

Session 10 Jesus' Leadership in the Millennium (Isa. 2)

I. OVERVIEW OF THE MESSIAH IN THE FIRST SECTION OF ISAIAH (ISA. 1-12)

This is the final session, session ten, in this course. We are concluding the course with Jesus' leadership in the Millennium. There are twenty more passages that we could go through. There is so much more on this subject than what we are covering in this very brief ten-session course. I just want you to know that it is so big that we are just barely scratching the surface of what the Bible has to say about this subject.

- A. Four passages in the first section of the book of Isaiah (Isa. 1-12) should be read together, since they build upon one another in describing the glory of Jesus and Jerusalem in the Millennium—Isaiah 2, 4, 9, and 11.

There are four millennial passages in the first section of the book of Isaiah. These passages should all be read together because they build on one another as they are describing the glory of Jesus, the Messiah, and the glory of His capital city, Jerusalem. Many commentators agree the first section of the book of Isaiah is Isaiah chapters 1-12. Others break the book down in other ways. I am looking at this first section tonight. We are examining these four millennial passages, and I am encouraging you to read them together. We are going to look mostly at Isaiah 2 and barely address Isaiah 4 and Isaiah 9. We looked at Isaiah 11 earlier in this course. You can look up the notes. I think it is section three or four.

- B. Isaiah 2 emphasizes the **glory of Jerusalem**—the city of the great King (Mt. 5:35). It is the Lord's "Mountain-City-House." The first capital city with authority over all nations, it will rest on top of a mountain and will itself be as high as a mountain. Isaiah 2 mentions its size (height) and impact, though it does not describe the King or the quality of His leadership (as in Isaiah 4, 9, and 11).

*In this first section of the book of Isaiah, chapters 1-12, the very first mention of the Millennial Kingdom or description of it with any kind of detail is here in Isaiah 2. He emphasizes the glory of the city itself. It is the city of the great King. That is what Jesus called Jerusalem: the city of the great King. Isaiah describes this city as the Lord's mountain city house. His mountain city or His mountain house or His mountain city house is more accurate. This mountain house will rest on top of a mountain, but it will also be as high as a mountain, two different things. We will look at that in a few moments. Some people mix those two up and see them as one in the same thing. This city house is on the top of a mountain, **and** it is a mountain itself. It is a mountain house on top of a natural mountain. It will be the first capital city in history that has authority over all the nations of the earth. There have been a lot of leaders who attempted to have that capital city. This is the first one in history. It will be permanently the capital of the earth. The first one will be the only one.*

It is interesting that Isaiah 2 does not describe the King. It talks about His house. It talks about His impact, but it does not talk about Him hardly at all. It mentions that He teaches and judges. That is it. When you take Isaiah 2 and put it with Isaiah 4, Isaiah 9, and Isaiah 11, the picture unfolds in this first section of the book of Isaiah.

- C. Isaiah 4 highlights the **beauty of the King and His city** that is "crowned" with God's glory.

Isaiah 4 is the next passage here in this first section of Isaiah. Here it talks about the beauty of the King. It makes a declaration that the Branch of the Lord is beautiful. It describes His indescribable beautiful person. He is the beautiful Man, the beautiful God. It goes ahead and describes more about the city like chapter 2 did. It is a city that is crowned with the glory of God. We will see that in a few moments. Isaiah 2 and Isaiah 4 talk mostly about the city. It declares that the person of the King is filled with beauty.

- D. Isaiah 9 gives details about the **King Himself**—the One who is fully God and fully man, manifesting His eternal leadership as the wonderful counselor who possesses mighty power and a father's tender heart, who fills the nations with peace and justice (Isa. 9:6-9).

Isaiah 9 and Isaiah 11 give detail about the beauty of the King. It does not mention much more about the city, but focuses on the King over the city. Isaiah 9 describes the King Himself. Here Isaiah makes it clear the King is not only beautiful, but He is also fully God and fully Man.

Up until now they are wondering who is the King. Who is this One who is sitting in Jerusalem teaching nations? Isaiah 9 goes on to describe His eternal leadership. He is the Wonderful Counselor, the Mighty God who has supernatural power. He is the Eternal Father. He has the tenderness of a Father's heart forever. It is not a temporary mindset. Forever He possesses the tenderness of a Father. That is why He is called the Eternal Father. That is one reason. He is a Prince of Peace. He fills the nations with peace, enduring peace that lasts forever and forever.

- E. Isaiah 11 describes the **quality of the King's anointed leadership** characterized by justice and righteousness and how He will accomplish significant things for Israel and the nations.

II. JESUS' LEADERSHIP OVER THE NATIONS (ISAIAH 2)

- A. Isaiah 2 emphasizes the **glory of Jerusalem** as the Lord's "Mountain-City-House" that will be as vast as a mountain while also resting on top of a mountain. Isaiah mentions its size (height) and impact. The main content of this prophecy is also seen in Micah 4:1-5.

*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 [Jerusalem]. ³Many people [Gentiles] 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 [Jesus] 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 [Jesus] shall judge between the nations, and rebuke many people; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. (Isa. 2:2-4)*

We are going to look mostly at the city in this session. Isaiah 2 emphasizes the glory of Jerusalem as the mountain house or the mountain city house. It is the Lord's mountain, it is the Lord's city, and it is the Lord's house. The Lord declares all three of those about the same place. It will be as vast as a mountain, but it will also rest on a natural mountain. It will rest on natural mountains made of rock, and it will be a mountain city, a mountain house in itself, because of the vastness of this city.

Verse 2, let's read through it just to get the feel of it and then look at a few of the concepts for a few moments. "It shall come to pass," Isaiah 2:2, "in the latter days." Notice the terminology, "The mountain of the Lord's house will be on mountains." Those are two very different concepts. It is a mountain house and it rests on mountains. Do not blur those two to mean one thing. They are two very distinct concepts. This house shall be exalted above all the hills. All the nations will flow to this house. It becomes clear in verse 3 that this mountain house is in Jerusalem.

Verse 3, "The Gentiles will come." When it says many people, typically people or peoples is often a reference to the Gentiles. This has been a little bit unsettling to some of the Jewish leaders at any given time. They did not

want the Gentiles a part of this. Isaiah said, "God's plan is that He is going to bring the nations in. Many peoples of the Gentiles are going to come to the Lord's house, to this mountain house."

They will be so enthusiastic, the Gentiles around all the nations of the earth, 200+ nations. They will be so enthusiastic, such satisfied customers, that they will go back home and talk all of their friends, or many of their friends, into coming to visit the mountain house themselves. They will come and say, "Hey, let's go back there. I went there. It is beyond anything you can imagine." When they go back to their home city among the Gentile nations, "Come let us go to the mountain of the Lord. Let us go to the house of the God of Jacob." Again, it is a mountain house. "Let's go!" Why? "Because the Lord, the God of Jacob," we do not know who He is yet here in chapter 2. Chapter 4 tells us His personhood is indescribably beautiful. He is beautiful and glorious. We still do not know who He is. Chapter 9 tells us He is human, "For unto us a Child is born." This King starts off as a Child. We find out later He is not only a human. He is a Jewish human. He is of the tribe of David. He is of the throne of David. The details unpack little by little as the story unfolds in this twelve chapter first section of Isaiah.

"Let's go to the Lord's house," these Gentiles will say, "He will teach us His ways." This is the Gentiles continuing to motivate their friends or their countrymen to come with them to the house of the Lord. It says, "Not only is He going to teach us,"—here are the Gentiles speaking—"we will walk in His paths." That is, we will go back home and apply what we have learned to our lives, to our cities, to our economy, to our nations. We will apply whatever He teaches us in a personal way or in a political or corporate way in our city and nation."

"For out of Zion," Isaiah says, "shall go forth the law." You can use Zion and Jerusalem interchangeably. Almost every reference in the Bible to Zion is a reference to earthly Jerusalem. There are a couple exceptions where it is a reference to heavenly Jerusalem. I do not know the number. I was thinking of some 800 references to Jerusalem. I do not know about Zion. Most of them are about earthly Jerusalem. Isaiah interjects and says, in effect, "The Lord's house, let me be clear, it is Zion or it is Jerusalem. That is where the house is."

Verse 4 tells us that the Lord will not just teach. The two main activities Isaiah highlighted here is that He will teach, in verse 3, and judge, in verse 4. The Lord will judge between nations. In the process of judging nations, He will rebuke many people. He will give many corrections, many times, to political leaders as they are coming representing their nations. He will give many rebukes directed towards personal issues. These rebukes are redemptive. The point of them is to reveal His Word and His ways.

He will arbitrate to bring all the nations to peace through His arbitration and by His leadership. The net result when they receive His teaching, His judgments, and His rebukes in the Millennium is that the nations will beat their swords into plows. Instead of investing money in military, they will invest it in agriculture is what Isaiah is saying. National economies will take the military budget and put it into the agriculture because there will not be any need to have a military build up in any nation. The Lord is the leader of the Supreme Court of the earth, the real Supreme Court over the whole earth.

They will beat their spears into pruning hooks or, again, farming equipment. Nations shall not lift up sword against nation. When the Millennium first starts there will still be historic disputes and unsettled issues about past injustices, etc. The Lord will settle all the scores and all the disputes among nations. He will adjudicate all the processes of past and present. The nations will see that they do not need to learn war anymore. They do not need to have military schools. They do not need military bases. They do not need any military forces at all. They will conclude there is no need for any of them because of the Lord's excellent leadership. This is dramatic stuff. This is literal. This is not figurative.

- B. **Latter days:** Isaiah prophesied of a reality that will surely come to pass, but not until the latter days (v. 2). The *latter days* can speak of the *last days* that began on the day of Pentecost and continue through church history, or it can speak specifically of the millennial kingdom. The promises seen in Isaiah 2 have some fulfillment in the Church age as the nations stream to Jesus to learn His ways.

¹⁷**At that time [millennial kingdom] Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem. (Jer. 3:17)**

*We start with the phrase, the latter days. This will happen in the latter days. Isaiah prophesied of a reality that will surely come to pass, but it did not come to pass in Isaiah's time. He lived about 700 B.C. It comes to pass in the latter days, in a generation beyond Isaiah's time. Now the question, the big debate, is **when** are the latter days. The Bible has two beginning points of the latter days, or phrases that are similar. I don't mean they are the same Hebrew words, but similar phrases to "the latter days" or "in that day." There are several key phrases that are used over and over in the Bible. The latter days can mean the days that began on the day of Pentecost, as the Bible makes it clear that the latter days began when the church age began on the day of Pentecost, when the church was born. The latter days also are a reference to the Millennial Kingdom, or the events leading up to it and including the Millennial Kingdom.*

People ask, "Which is it? Is Isaiah 2 about the church in this age or is Isaiah 2 about what happens after the Lord returns?" I actually think that both answers are right. I think that part of what is prophesied in Isaiah 2 is the church as the covenant people of God. We can take the intention of God and say, "You want Your Word to go forth to the nations. You want people to come to Your house. You want to exalt Your house." In principle the church can be strengthened in their faith and apply some of these principles, but in fullness it is talking about a literal house with a literal King in person in the real city of Jerusalem ruling all the nations starting at the Second Coming of Christ and throughout the millennial kingdom.

Many commentators will argue this whole passage is about the church age. You could say, "Well, not exactly. Because when in the church age did all the nations take their military budget and put it all into agriculture and nobody has any military schools or military bases or there is no military build up? That is clearly not happening in this age." This promise is, I believe, unmistakably anchored in the millennial kingdom. We can take it in principle because, what God will do in fullness then, He will do in part and in principle now. We are believing for the nations to come to the house of the Lord, the church, because the church is the Lord's house. There is a complete fulfillment of this at the coming of the Lord with a house in Jerusalem.

Jeremiah 3 gives clear indication. He says, "At that time." He is talking about after the Lord returns and the millennial kingdom has begun. "Jerusalem"—the city of Jerusalem—"will be called the Throne of God. All the nations will be gathered to the name of the Lord, specifically in the city of Jerusalem." That makes it pretty clear. That is pretty hard to spiritualize this. There is a time where that city which the nations of the earth call Jerusalem will be called the Throne of God. They will call the city the House of God. They will call the city the Mountain of the Lord. My faith is strengthened for what God will do in the midst of the church in this age from these passages, but I am not limiting my understanding of it at all to this age. The fullness of it is clearly in the age to come. You find that when you compare scripture with scripture. The church age before the second coming of Christ does not bring these promises to full completion.

- C. **The Lord's house:** I believe that "the mountain of the Lord's house" speaks of Jesus' millennial throne, temple, and house (v. 2-3). I refer to it as His "Mountain-City-House." It will rest on the top of the mountains, being exalted above the hills. Jerusalem will be God's dwelling place on earth—His house or resting place (Isa. 11:10).

²The mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills...³Many people shall...go up to the mountain of the LORD, to the house of the God of Jacob. (Isa. 2:2-3)

¹The mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills. (Mic. 4:1)

²In the visions of God He took me into the land of Israel and set me on a very high mountain; on it toward the south was something like the structure of a city. (Ezek. 40:2)

I want to look at this marvelous revelation called the Lord's house, this mountain house. We looked at this a little bit a couple sessions ago when we looked at the convergence of heaven and earth, the earthly Jerusalem in the Millennium and the heavenly Jerusalem. I believe this idea, this marvelous, glorious idea of the Lord's house, the mountain house, speaks of Jesus' millennial throne, His throne in millennial Jerusalem. He called it the throne of glory. It is vast in size, in power, splendor, beauty, and in its radiance. It is beyond anything we can imagine. That is why it is aptly called the throne of glory. It is not a chair with a little gold overlay. The throne of glory is far beyond that. I believe it is a whole governmental complex as in the throne complex. That is how I would see it when I compare scripture with scripture. That is not a biblical term, but I believe that idea is born out by the Scripture.

1. "Mountain" in the Scripture sometimes speaks symbolically of a nation or government (Dan. 2:35; Amos 4:1). Therefore the exaltation of the mountain of the LORD's house symbolically could speak of His victory over all false religions and gods.

*Let's read the passage again about the Lord's house. Again, I want you to catch the distinction of these two phrases, because it is easy to read this passage fast and blur the two ideas together to mean the same thing. They are two distinct ideas. Verse 2 speaks of the mountain of the Lord's house. That is idea **number one**. It is a mountain house. It is a vast house. The reason it is so big is because it is connected to the New Jerusalem, which is 1380 miles high. That's nearly 1500 miles high. It descends into this dynamic connection and convergence with the earthly Jerusalem. It is a mountain house. It is a mountain beyond anything we can imagine. Nearly 1500 miles high some translations say.*

***Number two** idea is it is established on top of mountains, plural. Those mountains are natural mountains that are around the city of Jerusalem right now. It will be exalted above the hills. This idea of exalted is the element of honor. In the Father's design of this city and its foundations, God wanted it exalted. He wanted it to be supreme. He wanted it to be a city that there was none like it, not only in the earth, but also in all of history. None ever like it in the future. It is a city that is unique in its own category.*

Verse 3 tells us that many nations will go up to the mountain of the Lord. Notice it is called the mountain of the Lord, but it is also called the house of the God of Jacob. It is a mountain house. It is a mountain. It is a city. It is a house. All three of those ideas are combined into this reality.

*Ezekiel had insight into this reality. I believe that he referred to this in Ezekiel 40:2. He said that in the visions of God, the Lord took him to the land of Israel and set him on a very high mountain. Not a high one, a **very high** one. On this mountain, on this very high mountain there was something like the structure of a city. He was brought in the Spirit and was set on a high mountain. He saw on the high mountain the structure of a city. I believe he is grasping some elements of the New Jerusalem and the Millennial Jerusalem in their convergence together. I do not know how much clarity he had, but he sees something like the structure of a city that is set on a very high mountain.*

2. Jerusalem and the land around it will become as flat as a plain, while also physically elevated, to make it the perfect place to establish the new world capital—Jerusalem. The topography of Jesus' capital city Jerusalem will be drastically changed from what it is today (Zech. 14:10). The region will be greatly altered, both leveled and raised, or elevated, to a height that surpasses all the other mountains. An earthquake may bring these changes. Geba was six miles north of Jerusalem, and Rimmon was thirty-five miles southwest.

¹⁰***All the land shall be turned into a plain from Geba [northern Judah] to Rimmon south of Jerusalem [southern Judah]. Jerusalem shall be raised up and inhabited in her place.*** (Zech. 14:10)

²***“Speak comfort to Jerusalem...she has received from the LORD's hand double for all her sins. ³...Prepare the way of the LORD; make straight in the desert a highway for our God.***
⁴***Every valley shall be exalted and every mountain and hill brought low. (Isa. 40:2-4)***

¹⁷***Then the seventh angel poured out his bowl into the air... ¹⁸ And...there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. (Rev. 16:17-18)***

The question is asked, “How can a vast city be built on a mountaintop?” You can build a little village on a mountaintop, maybe a town, but how do you build a vast city on a mountaintop? It is not practical. It cannot happen. The logistics of it are just too difficult. In Zechariah 14:10, we gain a little insight into it. Zechariah let us know that after the Lord returns, or in context to the Lord's return, all of the land shall be turned into a plain. All these events kind of flow together, the Lord's return and the final judgments of the seven bowls. At the seventh bowl in Revelation 16:18, the final judgment is the greatest earthquake that has ever happened in history. This is the final judgment before the Lord returns.

Zechariah 14 tells us that all of the land from Geba to Rimmon shall be turned into a plain. That is an interesting vision. He is talking the land around the city of Jerusalem. As you know, today there are mountains surrounding Jerusalem. Zechariah said, “I saw something different. All of these mountains are going to become flat like a plain.” He described it from Geba, six miles north of Jerusalem, to Rimmon, which is thirty-five miles south. About a forty-mile diameter, something like that. Say forty or fifty miles, everything is flat for about forty or fifty miles. Everything will be flat for about a forty or fifty miles diameter. Right now it is filled with hills and mountains. Zechariah said, “Well, something is going to happen.” I am guessing—this is just a guess—it is that final earthquake, the final earthquake in history according to Revelation 16:18. It says in verse 20 that all the islands and all the mountains shook. Everything was moved. All the islands were moved from their place. Even a little bit or maybe some islands a lot. We are talking about an earthquake that drastically changes the topography around the city of Jerusalem. For about a forty or fifty mile diameter it becomes a plain. “All of the land will be turned into a plain from Geba”—six miles north of Jerusalem—“to Rimmon”—that is thirty-five miles south—“Jerusalem shall be raised up, shall be elevated and inhabited in her place.”

I am assuming the earthquake of the final judgment, the seventh bowl, is related to this change of topography. Let me read a verse that we are all familiar with. When we read this verse, we typically make it just symbolic. I believe there is a symbolic element to this verse, but I believe there is a physical, literal element to this verse as well. Isaiah 40:2-4—the context of Isaiah 40 is to speak comfort to the city of Jerusalem—“Speak comfort to Jerusalem. She has received from the Lord's hand double for all of her sins. A voice crying out in the wilderness, ‘Prepare the way of the Lord. Make straight in the desert a highway for our God.’” Notice verse 4, I believe this can be figurative, spiritually symbolic, but I believe it is literal as well. I believe it is both/and, not

either/or. Every valley—now we are talking about Jerusalem, verse 2; the context is Jerusalem—every valley will be lifted up. Every mountain and hill brought low. This is the level plain that Zechariah saw.

3. The heavenly Jerusalem will descend to the earthly Jerusalem, “connecting” the two Jerusalems (Rev. 3:12; 21:2, 10; cf. Ps. 48:1-2; Gal. 4:26; Heb. 11:10, 16; 12:22-23; 13:14).

¹²“...*the New Jerusalem, which comes down [to earth] out of heaven...*” (Rev. 3:12)

The question can be asked, “How can a city be called a mountain?” A city is a city. A city is not a mountain. A city can be on a mountain if the mountain is turned into a plain. You can build a big city on it. But the city itself is called a mountain. Why? The book of Revelation gives us insight into this. John sees this—I believe what John saw—the New Jerusalem descending out of heaven down to the earth. He made three references to it. The heavenly Jerusalem will descend out of heaven. It will come down to the earth. It will be connected. I believe the earthly and the heavenly Jerusalem will be connected. That is why they both have the same name, because they are connected to one another. My assumption is the heavenly Jerusalem was the one that was named first. The earthly one got its name from the heavenly one. I am assuming it is not the other way around.

4. Jesus’ throne will be *both* in the millennial temple *and* in the heavenly New Jerusalem. It will be *one throne with two expressions* (Jer. 3:17; Ezek. 43:4-7; Zech. 6:12-13; Rev. 22:3).

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

⁶*I heard Him speaking to me from the temple [millennial temple]...⁷He said, “This is the place of My throne..., where I will dwell in the midst of the children of Israel forever.”* (Ezek. 43:6-7)

¹²“...*Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the temple of the LORD; ¹³Yes, He shall build the temple of the LORD. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both.*” (Zech. 6:12-13)

Jesus’ throne will be both in the temple and in the New Jerusalem when Jesus comes back at the second coming, He will build a temple in Jerusalem. He will actually build it. That is a strange idea to our thinking. Zechariah 6:12 says that the Messiah will build it. You would think He would just like wave His hand and the earthly temple would be built. No, He is going to have it built. I do not exactly know all that is involved in that. We know that natural processes will continue, but it will be supernaturally enhanced by the power of the Spirit, so the two together. He will build the temple in Jerusalem on the earth. He will put His throne in that temple. The throne is in the New Jerusalem as well. The Bible makes it clear the throne is in the earthly temple. The throne is in the earthly temple. Does Jesus have two thrones? No. I believe He has one throne in two expressions because the cities will come into a dynamic convergence together.

5. Jesus’ *throne of glory* (Mt. 19:28; 25:31; Rev. 4) has an expression in both Jerusalems. It may be a vast “governmental complex” including the millennial temple structure on earth (Ezek. 43) and the vast “throne room” of the Father and Son in the New Jerusalem (Rev. 4). I picture the possibility of a governmental complex with the “north end” extending into the New Jerusalem and the “south end” based in the millennial temple in Jerusalem.

I suggest that His throne of glory—that is the term He uses—is a vast governmental complex. It is His governmental complex that includes the millennial temple structure on the earth, and it will include the throne

room in the New Jerusalem where His throne is right now and will always be. I do not believe His throne will leave there. I believe His throne is there. It is a vast governmental complex. That is best term I can think of. I am sure there is a better way to say it. That is the best I can think of at this point in time. I picture the possibility of a governmental complex with the north end of the complex extending into the New Jerusalem, and the south end based on the earth in the millennial temple. That is a throne. That is a palace. That is a mountain house. That is where the Lord's house is. I have good news for you. That is where your house is. You are going to live there forever. You will live in that house. This is your house. For real. I love what it says in Revelation 3:12 to the overcomer, "The name of the New Jerusalem is written on them." I like that. I want that name written on me. Wow!

- a. Jesus' throne can be compared to a "Mountain-City-House" as His resting place (Isa. 11:10).

²⁸ "...in the regeneration, when the Son of Man sits on the throne of His glory..." (Mt. 19:28)

- b. Moses prophesied of Israel being planted in God's "mountain" in the place of His sanctuary (Ex. 15:17).

¹⁷ ***You will bring them in and plant them in the mountain of Your inheritance [Jerusalem], in the place, O LORD, which You have made for Your own dwelling, the sanctuary... (Ex. 15:17)***

Moses spoke about this a bit. He prophesied that Israel would be planted in God's mountain. This is a very significant prophecy by Moses. He was out in the wilderness of Egypt. He never entered into the Promised Land. He was still out in the wilderness of Egypt. By the spirit of prophecy, he described Jerusalem. He did not name it Jerusalem, but he described it. He said in essence, "Thus says the Lord, God will bring Israel in and plant them in the mountain of God's inheritance." I believe this is a literal mountain. The city of Jerusalem in the Millennium. They will be planted in the mountain of God's inheritance, in the place that God has made for His own dwelling place, the place of His sanctuary or you could say "the place of His temple." It is clear when you compare scripture with scripture that the temple, the sanctuary that God dwells in on the earth, will be in Jerusalem. Moses, 1500 years before Christ, by the spirit of prophecy saw Jerusalem. This was 500 years before David captured Jerusalem. Moses was about 500 years before David. He said, "I see You are going to plant Israel in the mountain of Your inheritance," a very significant term. "The place where You will dwell in Your sanctuary." There will be a temple there on that mountain. That is where the nation of Israel will be planted in association with the mountain of God's inheritance.

- D. **All nations:** The leaders and people of all nations will flow to Jerusalem (v. 2) as a river that never stops. It will be the first capital city with authority over every nation (Jer. 3:17). King Jesus will be worshiped in Jerusalem by people from all nations (Zech. 2:11; 8:20-23; 14:16-18).

² ***And all nations shall flow to it [Jerusalem]. ³ Many people [Gentiles] shall come and say, "Come, and let us go up to the mountain of the LORD..." (Isa. 2:2-3)***

¹⁷ ***And all the nations shall be gathered to it, to the name of the LORD, to Jerusalem. (Jer. 3:17)***

¹⁶ ***It shall come to pass that everyone who is left of all the nations...shall go up from year to year to worship the King, the LORD... ¹⁷ It shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain. (Zech. 14:16-17)***

Someone might ask, "Why should I care about all of this?" Ah, man, this is exciting! We want to find what the Scripture says about the future and about our heavenly inheritance, what it is about, from anything in the Scripture that is meant for us to understand it at least in part. Again, like the preacher said, if you do not think rightly about heaven, you will not think about heaven. When I think about this heavenly city, and I think about our inheritance, and that we are citizens of this city, I think about the dynamics of the earth and how this city will interact with the earth. It is an exciting storyline. Beloved, it is your story! This is your future residence we are talking about. I love to think on these subjects. It gets me excited! It gets my heart anchored in where I am going and where my citizenship is right now.

Back to the natural, Isaiah 2:2 says that in the Millennium—and this happens in part through the church age, but it happens in fullness in the Millennium—all the nations, not most, but **all** the nations will flow to it. The leaders of the nations, all the kings of the nations, all the leaders under the kings, the governmental structures of the nations, will go to Jerusalem and get instruction from the King of kings. Not just the leaders, but the people themselves from all over the nations will go up to that city. I like this phrase, verse 2, "They shall flow to it." It is this picture of a river. Always when they talk about Jerusalem, they go up to it. It is a river flowing up. It is going up the hill. I believe it intentionally means a supernatural dimension to this. I believe the people will have so much enthusiasm that they will flow to that city. I don't mean they are going to get in a boat and float to it; that is not what I am saying. I believe the word picture is that there is this kind of energetic, never-ending river of people flowing up to Jerusalem from all over the nations of the earth. That gives us a little insight into the glory of this city.

Many peoples will come; we looked at the verse already. They will motivate their fellow countrymen to go with them. "I went there," they will say, "It is the most remarkable thing you can imagine. Let's go." Jeremiah 3 says, "All the nations will be gathered there to Jerusalem." Zechariah 14:16, "It will come to pass that everyone who is left of all the nations shall go from year to year to worship the King, the Lord, in the feast of tabernacles." It goes on to say in verse 17 that it shall be that whatever family of the earth, whatever family does not go to Jerusalem to worship, whatever family is not represented in Jerusalem—I do not know about every member of every family, but at least the family heads or representatives of the families—if they do not go to Jerusalem to worship the King, Jesus, there will be no rain on their nation or upon their family sphere.

Notice verse 16 says, "It will come to pass that everyone who is left of all the nations," meaning left after the Tribulation. This is talking about the unsaved survivors of the Tribulation. They did not take the mark of the beast, and they did not get raptured. They are unsaved when the Lord returns. They get saved, they see Him, and they hear the witness of the truth. They had not taken the mark of the beast, so they are left in the nations. They continue in their natural bodies. They are not raptured. The church will have been raptured at that time, but those who are left of all the nations and their children and their families, everyone—this is absolute—they have to go to Jerusalem. They will want to go, too.

- E. **Teach:** Jesus will teach the nations His ways (applied to spiritual, political, educational, and agricultural spheres, family, media, arts, technology, economics, etc.). Jesus will be seen as the "greater-than-Solomon" and will again astonish the people with His teaching (Mk. 1:22; Lk. 11:31).

³**Many people [Gentiles] shall come and say, "Come, and let us go up to the mountain of the LORD ...He will teach us His ways, and we [the nations] shall walk in His paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. (Isa. 2:3)**

²²**They were astonished at His teaching, for He taught them as one having authority. (Mk. 1:22)**

The two main activities we see Jesus will do in the Millennium are Jesus will teach and Jesus will judge. He will teach the nations. He will teach His ways. When it talks about teaching His ways and teaching His law, it says here in verse 3 that He will teach His ways, and the law of God and the word of God will go forth out of Jerusalem. He will not just teach the ways of morality. He will not just talk about what love is and what purity looks like, what humility really looks like, what servanthood looks like. He will certainly cover those topics very thoroughly. I believe when He teaches His ways, He will be teaching the ways of every sphere of life. He will be the "greater-than-Solomon," with more wisdom than Solomon ever had, the greater Solomon.

When Jesus taught in His earthly ministry, the people were astonished at His teaching. Beloved, the earth will be astonished at this Man's teaching. He will know everything about farming, economics, education, legal systems, technology, etc. He will have ideas beyond anything we can imagine. They all will come, and they will learn. They will go home and apply it. There is a spiritual dimension of radically giving their heart to Him with all of their heart. It is not limited to individuals living in purity in their heart. It is talking about all the ways of the nations living in all the ways of God. He has insight into all the ways that a nation should be run.

- F. **He shall judge:** Jesus shall judge or make significant decisions to settle the disputes between the nations, and He shall rebuke many people (Isa. 2:4). The nations will use their money for agricultural purposes and equipment (plows and pruning hooks) instead of sustaining the military (military schools or bases). There will be no fear of war because of Jesus' good leadership.

⁴He [Jesus] shall judge between the nations, and rebuke many people; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. (Isa. 2:4)

He will judge. There is a legal dimension, a political, judicial dimension to this judgment. He is not judging just the past criminals. He will do that too. He will judge the war crimes of the leaders in the Great Tribulation. They will be executed. However, His judgments in the adjudication process continue through the Millennium. People will still have natural bodies and sin. They will be saved and born again. The devil will be in prison. There will be no demons running around. Yet those with natural bodies will still have an issue of sin in their members.

*Jesus will be the Supreme Court. All the saints will be judging the nations, judging angels, and ruling with Him. There will be a whole system that is connected to His senior and ultimate leadership. He will judge between nations it says in verse 4. He will settle disputes of the past as well as present and future covenants and contracts between nations. He will settle the issues when there is controversy. In the context of settling it He will bring correction. The word here is **rebuke**. He will strongly correct wrong ideas, wrong practices, wrong motives.*

The net result of His leadership is that there will be no war. People will not learn war. There will not be military schools. There will not be military camps where you go to basic training and learn about weapons. There will not be any of that. This verse makes it clear this is beyond the church in this age. They will use their money to invest in agricultural purposes instead of sustaining their military.

III. THE BEAUTY OF JESUS (ISA. 4)

- A. Isaiah 4 highlights the *beauty of the King and His city* that is “crowned” with God’s glory.

²In that day the Branch of the LORD [Jesus] shall be beautiful and glorious; and the fruit of the earth shall be excellent and appealing for those of Israel who have escaped. ³And it shall come to pass that he who is left in Zion and remains in Jerusalem will be called holy...⁴When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning, ⁵then the LORD will create above every dwelling place of Mount Zion [the temple], and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering. ⁶And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain. (Isa. 4:1-6)

We will go through this just really briefly. Isaiah 4 and Isaiah 2 are actually the bookends of one message. Many commentators agree that the first section of Isaiah is chapters 1-12. Within that first section, the message that begins in chapter 2 ends in chapter 4. They are bookends of one prophetic oracle. Isaiah 4 is at the end of that first prophetic sermon so to speak, that first proclamation. In chapter 4 he added things that he did not say back in chapter 2. He made his initial statement about the beauty of the God of Jacob in chapter 2 where he called Him the God of Jacob or the Lord. Here in chapter 4, it is not clear yet that this is a God who is also fully human. It is not clear yet. It is clear that this King, this Lord of Isaiah 2, the God of Jacob, possesses indescribable beauty. Look at verse 2, “In that day the Branch of the Lord shall be beautiful and glorious.”

The “Branch of the Lord” is a term used a number of times in the Old Testament. The “Branch of the Lord” is a designation for the Messiah. It is talking about Jesus. We know who the Messiah is now. Isaiah lived 700 years before Jesus. Isaiah did not know what His name was. The Lord of chapter 2 is called the “Branch of the Lord” here in chapter 4. Isaiah could say, “I still don’t know that much about Him. He is beautiful, indescribably beautiful and glorious. The nations will perceive Him this way. The fruit of the earth will be excellent and appealing.” I believe it is talking about His leadership, that His literal leadership of the earth is blessed. Under the leadership of the beautiful King, the earth is productive and comes to fullness of fruitfulness in every way.

“This will be for those of Israel who have escaped.” It means escaped after the Tribulation. It is talking about those who survive the Great Tribulation. They will have the most glorious understanding that the One who came back and set up His kingdom is infinitely, indescribably beautiful in His person, in His ways, in His mindset and in His leadership. I think it means this, though commentators are split. Some of them think it means this, and then others think it means something else.

It goes on in verse 3, “It shall come to pass”—it says it again—“he who is left in Zion and remains in Jerusalem shall be called holy.” That means they have survived the Great Tribulation, and there is going to be this glorious reversal. They had neglected and refused to receive Jesus up through the Tribulation. They said, “No, no, no, no.” The church is raptured. The Lord returns. They are left.

The Lord says, “I still have this redemptive plan for you.” This great reversal is remarkable! They are resistant to Him, and they are resisting the Antichrist too. They are resisting the Lord’s salvation. Then the Lord redeems them and calls them holy. That is a tremendous statement about the beauty of the Lord right there.

What the Lord does in verse 4 is cleanse the people and the city of Jerusalem. One of the things the Lord does in His beautiful and glorious leadership is to wash away the filth, the spirit of immorality that was on the city, the

spirit of idolatry that was on the city, the spirit of murder that was on the city, sorcery that was on the city. He washes this spirit completely from the people and from the land itself. He heals the land completely and cleanses it. Like He told Solomon, "If My people who are called by My name will humble themselves and pray, I will heal the land." The Lord comes and heals the land in the fullest sense of the word.

Verse 5-6 describes the city of Jerusalem crowned with the glory of God. We are not going to develop it. I just wanted to give you a snapshot of it. After He cleanses the city, the people, and the land itself in verse 4 of the city of Jerusalem, then verse 5-6 it describes the city crowned with God's glory. Look at this. "The Lord"—this is Jesus—"will create above every dwelling place of Mount Zion"—that is Jerusalem—"above all of her assembly places a cloud and smoke by day"—the glory cloud will appear over the whole city and over these dwelling places. We are talking about the smoke of the glory of God. The smoke that is around the throne—"and the shining of a flaming fire at night time." There will be day and night in the Millennium. The glory of God like the pillar of fire in the wilderness for the children of Israel, that shining fire of God will be a covering crowning the city. "Over all the glory that is over the city, there will be a covering, a canopy, of glory over the glory." Some translations use the word, canopy; that a canopy will be over the city. "There will be a tabernacle for shade in the daytime from the heat and a place of refuge and a shelter from the storm and the rain." In the Millennial Jerusalem there will still be the seasons of the year. There will still be storms and rain. Over the city will be a protection from all of the elements of the weather. It will be filled with glory, a perfect environment in the city. There is more to talk about that city, but this gives us insight into the beautiful leadership, the beautiful mind of the Lord, His heart, and His ways.

- B. *The branch of the Lord* is a term for the Messiah (Isa. 4:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12). Isaiah emphasizes that Jesus will be seen by the nations as beautiful and glorious. The Lord of Isaiah 2:2-4 who teaches and judges the nations possesses indescribable beauty.

¹⁷***Your eyes will see the King in His beauty; they will see the land that is very far off. (Isa. 33:17)***

⁵***In that day the LORD of hosts [Jesus] will be for a crown of glory and a diadem of beauty to the remnant of His people. (Isa. 28:5)***

⁷***"I will shake all nations, and they shall come to the Desire of All Nations [Jesus], and I will fill this temple with glory," says the LORD of hosts. (Hag. 2:7)***

- C. Some characteristics of millennial Jerusalem and the New Jerusalem seem to overlap. Jesus' throne of glory appears to include a convergence of **two Jerusalems** (both with twelve gates), two **holy of holies** (in the temples), two **gardens** like Eden with two **rivers of life**, two **trees of life** (with fruits every month), and a **cloud of glory**, shining **fire**, and **smoke** (manifestations of glory).

IV. THE GOVERNMENT WILL REST ON HIS SHOULDERS (ISA. 9)

- A. Isaiah 9 gives details about the **King Himself**—the One who is fully God and fully man, manifesting His eternal leadership as the wonderful counselor who possesses mighty power and a father's tender heart, who fills the nations with peace and justice (Isa. 9:6-9).

⁶For unto us a Child is born, unto us a Son [heir] is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of His [Jesus'] government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this. (Isa. 9:6-9)

We are going to read Isaiah 9 and make the quickest comments. This beautiful God, the beautiful leader of chapter 4 who put glory over the city, now in chapter 9, more details are revealed about that beautiful leader. Verse 6, He starts off as a Child. Isaiah could proclaim, "He is human."

*"Wait, He is God? But He starts off as a Child. How does this work?" He is fully God. He is fully Man. Here it is right there. This must have been perplexing. How can that King be born as a Child? Not only is He born, He is a Son. The idea of the Son means He is the heir. He is more than a Son. He is **the** Son. He is **the** heir. David lived 300 years before Isaiah. **This is the** heir to the throne of David. For 300 years the nation of Israel has been aware that there is this Son of David coming, the ultimate heir of the covenant of Abraham's covenant, the ultimate heir of the promises, a Son. The heir will be given.*

The government of the whole earth will be on this Man. The peoples of the nations will say this about this Man, across the whole earth, "He is wonderful. His leadership is wonderful." They will say, "There has never been a leader like Him." They will call Him the Counselor. Meaning, He is the One rebuilding through His counsel and His teaching back in chapter 2. He is rebuilding through adjudication, His judging and settling disputes among leaders and nations, settling past problems, and negotiating future contracts and covenants between nations. He is called the Counselor. He will rebuild cities. He will rebuild nations. He will rebuild national economies, educational systems. He is the great Counselor. He is a Counselor to us now by the Holy Spirit. In this context where it is talking about the whole earth, He is the Counselor who restores the whole earth by His counsel. He is our Counselor by the Spirit now. We do not wait until then.

He is more than the Child and human heir of the throne of David. He is the Mighty God. There is a supernatural dimension about Him. In Isaiah 11, the next passage really develops the supernatural "Mighty God" dimension of this Man.

He is the Everlasting Father. There are many points to that. He does not have a tender heart for a season only. It is not a disposition. Forever He will relate to His people in the tenderness of a Father, with the care of a Father. He will never, ever outgrow that.

He is the Prince of Peace. He will bring unity, blessing, synergism, and joy in the nations as the nations all working together in peace. It's not just that war is solved, but they will all cooperate with one another. Recall the Tower of Babel. The point was that they wanted to get everyone cooperating so they could go further together. They wanted to go further in evil, that is all. The nations will all be cooperating in the Millennium. There will be a dynamic synergism of economics, of workforce, of all the intellectual power. All the creative ideas will operate together in the synergism under the Prince of Peace. This means more than the absence of

military conflict. There is this unity in the nations under the Prince of Peace. Jesus said, "They will be one even as the Father and the Son are one."

- B. Jesus' rule will progressively increase until all the institutions of all the nations are fully disciplined by His teachings (Isa. 16:5; 60:3; Jer. 23:5; cf. Ps. 89:4; 132:17-18). Jesus will "order and establish" His kingdom with the necessary infrastructure for every sphere of life in every city.

Verse 7, "Of the increase of His government"—of His sphere—"there will never be an end." That means after 1000 years His reign will cover the whole earth and fill the whole earth with His glory. It will not end then. His sphere will increase. Someone might ask, "Where does it go after His glory completely covers the earth?" I do not want to go beyond Scripture, but the universe is really big. That is as far as I go on this point.

There will be no end to the increase of His sphere where His manifest glory through His people is evident. That sphere will get larger for billions and billions of years. It will never, ever end in its increase. Never. Because the increase of His government means His glory in leadership released through His people. Life under His leadership will be interesting and new forever. There is never a time where every hill is conquered and there is no new territory. There is a new frontier forever. You will never be bored. Never. A billion years from now there will be more opportunities and more areas in the kingdom of God where we will continue in new frontiers. This is part of what He is like. When I read this, I think, "Lord, You are thinking of us all the time. You thought of us when You established this plan."

He will be over His kingdom to order and establish it with justice and judgment from that time forward even forevermore. I am going to end with this and have the worship team come up. When it says to order and establish it, those are very key words. There will be a human process. Meaning He does not wave His hand and all the government is in place. It is ordered. There is a process. He is using His people. He is establishing it. He is taking more ground and giving greater spheres of influence to His people more and more, even as eternity unfolds. We will be involved with Him in ruling and reigning forever.

How do we know this is going to happen? The zeal of the Lord will perform it. What Isaiah is saying is this, "God guarantees the eternal permanence of this situation, of this blessed condition. God guarantees it forever by His own zeal." Because God's zeal will never be diminished, and there is no force that can overpower God in His zeal. Beloved, we have it made. Amen and amen.