. If we do not know that Jesus has a plan, that He wants to remove everything that hinders love in order to fill the earth with love—His plan is to remove pride and drive it off the planet entirely so that for billions of years there is this prosperity and this goodness—if you know that is what the end-time message is, you read it very differently.*

*It is not a doom-and-gloom message. That is not what is going on. It is a glorious love story about Jesus ushering in a new world order, and He is doing it with His people and for His people. He is glorifying His Father. When we grasp that, then we look at the negative things through a positive lens because we see redemptive value and purposes behind the things that are tough and that are challenging.*

* 1. Isaiah started his end-time teaching by pointing people o the millennial Jerusalem. In a similar way, Abraham, the father of our faith, began his journey in seeking God’s eternal city (Heb. 11:9-10).
	*“Begin with the end in mind”* (Stephen Covey’s *7 Habits of Highly Effective People*).

10…he was looking for the city which has foundations, whose architect and builder is God.
(Heb. 11:10; NAS)

*Isaiah 2 is the foundation of the end times, and Isaiah begins with Jerusalem. The city of Jerusalem in the biblical narrative, there is an earthly city in the Millennium that is glorious. The most glorious city just in the earthly sense, and then the New Jerusalem from heaven comes down and joins together with the earthly Jerusalem. The combination of this glorious reality, the two cities joined and functioning as Jesus’ vast governmental complex that He rules and reigns in, the whole earth is awed by it, the beauty of it, the splendor of it, the extravagance of Jerusalem. The earthly and the heavenly as one that is the epicenter of the entire end-time plan with a glorious, beautiful Man sitting on a throne in the middle of it. If we do not see that, then we only see judgments or we see sin growing or the devil raging. We lose our way so quickly if we are not anchored in Isaiah 2.*

*Well, Abraham was very similar to Isaiah in this. Isaiah first is concerned about Jerusalem, that you would see the city. Abraham did not know where he was going at the very beginning of his journey when God called him left his home and began to travel, but he went, and it says in Hebrews 11:10 that he was looking for a city. That was the New Jerusalem actually! He was looking for the city. Isaiah says, as it were, “Hey, the father of our faith, this city was right in front of him. It changed his perspective. It reordered his paradigm of life. It reordered his priorities. He was looking for a city.” So it is not a small thing to say Isaiah begins by showing the city. He says a couple really important phrases. The Holy Spirit knew that with the rest of the testimony of Scripture those few phrases would have such vast implications. We are going to look at those.*

*Stephen Covey said, “You begin with the end in mind.” In the book that he wrote,* ***The Seven Habits of Highly Effective People****, he said to begin with the end in mind because if you do not have the right goal you are going to get distorted. When you view the judgments and the intensity of judgment, you are going to get offended by it. You might lose touch of the wisdom of being committed to Jesus because you do not know how gloriously this thing is going to end. The revelation of His love! He is so extravagant. He has paid so much attention to detail in planning where this whole thing is going.*

*When we see Jesus’ zeal for Jerusalem, then we understand Satan’s rage against Jerusalem. Then we understand why we stand for Israel. A lot of really on-fire believers say, “I don’t do that Israel thing.”*

*I respond, “Because you do not understand Jerusalem.”*

*“Well, my church did not do the Israel thing.”*

*Well, Abraham was really grabbed by Jerusalem, and Isaiah put it right at the very beginning of the end-time plan.*

* 1. Jerusalem is Jesus’ own city, He called it “the city of the great King” (Mt. 5:35). He will make Jerusalem an eternal excellence and a praise in the earth at the time of His return (Isa. 61:15; 62:7). Isaiah 60-62 with Zechariah 1-2 gives us the most detailed description of Jerusalem’s destiny.

15I will make you [Jerusalem] an eternal excellence, a joy of many generations. (Isa. 60:15)

7Give Him [the Lord] no rest till He…makes Jerusalem a praise in the earth. (Isa. 62:7)

*Look at Jerusalem. Now remember Jerusalem above is the New Jerusalem that is descending down to the earth. It is going to have a dynamic connection and a dynamic conversion with the earthly Jerusalem. Jesus’ throne is in the New Jerusalem. His throne is in the earthly Jerusalem. They are connected. It is one throne in what I call a vast governmental complex of splendor that is beyond anything we could imagine. It is not two thrones. It is one throne; it is one vast complex. Part of it is touching the ground, and part of it is the whole heavenly realm, both in this dynamic convergence together.*

*Here is what Isaiah says later in Isaiah 60, that the Lord is going to make Jerusalem an eternal excellence. So we know that there is something about this city that when we see the city and the King in it and we see our inheritance with the King and the city being radical for God, it all makes total sense right now. When you see that, no cost is too great. No cost is too great. Isaiah said the Lord is making it an eternal excellence. It is going to be the joy of generations. I do not wait till then to get joy, I want to get excited by it now. I want to understand a bit about where I am going, the city I belong to, the city of my beloved King.*

*Look what Isaiah 62 says, that God is going to make it a praise in the earth. What does that mean? That means all over the earth in the millennial kingdom every city and every person will be talking about Jerusalem. They will be saying, “Oh my! Have you been there?”*

*“No, but I am going next year.”*

*“Oh my goodness, put your seat belt on! It is unbelievable, not just the splendor, the wisdom, the generosity, the goodness of that city, but also the love and the impartation of God you get when you go in that city.”*

*I mean the whole earth will be praising the city of Jerusalem. That is what it means that Jerusalem would be a praise in the earth. Not only because the King will be in it, but also the extravagance, the beauty, the anointing, the wisdom, the company, and the connection with people that you will have when you are in that city. It is quite remarkable, quite remarkable.*

* 1. The return of Jesus will be in context to great pressures, but the result will be more glorious than we imagine (1 Cor. 2:9). The book of Revelation is about Jesus’ glory (Rev. 1:1) and His plan to transition the earth to the age to come. It is not a doomsday prophecy about the end of the world, but a glorious love story of Jesus ushering in a new world order. It describes the *end* of the night of Satan’s oppression of the human race and the *dawning* of Jesus’ “new day” as He rules all nations with His people and drives sin and darkness from the planet.
1. the glory of the Lord in Jerusalem (Isa. 2:1-5)
	1. Isaiah prophesied about glory of the Lord in Jerusalem (Isa. 2:1-5). This passage is similar to Micah 4:1-3. I assume that Micah “borrowed” it from Isaiah since Isaiah personally “saw” this vision (2:1).

2Now it shall come to pass in the latter days that the mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations
shall flow to it. 3Many people shall come and say, “Come, and let us go up to the mountain of
the Lord, to the house of the God of Jacob; He will teach us His ways…” (Isa. 2:2-3)

*Let’s turn to the glory of the Lord in Jerusalem. Well, let’s read it. At first you might not catch all of the message. I don’t. There are lots of things I do not catch in this. It is bigger than we think it is, the message, the content that is here. Let’s read this. By the way, it is good to know that Micah 4 is almost word for word the same with this here in Isaiah 2:2-3. My assumption is that Micah copied this prophecy from him. It could have been the other way around. If I had to guess, I would think that Isaiah got it first, because he said in Isaiah 2:1 that he saw this in a vision. So I think that he is the one that got it. Then Micah said, “Hey, this works for me. I feel the presence of God when I read this.” So he put it in his book too.*

*This is a passage that is so glorious. Much of its glory is often missed. I have heard people talk about this passage many times over the years. The ultimate glory is rarely ever talked about. I mean, they talk about it a little bit. I say, “No, there is way more than what you are saying. There is something that is so excellent, that is so grabbing of our hearts, when we see this city in a proper way.”*

*“It will come to pass,” verse 2, “in the last days.” We are talking about the millennial kingdom when Jesus returns. Now, there are two distinct phrases I want you to get. Here is number one: the mountain of the Lord’s house. That is phrase number one. It will be established—here is phrase number two—on the top of the mountains. So Isaiah is saying two very important statements that are distinct from each other. The mountain of the Lord’s house is established on top of the mountains. Yes, it is going to be exalted even on top of all of the hills. He was saying, in effect, that all the nations are going to be so touched by it and so attracted to it that the nations are going to flow to this city like a river. It is never going to end; that is why they are using the word, flowing. It is like the line of visitors from the earth throughout the thousand years will never end.*

*Verse 3 gives the dialogue, the conversation, around the nations. Here is what they will be saying all over Asia, and Africa, and North and South America, and Europe, and the islands. Here is what the people say. Verse 3, this will be the testimony: Many people shall say, “Hey, come with me. We are making a trip to Jerusalem. We live in Asia, but we are going to see Jesus in Jerusalem.” Or, “We live in Canada, but we are going to see Jesus in Jerusalem. Come, let us go up. Let’s go to the mountain of the Lord. Let’s go to His house.” This is His actual house. It is a temple, but it is His house. It is the earthly Jerusalem and the heavenly Jerusalem joined together.*

* 1. ***Mountain of the Lord’s house***: Jesus’ “mountain house” is literally a house larger than a mountain. It includes His throne in the millennial temple in Jerusalem and His throne in the New Jerusalem. In this we see Jesus’ leadership expressed in grandeur, extravagance, beauty, and attention to detail.

*Here is the magnitude of it. We can see the magnitude of it with this phrase, “the mountain of the Lord’s house.” Jesus’ house is literally a house that is larger than a mountain. It is a mountain house. This is not figurative. Many commentators say, “No, it is just a ‘mountain’ meaning it is important.” No, it is a mountain house because the New Jerusalem is over 1,500 miles high. Beloved, it is a mountain house. It is staggering. Nothing in human history has ever entered the mind of a man like this mountain house. So that is the house we are talking about that is going to be at the capital city of the earth, that vast governmental complex of the earth. So it is a literally a house that is larger than a mountain.*

* 1. ***On top of the mountains***: The Lord’s “mountain house” will sit on top of the mountains that are around Jerusalem. Jerusalem is currently on a mountain that is lower than the Mount of Olives.

*This house is not just a mountain house. Second, it is sitting on top of the mountains. That is a very different point than it being a mountain house. It is sitting on the highest elevation of any other place, certainly in the Middle East, maybe the whole world, I do not know. It is on top. Its elevation, where it is sitting, is such that wherever people are around the world and within sight that city is the city on the hill in the ultimate literal reality.*

*Jesus talked about a city on a hill in the Sermon on the Mount. He was being figurative, but He could have been thinking, “That is My city. My city will be on the mountain, the top of the mountains.” Now the Lord’s mountain house will be on top of the mountains that are around Jerusalem. Currently the mountains of Jerusalem are actually lower than mountains in the area. Like the Mount of Olives is actually higher than the mount where the temple is. All of that is going to change. There is going to be some dramatic changes in the topography, and that is what the prophets talk about.*

* 1. The topography of Jerusalem will be drastically changed (Zech. 14:4, 10). The Lord will split the Mount of Olives in two, creating a vast east-west valley (14:4). The whole region will be greatly altered. It will be both leveled and raised, or elevated, to a height that surpasses all the other mountains (14:10). Earthquakes will bring about some of these topographical changes (Rev. 16:18-20; cf. Isa. 2:10, 19, 21; 13:13; 29:6; Ezek. 38:19; Hag. 2:6, 21; Zech. 14:4-5; Mt. 24:7; Mk. 13:8; Lk. 21:11; Heb. 12:26-27; Rev. 6:12-14; 8:5; 11:13, 19; 16:18-20). Jerusalem and the land around it will become a flat plain that will be about 40 miles in diameter reaching from Geba (six miles north of Jerusalem) to Rimmon (35 miles southwest of Jerusalem).

4And in that day His feet will stand on the Mount of Olives…And the Mount of Olives shall be split in two…making a very large valley; half of the mountain shall move toward the north and half of it toward the south. 5Then you shall flee through My mountain valley. (Zech. 14:4-5)

10All the land shall be turned into a plain from Geba [6 miles north of Jerusalem] to Rimmon… [35 miles south of Jerusalem]. Jerusalem shall be raised up and inhabited in her place. (Zech. 14:10)

4Every valley shall be exalted and every mountain and hill brought low…5The glory of the Lord shall be revealed, and all flesh shall see it together [at Jesus’ second coming]… (Isa. 40:4-5)

18And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. (Rev. 16:18)

*I want you to grasp this mountain house. The topography is going to be drastically changed, related to the return of the Lord. There are two verses in Zechariah that give us some insight. Zechariah 14:4, when the Lord returns, at the second coming, He stands on the Mount of Olives. When He stands on the Mount of Olives, it splits. The Mount of Olives right now is higher than the mountain where the temple is in Jerusalem right now. The Mount of Olives splits when His feet touch it. That is going to completely change the topography of that area. The whole region is going to be greatly altered. It is both going to be leveled—it is going to be completely made flat—and then it is going to be elevated to the highest elevation, but completely level.*

*You may ask, “Well, what do you mean, leveled?” Look at Zechariah 14:10. Let’s go a few verses later in Zechariah 14. This is talking about when the Lord returns. “All the land,” talking about Jerusalem now in context, “will be turned into a plain.” If you have been to Jerusalem or if you have even seen it through media, you know it is all hills and ravines and valleys and mountains. It is going to be a completely smooth plain. How is that going to happen? Well, Jesus is going to touch it and split it, and that is going to move a bunch of rocks.*

*Zechariah said, as it were, “Here is how graphic this is going to be, that from Geba,” which is six miles north of Jerusalem “to Rimmon,” which is thirty-five miles south, so say five miles north to thirty-five miles south, a forty-mile area—that is here to the airport—a forty-mile area is going to be turned completely flat. It is not only going to be leveled, but it is going to be raised until it is the highest elevation of anything in sight. We do not know if it is the highest in the world. It might be. I mean, it would not surprise me, because when you read the book of Revelation, in Revelation 11, right before the Lord comes, with the two witnesses a great earthquake hits Jerusalem. Then in Revelation 16, a great earthquake hits, and all the cities in the earth are moved. The Lord is moving all the geography, the topography. He is shifting it because He is building His capital city. It is going to be a forty-miles this way, a plain. It is going to be exalted and elevated above any of the ground around it.*

*Now Isaiah 40:4 is a verse we have read. Sometimes we just make it purely figurative, because it does have a figurative application. The figurative application is only a partial meaning. There is a literal meaning of Isaiah 40. “Every valley shall be exalted. Every mountain and hill will be brought low.” This is what Zechariah talked about. It is going to be a plain. It is going to be leveled and elevated. The glory of the Lord will be revealed. We know this is not just a one-time revival because it is the glory revealed when the entire human race sees it so it is clearly connected to the second coming. So as related to the second coming, it is not correct to read this verse just figuratively, like the valleys in our life, the low spots, are going to be brought into balance, though it really does mean that. There is a personal, figurative application, but there is a literal one about the glory of Jerusalem where all of the valleys are going to be leveled out and all the mountains and hills are going to be brought low, because the Lord is creating a setting. It is so important to Him! He puts it in the prophet’s mouth thousands of years ahead of time, because it means that much to Him, this forty-mile kind-of-diameter area that this plain is going to be happening in.*

* 1. Some see this prophecy of the “mountain of the Lord’s house” as being completely fulfilled by the Church preaching God’s word to every sphere of society and God’s kingdom gaining full authority over all society in this age (before Jesus returns), or being established “on the top of the mountains.” They only see “mountains” as a figure of speech symbolizing the spheres of society, and the instruments such as swords, plowshares, spears, and pruning hooks (2:4) are seen only as symbols.

*Okay now what I talk about here in paragraphs E, F, and G, you can read on your own. I appreciate this interpretation, but I do not want to limit this glorious passage to this interpretation. The very popular way to read this passage is that people see the mountain of the Lord figuratively as the Church, and the way that the mountain of the Lord is on top of everything is they are preaching and we have influence over the spheres of society. So we are over them. I have no doubt that the Holy Spirit uses this passage for that, but that is only a little bit of what this passage is about. This passage is about the glory of the New Jerusalem in the age to come.*

*They see the mountains only as a figure of speech. When you read the rest of the passage, there are these instruments: swords, and plowshares, and spears. They see those just as symbols. All kind of different groups give different interpretations. They say, for example, “It is really the gospel being preached over the mountain of media and the mountain of education and the mountain of this, and the mountain of that.”*

*Again, I appreciate that because the Lord wants the Church to go forward. However, the full meaning of this passage, the grand meaning of this passage, is, as the Lord might say, “My mountain house is what I am talking about ultimately.” I mean you could feel free to use that passage that way. I mean, I think the Holy Spirit uses it in that way, but you do not want to limit this most magnificent passage only to Christian ministry in this age. It is something far bigger. Because if it is just Christian ministry in this age, well, a lot of people are involved in that. They get discouraged, they get bitter, they get in strife, and they get burned out. When I see the city and the Man behind it and that He planned it for me, that my inheritance is there and that He has thought of every detail, I see His extravagance, then commitment seems doable. I do not want to lose that by only seeing Christian ministry. Because if Christian ministry is all this verse means, then there you go, Body of Christ, Christian ministry does not keep people steady. They get discouraged, they quit, they fall into sin, and they are bitter. All kinds of negative things happen.*

*This is an anchor point of which Abraham was gripped. Isaiah was gripped by it. Jesus said, “That is the city of the Great King. It is My city. That is what I am locked into this city.” So I want you to catch that because, again, if you lose this, then the end-time storyline is doom and gloom and it is negative. No, no! There is a city being prepared, and it is going to fill the earth or a part of it. It is worth it. So this is critical that we lock into this reality.*

* 1. The Church is to make a *measure* of impact upon society in this age as salt and light (Mt. 5:13-16).
	The kings of the earth will be at war against Jesus in the end times (Rev. 17:2; 19:19; Ps. 2:2-3).
	2. ***Flow***:The nations will be so eager to learn from Jesus that they will flow like a river to Jerusalem. The nations will encourage one another to go up to Jerusalem to learn, pray, and seek the Lord.

20…Peoples shall yet come, inhabitants of many cities; 21The inhabitants of one city shall go to another, saying, “Let us continue to go and pray before the Lord…” 22Yes, many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. (Zech. 8:20-22)

*It says that all the nations are going to flow to it. All the nations are going to flow to it; Zechariah touches that. Zechariah talked a lot about Jerusalem, like Isaiah. Isaiah and Zechariah would be the two guys who talk more about Jerusalem than anybody else, particularly in Isaiah 60-62 and Zechariah 1-2. Those are passages that are just Jerusalem, Jerusalem, Jerusalem, Jerusalem, Jerusalem in the age to come.*

*That is our home! Man, I want to know it. I want to walk around Jerusalem. You know the verse that talks about “Walk around Jerusalem.” I want to study it. I want to meditate on it. I want to talk about it. I want to get people excited about Jerusalem because it is our inheritance. It makes this journey worth it. Again, we can interpret the journey very differently if we see the Man and the city, our inheritance and our family, and billions of years and the glory and the extravagance of Jesus in it. He has thought of every detail. He spared no expense. When I see all of this, I think, “Wow! Jesus, You are amazing!”*

*Then, you know, the critics say, “Well, if God is a God of love, how come this or that is happening?”*

*I reply, “He* ***is*** *a God of love. Have you seen the plan? Do you know where we are going? God of love, are you kidding? He is extravagant, pays attention to detail. He is super giving. He is everything. Yes, He is a God of love.”*

*“Well, if He is a God of love, why did that earthquake happen”*

*“Well, look. There is a billion-year plan going on, and this is just the beginning of it.”*

*Look here in Zechariah. This is in the Millennium. These are people with natural bodies. They are going to come from many cities. They want to go up to Jerusalem. This thing is that in Isaiah he said they are going to go up for teaching. Zechariah says that they are going to go up, many people, verse 22, strong nations. They are going to go up for prayer meetings and worship gatherings. They want to seek the Lord. They want to go on spiritual retreats. They want to go there just to get in the prayer room. Think what the prayer room is like in that vast temple governmental complex with Jesus there. Oh my goodness! I mean the seraphim and the cherubim! They are all going to be saying, “Hey, I want to roll next to Jesus you know.” I mean the whole gang is going to be there. Gang is not the right word, I mean the whole company of billions of angels. I mean oh this is exciting!*

1. millennial kingdom: The joining of heaven and earth (Eph. 1:9-10; Rev. 20)

*Now tonight is going to be a little different because I am doing more than just verse by verse, because I want to anchor us in the storyline. That is what Isaiah does here actually. He wants us anchored in the storyline. The reason I am taking more time is that I am cautious so that people do not just think, “Oh, yeah, the mountain. Yeah, yeah, yeah. I heard about that,” and move on.*

*It’s like, “Whoa! If it does not take your breath away, you have not understood it!” So go back and do another read. Because, if you do not read it right, you are going to get distorted in the storyline and you are going to end up negative and cynical. You are going to give up because you will think it is not going to be worth it. If you get this thing right, then it is going to really get a hold of you.*

* 1. The relationship of the earthly Jerusalem to the heavenly Jerusalem is seen in the Millennium which is a 1,000-year period in which Jesus will rule the world in righteousness. At this time, God’s kingdom will be openly manifested worldwide, affecting every sphere of life (politics, economics, agriculture, education, social institutions, etc.). Jesus will restore the agriculture, atmosphere, and animal life to the conditions in Eden (Isa. 11:6-9; 35:1-8; 51:3; 65:17-25; Ezek. 34:29; 36:35).

6…they shall be priests of God…and shall reign with Him a thousand years. (Rev. 20:6)

*Okay, I want the folks who have been here for a while just to be patient for a couple moments because this is kind of really basic material. However, without this part of the picture you cannot understand Jerusalem, that is, without understanding the Millennium. There are four or five points about the Millennium you have to understand in order to get what Jerusalem is about.*

*So we know there is the thousand-year reign. We have it right there in Revelation 20. At this time the kingdom of God is going to be manifested in those 1,000 years. The garden-of Eden-conditions are going to fill the earth. Now, they are not going to fill the earth the first moment. There are going to be garden-of-Eden conditions in Jerusalem. It is progressive. The garden-of-Eden conditions are going to progressively cover the earth.*

*The knowledge of His glory will cover the earth. The garden-of-Eden thing will grow and grow. I think it will take 1,000 years, because it is not just that its presence grows. It is going to be matured and tested everywhere. I am saying “garden of Eden” more as a generic phrase. I really mean agriculture and animals and atmosphere; I really do mean that. I am thinking also of the social order that would be idealistic in the garden of Eden, the love and the order; I think that whole thing will really take 1,000 years. That is because it progressively grows. You and I with resurrected bodies will be working in the midst of it. We are not going to be floating on a cloud, playing a harp.*

*We are going to live in the New Jerusalem and work on the earth with people who have physical, natural bodies. The unsaved survivors of the Great Tribulation will still be alive. They will have children, and they have to get saved. Then eventually they will die. You will have a resurrected body, and you will be interacting with them. Knowing that gives Jerusalem a very different look, when we see the larger story.*

* 1. The centerpiece of God’s eternal purpose is for Jesus to come back to establish His kingdom rule over all the earth as He joins the heavenly and earthly realms together. ***Heaven*** speaks of the supernatural realm where God’s presence is openly manifested. ***Earth*** speaks of the physical realm where natural process and physical sensation reach full expression. Jesus will rule the earth with the natural processes still in place, yet enhanced by the Spirit’s supernatural dimension.

9Having made known to us the mystery of His will…10that He might gather together in one all things in Christ, both which are in heaven and which are on earth. (Eph. 1:9-10)

*Again, the old timers, just give me a couple minutes on this. I will not go on a lot on this. I have a lot on our website. We are going to cover the Millennium a number of times, different facets of it. It is just all over the passage; the storyline is the millennial kingdom.*

*If you do not get the centerpiece, you are not going to understand the millennial kingdom. If you do not get this next point, you are not going to understand the millennial kingdom. Ephesians 1 tells us that the heavenly realm and the earthly realm are coming together on the earth.* ***This*** *is the critical centerpiece information: that Jesus is going to bring the heavenly realm—the supernatural realm of heaven with the manifest presence and the Holy Spirit power—together with the earthly realm where there is physical sensation, there is food, there is natural human process. He is bringing them together on the earth.*

*So when Jesus returns, He is bringing the New Jerusalem down to the earth. Beloved, you are going to be involved with the earth forever and forever. I mean we were made to like the dirt, you know. We want to be here. We want to be on the earth. I have good news for you: you are going to be on the earth with a perfect, resurrected body. You are going to enjoy food. You are going to learn. You are going to teach. You are going to have new relationships. You are going to watch the area of your responsibility grow and progress in a way that will benefit other people’s lives, just like now.*

*There will be no frustration. Like, with Adam, he had this curse that his work had frustration. He had the hot sun and sweat, which is frustration. Everything he did it was three steps forward, two steps back, three steps forward, three steps back, three steps forward, two steps back. Like ugh! That is the curse. We are going to have work with no curse. We are going to actually eat real physical food and have real relationships and really work on the earth because these two realms are coming together.*

* 1. We see aspects of the natural and the supernatural dimensions operating together when Jesus appeared with His resurrected body to teach the apostles for 40 days (Jn. 20-21; Acts 1:3).
	2. There will be three types of people on earth when Jesus appears in the sky. The ***redeemed*** will be raptured at the time of Jesus’ return. The ***reprobate*** who took the mark of the Beast will be judged. The ***resisters***, the unsaved survivors of the tribulation who resisted the Antichrist, will need to be saved and will populate the millennial earth (Isa. 4:3; 10:20; 11:11; 49:6; 65:8; 66:19; Jer. 31:2).

*Now folks ask, “Who is here? Who is there? What?” Well, there are three types of people, a very simple little point here. There are three types of people on the earth when Jesus appears in the sky in flaming fire. There are the saints who are raptured and caught up to meet the Lord in the air. So some of them are* ***the Raptured****. There is what I call* ***the Reprobate****, because I wanted them all to start with R, the same letter so I could remember them. They took the mark of the beast, so they will never repent. They are hardened. Their conscience is hardened. They will never, ever repent and they cannot be saved. That is why I call them the reprobate.*

*There is a third category, and you can see there are quite a few verses on it. It is what I call* ***the Resisters****. They resisted the Antichrist, not because they love God, but because they were nationalists or they did not like the Antichrist. You know, the analogy I always use is the French Resistance in World War II. They did not fight for France because they loved Jesus necessarily. I mean, I am sure a few did. They fought for France because they loved France and hated Hitler.*

*So there is going to be a number of people around the earth who do not take the mark of the beast, but not for religious reasons. “No, I am not. No, this is not going to happen. I am not going to worship that guy. I am going to fight against him.” They are resisters. The Antichrist will try to kill them, and he will kill some of them for not taking the mark. Millions and millions and millions, I mean nobody knows the number. Let me just make up a number. This is completely arbitrary. There could be hundreds of millions of these resisters. I do not think there will be billions when you look at the numbers of the judgments and the persecution. It could be hundreds of millions. They are not raptured, and they did not take the mark of the beast. Jesus comes, and when He comes, He does not wave His hand and they all disappear.*

*When Jesus comes, there will be, you know, Bill down in Texas. He is still there in his ol’ pickup truck with his dog and his shotgun. Still saying, “I am not worshipping that Antichrist. It ain’t happening here.” I can picture Bill in Texas, you know, a good ol’ boy. He is just not going to do it. “I don’t know about those Bible people but I am just not going to! That is it!” Well, anyway, he is still there when Jesus comes; he does not evaporate. He is right there. Then he is like, “Wow, Jesus is in the sky! Antichrist thrown in the pit.” He says, “Mildred, did you see all that? What is going on? It was amazing! Are you watching the news? This is incredible!” It is going to be the strangest few months. Ol’ Bill and Mildred are going to make it through it. They will have children, and their children will have children. They will populate the earth, because lifespans will increase like in the days of Noah before the flood. Probably in the thousand years, I am guessing, there will only be three or four generations. I think it will go back with no curse, no Satan, but the tremendous power of God. All the demons are off the planet. Satan is in prison. I think the lifespan is going to go back up. You know, in Noah’s day the average lifespan was 900 years. Then after the flood it began to go down and it got down to 120, then it got down to seventy or eighty.*

*So those are the resisters who are the ones that are on the earth, and they are having children. They are the ones that, out of that group, some become kings on the earth with natural bodies. The saints with resurrected bodies live in the New Jerusalem. You will be kings with resurrected bodies. You will be over the natural kings. With resurrected bodies, we will have the position of authority, the higher position, and responsibility to the Lord for the different parts of the earth.*

*Like, right now we have human beings who have responsibility for the earth, but if we could lift the veil, there are angels all around us who have more responsibility over our geographic areas than we do. When the Lord comes, the veil is going to be lifted. There is going to be an open heaven. All the angels will be in the New Jerusalem with us. There will not be any veil, and the devil will be in prison. Instead of the angels being over the top leaders of the earth, it will be resurrected saints who will have the positions of authority over the people with natural bodies. That is why it is said that the resurrected saints are going to reign and rule. They are going to be working in concert with them.*

*You are asking, “What? A person with a resurrected body interacting with a person with a natural body?” Yes, because that is what happened with Jesus for forty days after the resurrection. He has a resurrected body. The apostles had natural bodies. He ate food with them. He ate their food. He taught them. He hugged them. He walked through the wall, came back through the wall, sat down with them. For forty days we got a snapshot of what it will be like in the interaction of those two realms. We get a just little window right there in Acts 1.*

* 1. The New Jerusalem descends to earth twice. First, at the beginning of the Millennium when Jesus returns (Rev. 21:10) and again at the end of the Millennium when the new earth begins (Rev. 21:2).

10He…showed me the great City, the holy Jerusalem, descending out of heaven… (Rev. 21:10)

*The New Jerusalem descends to the earth. Now if you read the Bible carefully, you will see—and we will get down to the details of this in the future in these 150 chapters—the New Jerusalem descends twice. It descends at the beginning of the Millennium, and then it descends again after the great rebellion at the end of the Millennium. That rebellion will be a very momentary one where Satan rises up, and he is wiped out, and it is over. So it is not a very long-lasting kind of deal, I think. Then the New Jerusalem comes down on the new heavens and the new earth, etc.*

*Can you imagine the New Jerusalem descending? I mean, we have read this verse around here over the years. It almost becomes just a point we make. I was looking at that and think, “What? A 1,500-mile celestial city with supernatural elements, with Jesus’ throne, with all of the angels, is coming down to the earth to stay and to completely effect the whole atmosphere of planet earth and all that happens!” We are going to live in it. It is coming! Like, wow! I want to go to heaven, but I want to stay on the earth. I want to stay on the earth, but I want to go to heaven.*

*The Lord would say, “Do not worry, I put both of them into your heart. You are going to be on the earth forever with all the conditions of heaven. You are going to be interacting with the King in the city. You got it made.” It is worth it. This whole thing is worth it.*

* 1. The New Jerusalem will descend in proximity to earthly Jerusalem, resulting in Jesus’ glorious *Mountain-City-House—*itwill be a vast governmental complex that includes the millennial temple*.* This city will extend about 1500 miles above the earth. Jesus’ *one throne* is in the New Jerusalem (Rev. 22:3) and on the millennial earth *at the same time* (Jer. 3:17; Ezek. 43:4-7; Zech. 6:12-13).

3The throne of God and of the Lamb shall be in it [New Jerusalem]. (Rev. 22:3)

4The glory of the Lord came into the temple [millennial temple] … 6I heard Him [Jesus] speaking…from the temple …7He said, “Son of man, this is the place of My throne…where I will dwell in the midst of the children of Israel forever.” (Ezek. 43:4-7)

17Jerusalem shall be called The Throne of the Lord, and all the nations shall be gathered to it. (Jer. 3:17)

*When this New Jerusalem descends, it is going to descend in proximity to the earthly one. I call it the mountain-city-house. It is the mountain house. It is the city house. It is the temple. It is all together, this vast governmental complex that is the earthly and the heavenly throne of Jesus. It is one throne. He does not have two thrones.*

*Look here on the notes here. Revelation 22, the throne of Jesus is in the New Jerusalem. Ezekiel 43, the throne of Jesus is in the millennial temple on the earth. Well, is the throne on the earth in the millennial temple or is the throne in the New Jerusalem? It is in both. It is a big throne. It is a governmental complex. That is the term I use.*

*Jeremiah 3 says it really clearly. The city is called the throne of God. I mean, this forty-mile plain will be the small part of the throne. The forty miles is turned into a plain, and who knows what is going to be built all around it, and all the entrances and all that. I am just picturing it, and this thing I am saying next does not mean it is biblical. There is this forty-mile plain that Zechariah 14:10 talked about. Then I look up, and I am picturing like a diamond, like a V, and it gets bigger and bigger. I do not know if it works that way. It is 1,500 miles wide. I am picturing like a triangle-shape city. The very smallest part is that forty miles right there that where the geography has been elevated and made into a plain. I am just having a ball right now because I am just forgetting you guys right now. I am just thinking all about me right now. I say, “Lord, this is awesome! I love You!”*

* 1. The kings of the earth will enter the New Jerusalem to bring their offerings to Jesus (Rev. 21:24).

24… the kings of the earth bring their glory and honor into it [New Jerusalem]. (Rev. 21:24)

2The Lord will arise over you [Jerusalem], and His glory will be seen on you. 3The Gentiles shall come to your light, and kings to the brightness of your rising… (Isa. 60:2-3)

*Now these are guys, the kings of the earth, Revelation 21. These are men and women with natural bodies. They are the children, the offspring, of the unsaved survivors who got saved after they survived the Great Tribulation. They did get saved. These are their children, the kings of the earth. You know, in those generations for that 1,000 years, they bring the glory of their nations into the New Jerusalem. The New Jerusalem has proximity to the earth where people with physical bodies can go in and out of it. I am sure there are special protocols, and I do not think it is like how you get an all-access vacation pass. I do not think it works that way. The kings of the earth bring the glory of their nation as offerings to the Lord.*

*Now look what Isaiah says. Isaiah comments on this too. Isaiah 60:2, “The Lord will arise over Jerusalem, and His glory will be seen.” This is millennial Jerusalem. The Gentiles, which means all the nations, all over Asia and Africa and Latin America and North America and Europe, everywhere, all over the Gentiles will see the light of that city. Not just inspired by the light in the figurative sense. They will actually see the light of that city as well as be touched by the spiritual light of understanding. The kings will come to this city. They will be drawn by the brightness of the city. They will be drawn by it. The kings will say, “You know, I want to go back to the New Jerusalem, and I want to give another offering from my nation to it.” They will actually enter into the New Jerusalem.*

* 1. The kings of the earth will be awestruck in the Millennium when visiting Jesus in Jerusalem.

1Great is the Lord …in the city of our God, in His holy mountain. 2beautiful in elevation,
the joy of the whole earth, is Mount Zion…the city of the great King…4Behold, kings assembled, they passed by together. 5They saw it, and so they marveled; they were troubled, they hastened away. 6Fear took hold of them there, and pain, as of a woman in birth pangs… (Ps. 48:1-6)

*Now look this. I love Psalm 48. This is the clearest response we have of the response the kings will make when they go into the city. So just picture a contingency of kings from Asia or a contingency of kings from Africa or just any nation. They are coming, a whole company, with all the protocols. There are lots of honors and processions in the human sense. They come to the city, Psalm 48. I guess they come regularly. I do not know. I would be guessing on that. Here is what Psalm 48 says, “Great is the Lord in the city of our God.” He said that it is the holy mountain. It is the mountain city. We are talking about the mountain city, the big one.*

*Then he says this phrase that is very significant. He said, “It is beautiful in its elevation.” That refers to the city being 1,500 miles high. It is beautiful in its elevation. It is sitting on the top of all the mountains. That is literal. Its location, its stature, its position is awesome in beauty when they look at it. That is what beautiful in elevation means. It has been elevated, and the city is a mountain city. It is the joy of the whole earth, the whole earth.*

*The king gets back home, and he says, “You know, I can’t even talk about what to do here in Asia here. I am so gripped by what I saw. You know, I cannot even do my work anymore.” The whole earth talks about Jerusalem and the King and their times there. I mean it captures the conversation, the dialogue, of the earth, the conversation of the earth. It is the city of the great King. This is the verse Jesus used in the Sermon on the Mount when He called Jerusalem the city of the great King. He meant His city. He was quoting this.*

*Now here is what I like, verse 4-6, “Behold, the kings assembled.” So here is this group from Asia or from North America. They passed by the city together, this whole company of them. I could just picture it. They saw it, verse 5, and they marveled. The guy is troubled. He is starting to tremble. The old king says, “Son, let me tell you–my first time here, wow! I had never imagined. They warned me.”*

*The guy starts trembling, and he hastens to leave. He says, “I got to get out of here”*

*The old king says, “No, no! This is good. It is love.” The guy is absolutely overwhelmed.*

*It says in verse 6 that fear takes hold of them. This is godly fear, and I think it is the new kings. The pain as a woman–there is like, “Ugh, this is more than I can handle. My circuits are getting blown over it! You know, 1,000 volts in my little 220 unit; it is not working right now. In my humanity it is overwhelming.”*

*Isaiah had a little glimpse of the glory in Isaiah 6. He just fell down in dread of God, “Woe is me,” could not talk, could not do anything. Well, these kings are going to have natural bodies like Isaiah did. They are going to see the glory up front in a way that I think is far beyond what Isaiah saw. When any of the prophets saw the Lord, they trembled. These guys are going to have a whole other level. They are right there, looking at the city.*

* 1. Millennial Jerusalem will be the epicenter from which “garden-of-Eden-type” blessings will spread progressively to the whole world (Isa. 11:6-9; 35:1-8; 51:3; 65:17-25; Ezek. 34:29; 36:35; 47:6-12).

3The Lord will comfort Zion [Jerusalem]…will make her wilderness like Eden… (Isa. 51:3)

*The millennial Jerusalem will be an epicenter from which the garden-of-Eden blessings progressively go forth.*

* 1. Jesus’ government will progressively increase (Isa. 9:7). Social improvements, or the healing of the nations, will be progressive. Infrastructure will be established in every sphere of society in each city. It will gradually increase in capacity, quality, and impact as leaders grow in wisdom and skill.

7Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it…from that time forward, even forever. (Isa. 9:7)

*The government of the earth will be progressive. It says in Isaiah 9 that “of the increase of His government”—in the New Jerusalem, in the Millennium—“there is no end, upon the throne of David and over His kingdom”—here is what He is going to do. These are two very key phrases. He is going to order His kingdom, and He is going to establish it. Meaning, He is going to appoint resurrected believers, give them positions of authority. Those resurrected believers will interact with people with natural bodies. Every sphere of society has to be ordered, set in place. It has to be established. It is going to increase in its wisdom, its impact, and its quality over time, just like it does in this age.*

*The Lord wants the process of the growth and the interaction of his people. He could come and wave His hand and have everything in order. He might say, “No, I do not want to do it. I want to do it step by step with My people.” You will be working, doing meaning, meaningful work. You will do things that bring change, that increase the quality of people’s lives.*

* 1. The saints will participate in ruling with Jesus, making real decisions that will impact the quality of life for others. Reigning will be relational and not automated like robots that simply implement decisions sent from headquarters.

4And I saw thrones, and they sat on them, and judgment [evaluating and decision making] was committed to them...and they lived and reigned with Christ for a thousand years. (Rev. 20:4)

*John said in Revelation 20, “I saw thrones…and judgment was given to the saints.” Judgment, what does that mean? It was committed to them. The saints will make real evaluations. They get to build the infrastructures of society with the others. They will establish and order the kingdom. I mean there is agriculture, there is education, there is banking. Not for them, the resurrected saints are not going to need all of those things. Some of those things they will, but not all of those. The people on the earth will need all of it, and they will be under the authority of the resurrected saints.*

*Judgment–and what is judgment is not only negative. It means the real authority to evaluate, to set in order, to make decisions. They will do it throughout the whole 1,000 years. In that way they will be reigning with Christ. We will be reigning in a relational way. Not robotic where we get the message from headquarters and we just simply implement it. No, we will use our personality. We will use our wisdom.*

*We will say, “Well, Jesus, in the city that I am involved in there is this and this and this and this.”*

*He will answer, “Yeah, yeah, that is good. That works.”*

*“Well, I was also thinking about doing it this way too.”*

*“That works too.”*

*“Well, Lord, what do You want?”*

*The Lord might say, “How do* ***you*** *like it? I made you unique. You and I are friends. What do you prefer?”*

*“Well, I prefer that.”*

*He might answer, “That is good. That is good. Go, do it; I am with you.”*

*That is what real government is. It is similar to how we do it in this age, but we do it now with far more fallacy and deficiency. It will be the same reality where we can pick some things, and we have different tastes and styles and ways, and all of that will be involved.*

* 1. Jesus will rule a kingdom that includes two types of kings—***the*** ***kings of the earth*** (those with
	non-resurrected bodies) and ***resurrected kings*** (saints with resurrected bodies). Together they will establish a godly social order that will transform every sphere of society. In the Millennium, resurrected saints will reign with authority over the leaders living on earth with non-resurrected bodies, parallel to angels in this age being over leaders who live on earth.

*There will be two types of kings, though there are other governmental roles, not just kings. The kings are just a picture. If there are kings, there are all the other groups underneath the kings there. There are the kings with the resurrected bodies. They are over the kings with natural bodies, just like in this realm right now. The angelic host have a greater impact than you even know. The king makes a decision as the angel visits. There is a far greater impact when the angelic is involved in that kind of way.*

1. Jerusalem as the global teaching center (Isa. 2:3-5)
	1. Jesus will engage in discipling the nations who come to receive teaching from Him.

3Many people shall come and say, “Come, and let us go up to the mountain of the Lord,
to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.” For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 4He shall judge between the nations, and rebuke many people; they shall beat their swords into plowshares… nation shall not lift up sword against nation, neither shall they learn war anymore. 5O house of Jacob, come and let us walk in the light of the Lord. (Isa. 2:3-5)

*Okay, “Many people.” We are going back to the verse again. “Many people will come and they will say, ‘Let us come to the mountain of the Lord.’” That is where we were a minute ago. “Let’s go up to the house of the Lord.” Let’s go to the next point: because we want teaching from Jesus. The thing that Isaiah emphasized is that He will be teaching the Word of God. Jesus is the greater Solomon. He will teach the leaders of the nations about agriculture. He will say that if you do it this way with these seeds, and you get the seeds or the leaves from the tree of life, it is really going to help your fields be better and your crops will grow better. Your livestock will be better if you take the water and the seeds from Jerusalem, the tree of life and the water of life. It is really going to help your agriculture. So that is why it says that the kings will take the leaves from the trees and bring them back for the healing of their nation, because there will be components, I am assuming, in those leaves that will affect the atmosphere and the agriculture and the livestock and everything else in a very big way, not just a little way.*

* 1. ***Come***: Many people will urge **others to join them in** traveling to Jerusalem.
	2. ***Teach***: The rulers of the nations will come to Jerusalem to receive teaching to strengthen their nation. Jesus as “the chief Rabbi” and “greater Solomon” will host and be the main speaker at the best conferences and seminars imaginable. Isaiah did not describe all that Jesus will teach—His main emphasis will be to teach God’s word—it will include wisdom on every important area of life. Jerusalem, the “Mountain City,” will be the city where people come to receive revelation of God.

2I am zealous for Zion with great zeal; with great fervor I am zealous for her…3I will return
to Zion, and dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, the Mountain of the Lord of hosts, the Holy Mountain.’ (Zech. 8:2-3)

*So He will not just teach the Bible, though that is what we like the most—talking about the Father in the kingdom ways. I think He is the greater Solomon. He will teach technology to the people with natural bodies. You think Bill Gates and Steve Jobs did a good job? Jesus knows everything about technology. He may say something like, “You know, those guys did pretty well. Let Me tell you some stuff nobody knew. Let Me tell you some things about science, about medicine. Let Me tell you about economy. Let Me tell you how government works. Let Me tell you about education and how educational systems would work.”*

*The nations will come, over and over again, to Jerusalem, to this grand governmental-temple complex. He will teach them the ways of God in every sphere of life as the greater Solomon. The Word of the Lord will go forth from Jerusalem. I think it is the Scripture and the knowledge of God. I also believe that the prophetic, directive, “Now” word from the heaven for that city and that nation will come regularly out of Jerusalem.*

* 1. ***Judge and rebuke***: Jesus will make authoritative, final decisions to settle current and past disputes.
	He will decide international issues from which wars have been started including issues like border disputes, abuse of civil rights, water and mineral rights, economic issues, past grievances, etc.

31“When the Son of Man comes in His glory…then He will sit on the throne of His glory.
32All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. (Mt. 25:31-32)

*Verse 4, but it is not stopping there with teaching. He is going to judge between nations. He is going to rebuke people when they get there. He is going to get the leaders together. This is Jesus in Jerusalem on His throne where all of the leaders come before Him. He is going to judge and rebuke. He does this now, but He is going to do it openly, seen before the whole world, when He comes. I think He is going to do this rebuking and judging more and more openly the closer we get to His return. Of course, people in this age do not like Him rebuking and judging. His rebuking and judging is what is going to cause war to go away.*

*In His rebuking and judging, He is going to make authoritative decisions in international issues. Like border disputes, the abuse of civil rights in the past, or maybe some of the kings in that moment will not be doing it just right because the kings will still have a sin nature. They need to be born again. They need to repent, and they need to renew their mind. They will not be living in sinless perfection. They will have natural bodies. I put down a few ideas here, just to kind of get your mind around it. They will have water and mineral right disputes, economic issues, past grievances. “He will sit”—I have here in Matthew 25—“on the throne of glory” in Jerusalem. Here it is called “the throne of His glory.” All the nations will gather. He will decide between nations. He will tell kings about border disputes, water supplies, oil. He will settle everything. He may say, “You cannot treat people this way with that policy in your nation. That is not good, and it is not okay.” The Scripture makes it clear that through the Millennium He rules with a rod of iron. Meaning, He says, “No, there are things I am not negotiating.” There are some things He allows decision and flexibility, but about other things He will say to the kings, “You cannot make that law and let people be treated that way. No, you cannot do that, and there is no room on this one.”*

*He will be intervening with a rod of iron, and that is the millennial kingdom. Meaning, there will be a police force, there will be people who will sin, and they will be stopped in their sin, because, again, there will be people with natural bodies. We will have resurrected bodies. It is going to be the most glorious thing.*

* 1. ***No more war***: His leadership will result in nations settling their differences, repenting of wrong attitudes and action, and making just restitution. Therefore, there will be no more war between nations. Weapons of war (swords) and institutions to train for war (learn war) will cease. They will use their military budgets, munitions factories, and equipment to enrich their agricultural endeavors (plowshares). [The war in Revelation 20:7 describes unbelievers fighting Jesus, not each other.]

*There will be no more war. The human race does not like Jesus rebuking or Jesus judging, but when He does it war goes away. If He is listened to, war goes away. He has a way of wisdom nobody else has. So, when He amps things up leading to His return, I trust Him because when His decisions are implemented, war goes away, peace comes, righteousness comes, and there is joy in the whole earth.*

*So I say, “If that is how You will lead* ***then****, when all the restraints of human resistance are not in the way— humans will still have a free will, but they will agree with Him—when there is agreement with You and there is peace and joy and righteousness in the earth, then I believe you are doing it* ***now*** *though I cannot see all of Your leadership, though I do not know why in the book of Revelation some of the judgments against the Antichrist empire are so intense.”*

*He would say, “No, I am about love and peace and goodness. When I have My way, war goes away.”*

* 1. Since the Gentiles will exhort each other to “come” to the mountain of the Lord (2:3), then Judah must also heed the call to “Come walk in the light of the Lord” (2:5).
1. God’s end-time plan: to exalt Jesus and Remove Pride (Isa. 2:6-22)
	1. Isaiah described Jerusalem in his day (2:5-4:1)—religious (2:5-21) and social conditions (3:1- 4:1). Throughout 2:6-4:1, there is an interplay between the judgment on Israel by Assyria and Babylon and the judgment on Israel and the whole Gentile world in the Great Tribulation. Israel will fulfill her destiny seen in 2:2-4 after she is disciplined in 2:6-4:1 and purified in 4:2-6.

6For You have forsaken Your people…they are filled with eastern ways; they are soothsayers… 7Their land is full of…gold…their land is also full of horses… 8Their land is also full of idols… (Isa. 2:6-8)

*I am going to take just another couple moments here. Typically I will go through the passages, but with this one I wanted to do a theme. I will not typically take a theme. I will do mostly the “line by line.” You cannot do end times without starting in Isaiah 2–Jerusalem! Jerusalem is the center of the story with a King, with a whole earth gripped by Him, paying attention to Him. That is where the storyline only makes sense—it is right there [Jerusalem]. So do not ever grow out of that storyline. When you train others in the end times or talk about it, and they want to talk about how bad and gloomy it will be, always bring them back to Isaiah 2. That is the north star; that is the alignment place for Isaiah’s prophetic teaching.*

*So now here in the next section from verse 6-22, Isaiah moves from the distant future. He says, “Now Jerusalem, here is the deal.” I am going to let you read this mostly on your own. He says, “You are not walking this way, and this is your future. This is the future for your nation.” He says, “The Gentiles are going come to Jerusalem. But here you are in Jerusalem”—He is talking to people from Jerusalem—“and you will not even obey the Lord right now, and you live in Jerusalem! Just because this will be a future glory in the Millennium, but still you are in the city [right now]. You are the covenant community. The Gentiles are going to flock here all over the world, but you are not even paying attention to the Word of the Lord right now.” So he is rebuking them. He lays it out, and you can read the sins that they were being charged with back in Isaiah’s day. Those sins they were charged with are the very sins that the Jews and the Gentiles at the end of the age are going to be challenged with. If they do not repent, they will be charged with it. So this is a bit of an insight as to what the Lord deems as important, because what was true in Jerusalem back then in Isaiah’s day—he is 700 BC, 2,700 years ago plus—is still true. So he is rebuking them, but he is saying prophetically, “Israel at the end of the age, these are the issues for you too. Gentiles at the end of the age, this is for you too. Be careful. Because if God is going to judge it back in my day”—2,700 years ago in Isaiah’s day—“you can be sure in the generation when Satan is raging and the glory of God is about to hit the earth, He is going to hold nations accountable.” So these are very real issues going on here.*

* 1. Israel’s sin was in being *full of eastern ways* (occult), *full of silver and gold* (trusting in their national wealth), *full of horses* (trusting in their military might), *full of idols* (false religion).
	2. This passage describes Israel’s sin in Isaiah’s day, but also their sin in the generation the Lord returns. Many Old Testament prophecies have a double fulfillment, or two stages of fulfillment.
		1. Israel’s error here was their attitude and actions toward Assyria and Babylonia, the great civilizations of that day. Their desire for security and wealth led them to imitate, assimilate, and trust in ungodly nations (Syria, Assyria, Ammon, Philistia, Babylonia).
		2. Israel’s situation in Isaiah’s day parallels the attitudes and actions that will lead Israel and the nations to reject the Lord and embrace Harlot Babylon systems (Rev. 17-18).
		3. Judah’s conflict with the Assyrian Empire is the historical context to some of the conflicts, and judgments set forth in Isaiah 1-37, especially related to the sin of King Ahaz ([2 Chr. 28)](https://biblia.com/bible/esv/2%20Chron%2028.1%E2%80%934).
		4. If these actions brought judgment in the past, they will bring judgment in the future.
	3. ***Forsaken***: This implies a removal of God’s direction and protection, leaving Israel to protect herself, thus to seek to defeat her enemies with her power instead of relying on a covenant God.
	4. Jerusalem is a picture that gives understanding of how God will deal with the nations.
	5. It is important to understand what the Bible says about the blessings and judgments on Jerusalem. Why? I refer to a principle that I call ***“like in kind, but lesser in degree.”*** Both the judgments and glory that God will release on the nations and the Church in this age will be ***“like in kind, but to a lesser degree”*** than those released on Israel in the Great Tribulation and the Millennium. Thus, Israel will receive the most severe judgments, yet the greatest measure of glory in her repentance.
	6. Isaiah moved from his generation in Jerusalem (2:6-9) to the future—the Day of the Lord (2:12-21). Some of the predictions in 2:10-21 happened when Assyria and Babylon attacked Israel and Judah. The complete fulfillment of this will occur in the Great Tribulation judgments on the whole world.

10Enter into the rock and hide…from the terror of the Lord and the glory of His majesty. 11The lofty looks of man shall be humbled…and the Lord alone shall be exalted in that day. 12For the day of the Lord…shall come upon everything proud…and it shall be brought low… 18but the idols He shall utterly abolish. 19They shall go into the holes of the rocks, and into the caves of the earth, from the terror of the Lord and the glory of His majesty, when He arises to shake the earth mightily. 20In that day a man will cast away his idols of silver and his idols of gold…to the moles and bats…21when He arises to shake the earth mightily. 22Sever yourselves from such a man, whose breath is in his nostrils; for of what account is he? (Isa. 2:10-22)

* + 1. In the generation the Lord returns, He will arise to shake the earth mightily (Heb. 12:26-27; cf. Isa. 2:10, 19, 21; 13:13; 29:6; Ezek. 38:19; Hag. 2:6, 21; Zech. 14:4-5; Mt. 24:7; Mk. 13:8; Lk. 21:11; Rev. 6:12-14; 8:5; 11:13, 19; 16:18-20).

26…He has promised, saying, “Yet once more I shake not only the earth, but also heaven.” 27Now this…indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. (Heb. 12:26-27)

* + 1. ***Sever yourselves:*** The most powerful man on earth before Jesus returns will be the Antichrist.
	1. ***Enter into the rock and hide***: He shifted from charging Jerusalem with her sins (2:6-8) to a sarcastic exhortation (2:10-11). If the proud refuse to repent, he told them to try to hide from God’s judgment. Of course, there is no possible way for people to really hide from God (Amos 9:1-4).

*I just want you to see the very last of this. So Isaiah talks a little bit about their contemporary sin. It is clear he is not only talking about the generation 2,700 years ago, but he was also forecasting the sin of Jews and Gentiles at the end of the age. That is, he was going back and forth between his generation and the end of the age, his generation and the end of the age.*

*He was saying, “You are doing it in part now, but you are going to do it in fullness there.” Meaning, those that were rebelling against God, because there will be a remnant among the Jews and the Gentiles who obey the Lord; it is called the great harvest.*

*So he is going back between his present situation to the end of the age. Isaiah does this a lot. We will get used to that as we study through the forerunner passages. Then he says to them, verse 10—this is a sarcastic statement. He is at the day of the Lord. He is talking to the generation the Lord returns—he says, “Enter the rock.” He is talking to the people who have resisted the Lord in these sins that he had outlined that I am skipping just for time’s sake because I want to bring this to an end. I have it all on the notes here. So He charges them with their sin.*

*Then He gives them a sarcastic exhortation because they will not repent. He says, “Well, if you will not repent, well, then enter the rock and hide from the terror of the Lord.” Meaning, if you are going to say no to Him, well then go hide from Him and see where that gets you. This is sarcastic. He is not saying that they are going to hide in the cave and that God is going to say, “Where did they go? Where did that little guy go? I lost him.”*

*No, he is mocking them. He says, “You are involved in idols. God is about to shake the whole earth. You are going to go run. Go hide in a cave,” because when God shakes the earth, the cave is not a good place to be, not when the earth shakes.*

*So when you are reading this passage I want you to get the tone of it. He was saying, “Here is where it is going. The lofty looks of many”—particularly he is thinking about the Antichrist empire in fullness at the end of the age—“the Lord is going to humble.” The Lord is going to humble, not just men in general, but He is going to humble everyone that says no to him.*

*There is this man who is going to rise up with incredible arrogance, with an empire, that is going to seem invincible before the whole world. That is what is in view here in the ultimate sense. It is not only about the Antichrist. But the Lord alone will be exalted, because the whole earth will be worshipping the Antichrist. I do mean every person, but in every nation people will be worshipping him, but only for a minute because the Lord alone is going to be the only One worshipped when He shakes the earth.*

*Verse 12, “for the day of the Lord is coming.” The day of the Lord is coming. He is going to bring down everything that resists Him. He is talking about the high and mighty, miracles, the world power, the invincibility of that empire that is persecuting the church and Israel at the end of the age. We are going to look at this passage [at that time], and we are going to be strengthened by it. He tells these guys, verse 12, “It is the day of the Lord.” He is going to remove pride entirely from the earth.*

*The Lord is not about just getting something off His chest. He wants to fill the earth with humility and love. He wants pride eradicated off the earth. What He is doing is only for good. It says that in that day verse 18, “your idols will be utterly abolished.” The Antichrist movement will be an idol-worship movement because the Antichrist will have statues and images all over the earth and the mark of the beast. The earth will be involved in worshipping Him. That is idolatry beyond any time in history across the earth. It is going to be proven, when the Lord comes, that he is utterly powerless. That is what Isaiah is saying ahead of time.*

*Here He is telling everybody through history that idols are utterly powerless. He is going to destroy them in the hour when they seem powerful, when they seem connected to that supernaturally demonically-empowered man and his statute or images and his mark across the earth. I promise you, a moment later, his power will get you nowhere. It will all be broken and come to nothing. So this a very powerful verse.*

*He says, verse 19, to all the Antichrist guys, and again he is saying this as a mockery, “Go into the holes of the rocks of the earth. Go hide when God arises to mightily shake the earth and see where that gets you.” He really wants them to repent, but because they said they were not going to repent, he says, “Well, take your own chances.”*

*He says verse 20, “In that day a man will cast away his idols of silver and gold.” He will throw them away. He will throw them to the bats and to the moles in caves. The logic was that if somebody had an idol of silver and gold, if they put money into their idol, that meant they were more loyal to the god behind the idol. So they took these valuable idols which depicted their trust and admiration for the invisible demon behind it. and they are going to utterly disavow these demons and these idols.*

*Men are just going to throw away these idols and say, “They did not get me anywhere,” because the Lord is arising to shake the earth, the Antichrist is thrown alive into the lake of fire, and everything is being destroyed. The Lord Jesus is the only one that is exalted in the earth. There is no other rival in the earth.*

*Then he says in verse 22—and he is talking not just about unholy alliances in general; he is talking about unholy alliances, but there is an ultimate unholy alliance in the final generation of natural history—“Sever yourself from that man. Break your tie with him. His breath is in his nostrils. What account is he?”*

*Because, in Revelation 13, they say, “The beast”—the Antichrist—“who can stand before him?” They marvel.*

*Isaiah says, “Who is he? He is a man with no power when the Man of glory faces him, when the Man of glory is contending for Jerusalem and the glory of God in the earth. So do not even in any way fantasize, do not even think about, responding to him and his logic and his rhetoric. Sever yourself entirely from him and anybody that is associated with his rhetoric in that day, because he is a man whose breath is in his nostrils,” which means “‘he will die in a minute at My pleasure,’ says the Lord, ‘when I am alone exalted and I drive arrogance off the earth, in My city, and My rule, My people in relationship with Me and the beauty of the city, they are the joy of the whole earth. Then My narrative will make sense.’”*

* 1. ***Day of Lord (2:12)***: It is “His” day because He displays His power in an *unusual measure*. God’s normal mode of leadership is to patiently restrain His just judgments (2 Pet. 3:9; cf. Eccl. 8:11).
		1. “His Day” indicates the unique times ***when God acts with unusual manifestations of power for His people and against His enemies***. He manifests Himself as the Warrior-King going to war against sin as He intervenes to fight His enemies and to deliver and vindicate His people.
		2. The phrase “day of the Lord” or similar phrases are used nearly 100 times in Scripture
		(Isa. 2:10-22; 4:1-6; 11:1-15; 13:6-9; Ezek. 30:3; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18-20; Zeph. l:7, 12, 14-18, 20; Mal. 4:5; 1 Thes. 5:2-3; 2 Thes. 2:2-3; 2 Pet. 3:10; Rev. 6:17).
	2. ***Summary***: When God reveals His majesty (v. 10), the proud are humbled (v. 11-17), idols are exposed as worthless (v. 18-19), and the unrepentant are defenseless before God’s wrath (v. 20-21).

*Amen, and amen, and amen! Well, let’s stand before the Lord. Let’s ask the Lord to touch us. Sometimes we might have a Q&A, sometimes. Sometimes we will have ministry, sometimes. Sometimes we will just leave; we will just end, and that will be it. So we will do something different every time.*

*I want us to respond to the Lord for a few moments. I know I gave you a lot of information here. Tomorrow those of you who are in these mentoring groups, these 200 or 300, whatever the number is, bring these notes with you tomorrow. Bring your Bible because we are having robust discussions. We are starting every group with two questions. I should have told you at the beginning. I had it in the notes, and I did not even do it.*

*Question one: What do you think from Isaiah 2, what is one or two or three, whatever points that you think, the Holy Spirit wants to emphasize in the end-time Church from this chapter? Like one point, two points, three points. When you see the whole thing, what strikes you as what you think the Spirit of God is saying? Make sure this point is emphasized from Isaiah 2. Give me one or two or three of them. That is question one and we are going to ask you this question every week on Saturday morning.*

*Then question number two is: What attitudes or actions should we take to respond to that point of emphasis. Like we think the Holy Spirit wants to emphasize the glory of Jerusalem. Okay, that is a good answer. If you do not have an answer, take that one. Then the next question is how can you today have an attitude or an action that is going to line up with that emphasis. It is going to help you move in that direction or help you get somebody else to move in that direction to really lay hold of that emphasis of the Holy Spirit.*

*So we are going to begin every discussion on Saturday morning with those two questions. I actually want every group to have a scribe in it. They are going to take notes. We will explain all of this to you tomorrow. I want to get two or three, four answers from every group, because I want to get them and say, “Ooh, I did not think about that one, ooh.” We are putting together research packages for every one of these chapters, far beyond my notes here. We are going to have a lot going on. I want to hear back from people. I want to catch what the Spirit is saying through you that should be a top emphasis from this chapter. That if you were preaching it, or if you thought the Holy Spirit was going to say it, what do you think it would be? So bring your notes, bring your Bible, and bring those two thoughts with you.*

*Okay, let’s just respond to the Lord for just a few moments here. Lord, here we are. Lord, Your plan is so glorious.*