

God's Desire for Zion

Reading from Isaiah and Zechariah

That I had in my life back in 1964 when I was saved, is that I was able to attend in 1964, '65, and '66, three Keswick conventions here in the United States. And it is such a joy to be here these present days because we are hearing ministry along that same sort of line, precious ministry. They have a regular routine they go with every day. The only one we do not do is Friday night when you have a missionary calling, where we ask all the young people to stand up and go to China as a missionary. Well, now all the Chinese missionaries have come here, that problem is taken care of.

But it is precious to be here and to share together in these times. I would like us to once again begin in Isaiah, chapter 11, just a few verses. Isaiah, chapter 11, verses 10 and 11: "Then in that day The nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious. Then it will happen on that day that the Lord Will again recover the second time with His hand The remnant of His people."

And then I would like for us to turn, if you can find it, to the book of Zechariah, one of the minor prophets there during the return from the captivity, and just to read some verses in chapter four. I know we are all very familiar with these wonderful verses. Zechariah begins by being awakened by the Lord. Of course he is awake, but you can be awake but not be awake.

Verses 1-4: "Then the angel who was speaking with me returned and roused me, as a man who is awakened from his sleep. He said to me, "What do you see?" And I said, "I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; also, two olive trees by it, one on the right side of the bowl and the other on its left side." [the two hands] Then I said to the angel who was speaking with me saying, "What are these, my lord?"

Verses 6-9: "Then he said to me, "This is the word of the LORD to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says the LORD of hosts. 'What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of "Grace, grace to it!"' Also, the word of the LORD came to me, saying, "The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it. Then you will know that the LORD of hosts has sent me to you."

O Lord, we want to see again Your mighty hands, even the hands of Zerubbabel. Now just a picture of the hands of Christ finishing the work with sounds of grace, grace. So, we look forward to this final recovery. Lord, thank You for being with us during these times. We do ask that You would give us refreshing by Your Holy Spirit, an understanding into some of these tremendous truths, yet mysteries, as we share the Word of God together, in Jesus' precious name.

The Sovereign Hand of God: Right Hand and Left Hand

The Sovereign Hand of God in Recovery

Now then, the burden that I had was to share, as it were, the sovereign aspect of God's recovery. The sovereign side, the God side, because the brothers are talking about possessing possessions and all of that down on the earthbound side. Of course, you cannot separate one from the other. But looking at the sovereign side here, the word that we have seen in these two passages is this: it is the sovereign hand of God that recovers. The sovereign hand of God, right? Both in Isaiah there and in Zechariah, we see the hand of God at work.

And of course, it is always easiest for us, is it not, to see the sovereign hand of God in hindsight, starting at the end and looking backwards to realize what He has done. And that is what Hebrews, I mean, Isaiah 11, those two verses we read, record. It has come to that second recovery, that recovery we know as the return of the Lord Jesus, the recovery when the millennium sets in. And in that second and final recovery for all, there were many recoveries before the second recovery, meaning the last recovery, spiritually speaking. And then we look back, we see the hand of the Lord. How He did this, we cannot imagine. What an amazing recovery. How did He scoop up all of these Gentiles from the nations? How did He scoop up and bring back all of those stubborn Jews and those who have been blinded? And how did He gather that all back to this glorious place called Zion? Looking back, we say, "Wow! we see His hand."

Of course, the problem is now seeing His hand, which is a different story, right? So, looking back, of course.

The Right Hand and the Left Hand of God

So, I tried to put it this way because there are some theologians actually from the early centuries of the Church who spoke about the right hand and the left hand of God. The right hand of God, of course, is Jesus at the right hand of God, who is the right hand, who is going to complete this building work. But there is the left hand of God, which the theologians have called actually different things, but they also call the left hand of God the Holy Spirit, who is also a hand to finish the work, and a hand as loving and gentle as the right hand. But you cannot always see that hand working. This hand, when He shows up, Jesus appears and we see the miracle. This hand is working, but we do not always see it.

So, you see, in the recovery work, there is that which becomes obvious to us, but a lot that remains mysterious to us. How did we get from here to there? And so, we have been talking about the desire for all of us. And I was speaking the first time I spoke, especially with the burden in my heart for young people to start to ascend Mount Zion, to start to go up on higher ground. Just as the disciples were all there at the foothills of Caesarea Philippi when they confessed Jesus was the Christ—a salvation confession. So, it was Peter, James, and John who went further up the mountain with Jesus to the

Mount of Transfiguration and saw the glory of Jesus and understood something of God's recovery work in a fuller way.

Now, all of us, when we get saved, start out down in the foothills of Mount Zion. But now we need to take that upward, higher ground. We need to begin to ascend, spiritually speaking, in our understanding. And so, we were trying to take this, to reveal, as it were, the left hand that is working. And here in Zechariah, chapter four, I just read this one because it shows the left-hand working, does it not? Do you see this? The right hand of Zerubbabel rebuilding the house of God and sounds of grace, grace, we see that. But then Zechariah says, wait, wait, wait, wait. What are those two things there? The two olive trees and the oil going in. What is all that kind of stuff? Oh, that is the left hand.

Because how is this house going to be restored and recovered? Not by might nor by power, but by My Spirit, says the Lord. This unseen force, as powerful as any force, because do not forget, the Holy Spirit is omnipotent, able to create and recreate and recover. He is working behind the scenes even now, as Isaiah boldly says, "Behold, the Lord is doing a new thing." Will you see it right now? He is trying to get you up off of the earthly land and get up into heaven's tableland. Ah, because there we rejoice as we see the recovery work, because we see some of the mystery behind that recovery work.

Israel's Return, the Left Hand, and Obedience

The Recovery Work and the Left Hand of God

So here, the recovery work, as you know, when the children of Israel came back from captivity, what did they do? Well, they started building, right? They built an altar and sacrificed almost every animal they could find. And then they built the foundation, and everything was cool until those bad boys, who were the governors of Samaria, saw what was going on and said, "Hey, King Ahasuerus, these guys are building something because they are going to rebel and take over and not be part of your kingdom." So, Ahasuerus writes an edict. Now, what happens when one of those guys writes an edict? He cannot change it. It is there for life. So, he said, "Okay, stop building."

And of course, the brave children of Israel, just as brave Christians, they stopped working just as the world told them to do. And they stopped working for a while until these two prophets came along. This one guy, he was the young guy, so I called him Zeke. Zeke was looking at that thing for 15 years. He is looking at that foundation. There is no work being done. He said, "What is going on? Do we not love God? What is going on?" And then God says, "Let Me show you what is going on. The left hand is working, not by might nor by power, but by the Holy Spirit." And so, Zeke prophesies, "Okay, brothers and sisters, so saith the Lord, build the house of God. The Lord will be with you. And Zerubbabel will finish building it." Sing, and we will all say, "Praise God."

Now, Haggai was the left hand in this whole thing. Now, Zeke is young and very fervent, but very positive. Haggai said, "Fellows, have you ever considered what has been going on in your life over these last 15 years? Do you know how you have wages

and you put them in your pockets with holes? The wages fall down into your socks. Have you ever noticed that you are working twice as hard and your harvest is less and less? Have you ever noticed that you are having more problems with disease and with opposition and with this and with that? The circumstances are almost overwhelming. May I suggest..." How does Haggai put it? Consider this: "I have caused the drought. I have caused the famine by My left hand." For 15 years, you have been trying to work against My left hand. You cannot do it. And it is because you have decided, well, we cannot build the house of God, so let us build up some nice houses ourselves. So, they built some paneled houses. They were working away, "Oh, we love the Lord. Oh, we cannot wait for the house of God to be built. That is why we came back."

But meanwhile, we are building our house there in Hollywood and Vine, and we are really spending a lot of money and effort and everything on those paneled things. The Lord says, "Do you not see? You have been working against God. Now go up on the hills and stop buying your... Get going. Stop going to... what is it called, Liquidating Lumber? Lumber Liquidators. Do not go over there to get your wood. Get up on the mountain and buy those trees that you need to build the house of God. It is time to get back to work."

And as soon as they got back to work, God says, "Do you see that now? You thought perhaps this building of the House of God was Minnie Mouse work. Maybe it was not quite so vital. But I tell you what, the latter glory of this house will be greater than the former. You just wait and see what I can do if the remnant will just climb the higher mountains and go and start to build and do the thing." In other words, the question was obedience, was it not? How much do you think the left hand of God needs to work in our lives before we finally obey what we know we should have done a long, long time ago?

Kings, Backstory, and the Song of Nebuchadnezzar

Well, so of course, the Holy Spirit was also working behind the scenes, right? Ahasuerus says, "Never in my life will they be able to build." So, the Holy Spirit went, shot him down. He died rather young. Along came another king, Darius. And when the bad guys, the snitches from Samaria, said, "They are building again. Let us send another letter out to Babylon saying, they are building again, they are building again." Darius looked it up, found out that Cyrus gave them permission to build. So, Darius said back, "Yes, you can build it. Let Me send you ten million dollars just to help out." Ah, but you see, the whole left hand was working, do you not think God is working behind the scenes in our lives. This is a wonderful story. And even this is just the backstory of the first recovery of the captive ones back to Zion.

Can you imagine what the left hand is doing secretly to restore us to that second Zion, that heavenly Jerusalem, that glorious abiding place with the Messiah at the center? This is wonderfully what we are seeing here. And this kind of thing has been going on throughout history. Our brothers have been sharing the story of the children of Israel going down to Egypt and all that and coming out. There is so much backstory

there, right? So much left hand that we cannot see as well as the right hand of God, which we can see.

And so, the story we are looking at is for us to start moving up the mountain. 51 years ago, when I came to this place and of Randolph-Macon College with no AC, it seems familiar somehow. I remember. I do not know why. It is because I did ministry on the way back there, 51 years ago. But I sat next to Stephen at times, and I heard him sing two songs that I had never heard anywhere else, as it turned out. There is this guy that you heard about, DeVern Fromke. And one of the things he did was publish books. He published a book, actually. It was eight and a half by eleven paper that was folded twice and stamped, that had scripture songs in it. And I remember Stephen in this company of crazy guys, these guys could not sing at all. But fortunately, those five sisters they talked about, now they could sing.

Anyway, one of the songs I remember is Stephen singing I had never heard of. I turned. He said, "When God moveth, none can stay His hand. When God moveth, none can stay His hand. When God moveth in this land, when God moveth, who can stand? When God moveth, none can stay His hand."

And I thought, what a great song. I wonder who made that up. But when you look into DeVern Fromke's little eight and a half by eleven, folded twice, you find out it was written, that is a scripture from what book of the Bible? Got any idea? Of course you do. It is Daniel, your favorite book, right? Yes. None can stay His hand. And who said it? Let us see. Was it Daniel or Shadrach, Meshach, or Abednego, whatever his name was? No, it was Nebuchadnezzar, who, after going crazy for seven years because he was proud of what he had built, came back to his senses, and said that Jehovah is the only God we should worship. But when He moves, nobody can stay His hand.

Just a little lesson. Fifty-one years ago, there was a wonderful song. I can remember that. But something, brothers, and sisters, it is very vital that we see something of the revelation of what God was doing. And that is why I was trying to share it last time. The Holy Spirit is working all things together for good according to His purpose to conform us to the image of His Son. There is so much Holy Spirit work going on there. This Holy Spirit, this loving Spirit, this patient Spirit, this sensitive Spirit, He is working on us night and day, 24/7. That hand is at work.

Seeing Through, Not Just Seeing At: Habakkuk, Joseph, Dry Bones

Now, we see the right hand of God often as we open the Scripture. We see a promise of Jesus. We receive grace, mercy, the love of Jesus. We press on in faith as we see the Lord Jesus ahead of us. But do not forget that there is this other hand that is working in this wonderful way. And when we are talking about recovery and these names of different people are mentioned in the Bible, all of them came to a crisis where they had to come to the place where they became. They grew up as Christians or believers from being see-atters to see-throughers.

Joshua, Caleb, and Learning to “See Through”

I think we have already heard the story about Joshua and Caleb. For the other ten tribal leaders saw the giants and said, “Giants.” And then they looked in the rearview mirror and they were little. What were the grasshoppers Joshua and Caleb saw? The giants to Jehovah, who were bigger. You see that is what I am saying. But we have to step up on Mount Zion. We have to grow spiritually so that the Lord can reveal more of these things to us. But it comes through obedience to what you have seen by the grace of God. This enables the Lord to increase the capacity of your character to receive further, see the situations for you to see through instead of seeing at.

Habakkuk and the Hiding of God’s Power

You remember that was already mentioned about this wonderful verse that we often think about from Habakkuk, right? “Lord, I have seen the report of your work, and I fear. O Lord, in the midst, revive Thy work. In the midst of Thy wrath, reveal mercy.” Now, why was Habakkuk saying that? If you open up the very beginning of the prophet, you see him all confused. He is looking at the situation: the Chaldeans are charging down into Judah, and the children of Israel are compromised in sinful ways. And as this happened, Habakkuk had a wrestling match with the Lord. “Lord, what is going on here? How can You allow those Chaldeans to come down into Judah? What is going on? Surely those evil people—I know we are evil people, but they are evil people. How can You allow them to do what they are doing? I do not understand it. What are You doing now?”

What did the Lord say to him? Okay, Habby, listen, I am doing something right now. If I told you, you would not believe it. That is all He told him. And so Habby said, “Okay, I am getting up on that. I am going to get up on the wall, the tower there, and I am going to wait till the Lord explains this to me.” The Lord said, “Okay, now hang on a second. It is going to take you a little while to see the vision clearly.” But when you get this vision, you are going to be able to help all of the other saints who are going to be going into captivity for the next 70 years. My vision is going to help you. And that is when Habby prayed this prayer.

But do you know what the next verse in Habakkuk says? Or maybe it is two verses. Now, in Habakkuk chapter three, verse four, it says, this is Habakkuk's prayer. “His radiance [this is God] is like the sunlight; He has rays flashing from His hand.” He has rays flashing from His hand. Oh, the right hand, like the rays of the sun. You can see His right hand moving. And then he says, “And there is the hiding of His power.” Well, now, wait, wait, wait, wait. What is going on? First of all, you can see the sun arising in God's right hand, but there is the hiding of His power. And with that hiding of His power, He is going to bring Babylon into their own judgment for the way they are treating Judah. God is working, and I am going to bring back the children. You have to read chapter three.

But all I know is at the end, what is he saying? Right. So, shall we rejoice in the Lord? I will joy in the God of my salvation. God, the Lord, is my strength. He has given me

hinds' feet, feet to climb up in the high mountains. Even during the captivity, I am happy. Even though there are no cows in the barn, there are no olive trees harvesting, there is no wheat in the fields, yet I will rejoice in the Lord. Yet will I rejoice. Do you know that song? There we go.

You see, Habby saw what was going on behind the scenes, and he fell down and worshiped his God. Now, brothers and sisters, we often do not see this left hand of God at work, but when we see it, we praise and worship Him. Faithful God. Faithful God.

Joseph, Ezekiel, Dry Bones, and the Mystery of God's Ways

So, we had so many stories already. I should stop because already the brothers had told us about Joseph, a slave to Potiphar, then a slave down in the prisons, and then brought up to prime minister status in Egypt. But still, he did not quite understand. Why has all this happened to me? All I did was dream two dreams, for crying aloud. I was in my junior high Bible class. I have these two dreams. And now I have been paying for it all this time. And he never understood, I am convinced, until he saw his brothers. The Lord says, that is why I did this, that you could save your dad and your whole family. They meant it for evil. I meant it for good. I know you had to go through it. But now, Joseph saw it then, right? It was obvious.

Go down through the stories after stories. How about Ezekiel? God says, I am going to destroy, take away the people who are all captive. I am going to destroy the temple. Ezekiel. Ezekiel says, oh, my goodness. Then God says, what do you see, Ezekiel? He said, oh, I see dry bones. Dry bones. Very dry. A lot of bones. Very dry. God says, watch this. And life started coming in, and the muscles joined, and the sinews. Well, I will leave David to give you the recipe information. Anyway, the main thing was the breath of God. God returned. And he says, "Do you not understand? That is what Israel is right now. And they need recovery. Just a bunch of dry bones, just as Christian dry bones.

Have you ever gone into a church that tries to worship and you feel like you are at a funeral? You just want to get out of there. You can feel the funeral palm come on you. You get the cough of death and wonder what is going on here. They are singing, they are worshipping people, but they are dead until the Lord recovers the breath of the Holy Spirit.

That is what happened in the charismatic movement, brothers, and sisters. There were many faithful churches just dead as a door. They sang songs. I remember I was still in seminary and this whole movement was just beginning. So, one of my friends said, "Let us go to the Assembly of God Church." I said, "I have never been to one. It is illegal for Baptists, is it not?" "Yes." "Well, we will go on a Sunday afternoon that we will not violate any rules." So, we went on a Sunday afternoon, and there was a guy, C. M. Ward, who was a Pentecostal preacher. He was doing his radio show locally in Louisville, Kentucky, that day.

And we went to the song. Well, we walked in there just a little bit late. We had to sit in the very back row. And the song they started out with, "When We All Get to Heaven."

Now, as a good Baptist, we had sung that song a hundred times. But these people, these people, sang the song as the bus was coming to take them away. "When we all get to heaven, hallelujah. Pray." Oh, man. I said, "I want to be on that bus." When we see the Lord moving, even by His Spirit, what a wonderful thing this is.

But there are many. I do not know how to say it. There are a lot of mysteries to our life. And for young Christians especially, that is when it gets confusing, because you know that Jesus loves you, Jesus saves you, Jesus blesses you, Jesus feeds you, Jesus takes care of you and all that stuff, which is true. But then when you hit the fan and there are tough times, or maybe I am not saved. Well, maybe I am out of the will of God. Well, maybe. What did I do wrong, Lord? And then the world adds whatever it adds onto you that you get plowed under.

And that is why we need to grow in our faith in the Lord Jesus and the faith of His hand to do whatever recovering it needs to do. Now, all I can say is this. If you can figure out the ways of your God, your God is too small, and you are in for a surprise. Some people lose their faith because they learned about a God of prosperity and things go wrong. They lose their faith. Or a God who heals 100 percent of the time, and then something happens, goes wrong, and they lose their faith because they do not understand. There is a whole mystery dimension. I mean, we are a mystery, right? I mean, how did you get here?

A Personal Testimony of the Left Hand

A Web of Mysteries

And we have our brother Lucio speaking tomorrow. He came all the way from Brazil. How did he get here? And then we had David Ping coming all the way from the country of California, that foreign country. How did he get here? It is a whole web of mysteries. It is hard to define.

Listen, I am a mystery. How did I get here? At 19 years old, I married a Tar Heel girl. Now, I am from New York. As a matter of fact, just like Abraham, I was led out of Babylon, because the name of the town I grew up in was Babylon, New York. The Lord led me out of Babylon. I married this North Carolina girl. It is not Linda. No, no, this is Julia. That is my girl, 62 years now. And, well, listen, do not clap. Clap for the Lord because, a lot more to the story, as I might say. I got down here.

Family, Salvation, and the Left Hand of God

Well, so I married Julia, and her parents found out. Oh, boy. I mean, we just ran off and got married. Nineteen. It is a good age to get married if you want to get into a lot of trouble. I got in a lot of trouble. My biggest trouble was I had to move down to North Carolina, that hey, y'all land. I could not understand what they were saying, but I... No, no, no. I got into the fires, the iron furnace. Because Julia did not tell me that her dad not only really loved the Lord, but he was a well-known Baptist witness who went

around bringing hundreds, indeed thousands, of people to the Lord Jesus Christ through his personal witnessing. He was an anointed man of God.

And I had to come down here and live under his influence for a long time. The only thing he said to me, not “Danny, you have to become a Christian. You dirty rotten sinner. Why did you marry my daughter? We were hoping at least a Southern boy would marry her, but how could you, a Yankee, marry my...” He did not say any of that kind of stuff. He said one thing. He said, “Dana, welcome. You can go to school down here.” So, Julia and I continued our college down here. He said one thing, “Please, on Sunday, would you please come to Julia's church, our church?” Which I said, “Yes, that is a good deal.”

Now, I was this New York swashbuckling guy. I drove an MG, and I had a smoke and a pipe, and I had my tweed suit on because I was a philosophy major and not a Christian at all. Under the pressure of the witness of my father-in-law, I only lasted a year before I got saved. That is a whole mystery story in itself. But after I got saved, I will tell you more mysteries. My mother came down two months after I got saved to our graduation from college. And when she came down, I talked to her and everything, told her, tried to explain what happened to me, how I got saved. I had to speak in tongues about it, I mean. She had no idea about what I was talking.

But she came down maybe Wednesday, Thursday, Sunday, during the service, after the service. Every Baptist church always gives an invitation, and here comes my mom, the opera singer from New York, down to the front to accept Jesus. I was blown away. I mean, I am a little fish. My mom, big, big, big woman. Anyway, she went back home. Next thing I hear, two weeks later, my dad gets saved. Now my dad is a psychiatrist, a Harvard graduate, a New York psychiatrist, and he gets saved. He got down on his knees and accepted Jesus Christ. I could not believe what kind of mystery is going on here.

And my sister came down for the summer to one of those Keswick things I told you about. She got saved down here, which left the elder brother. Now, I am the prodigal. I had an elder brother; he would not dare come down South. He knew there must be a honey trap down here or something, there is something going on down there. And so, what did my father-in-law do? He grabbed one of his old friends, Sam Hargett, and they grabbed the Piedmont flight up to New York, flew up to New York, rented a car, drove out to Babylon, witnessed to my brother and he got saved. They got back on the plane, came back home. That is my whole family in six months.

Now, there is a mystery there, but there is a hand of God working. I did not understand all that was going on. I do not know how I got here 50 years ago, 51 years ago. I mean, I do know the hand of God was working. There is much more to tell.

But let me give you the final kind of kicker. Lord, how did this—what was going on? Such a mystery. And my dad told me a couple of years later, he says, “Dana, here is what happened.” Now, my dad, my dad's father is a famous professor of anatomy and physiology. So, my dad grew up for his first, about seven, eight years in Peking, in Beijing, Peking Medical College. My grandfather was a professor there. But then—so he was a

professor at Stanford. I cannot tell you, I cannot go through all this. He was a professor at Stanford who got a Rockefeller grant. That means the Rockefeller Foundation paid for his teaching over in Peking, paid for his transportation, everything, family. And then the Rockefeller group says, "Now we want you to go down to Bangkok, which was Siam back in those days, and we want you to start the medical school there in Bangkok." So, my grandfather went down there with a couple other guys, and they actually started medical school in Bangkok.

Well, my father could not live there in Bangkok. If you saw Bangkok in 1925, you would know why. It is not where you could stay. And so, they shipped him off to Baguio City in the Philippines to an Anglican boys' school, where my father was all alone for two years. And every day they had a chapel service, as Anglicans are wanted to do. And the boys would have to read the various lectionary readings. My dad says, I recall I was there one day without believing in God, without knowing God. His father was an atheist, a scientific atheist. And they got to a portion, and he said something happened. It said, "Restore to me the joy of my salvation and take not Thy Holy Spirit from me." And my dad said, as a 12-year-old boy or whatever he was, I teared up and said, "God, take not Your Holy Spirit from me." And 40 years later, he got saved.

Now, that is the left hand of God. And that is how long God will work to do what He is going to do, that He recovered my own, my whole family is by the mercy of God, you see, but there is a promise way in the background. See, I did not know anything about, "Take not your Holy Spirit from me." And so, the rest is history.

Well, now, there we go. And I have lost completely. Where am I now? What are we talking about here anyway? The hand of God. God blessed is the man who steps up high enough into Mount Zion to where you can see the hand of God moving as God explains what He is doing to you right now.

God's Heart Cry for Zion

God's Heart Cry for Zion

What I want to share tonight is something a little higher up the mountain. Now, you might know you are saved down here, and you might begin to see the hand here. But you have to go up a little bit higher up Mount Zion to know something I want to speak about tonight. And it is this: it is a deeper mystery because we know in recovery, behind the recovery, there is a deep mystery: God's heart cry for Zion.

Now, I am sorry if you have a particular doctrine that has made God impersonal, because you will never see this until you understand that God has deep, deep emotions. It was this God, and we need to see what it was that caused Him to rend the heavens and send down His Son to reveal His heart to us, that He desired mercy and not judgment upon people deserving of judgment. God's heart is so strong for this thing called Zion. So, we must talk a little bit about Zion tonight.

Indeed, God is love. You know that. And God sets His hands upon us. But we also know the judgment is coming. And why is that? It is because God is righteous. God is holy, God is love, God is truth. And that which stands with Him in glory on Mount Zion must be recovered: the righteousness, holiness, love, and truth. So, there is a lot of recovery work. When we get saved, we are broken sinners. And when we get saved, we are still broken. There are many things: sins, traumatized things, flesh, all these things. The recovery work to bring us to Zion is immense. But only God can do it.

Zion in Isaiah and the New Testament

Now, that is why when we look at Isaiah and look at chapter 11, it is part of something so much bigger. But let us put it this way. All Bible teachers say if you read Isaiah long enough, you will see that Isaiah actually has two foci to it. One is the Messiah, the coming Messiah. Isaiah is called the Old Testament evangelist because he prophesied so often of this Emmanuel and this Messiah. But the other focus is Zion. You cannot read the latter part of Isaiah without realizing that Zion is very much in the heart of God, that God wants us to understand this and desire this.

And so, you can see immediately the parallel with the New Testament, because the New Testament has two: the Lord Jesus and His Church. It is the same idea that we can see here. But understanding Zion helps us understand what God is doing as He is recovering the Church.

You remember we spoke last time. But I will just mention one verse here in Hebrews chapter 12. The writer of Hebrews talks about Zion. And in verse twenty-two he says, "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels."

Now, Hebrews is God's word specifically, or first of all, to recover Jewish Christians. Many Jews got saved. They believed in Jesus as the Messiah, that He died and rose again. And these Jewish Christians were now about to go through the trauma of their culture and life because the writer to the Hebrews writes these words just a few years before the whole city of Jerusalem is destroyed. Their whole sacrificial system is destroyed. The house of God is destroyed. Their whole faith is destroyed.

And around maybe 68 A.D., this apostle, this apostle to these Jewish Christians, begins to show, wants to recover them because they at first believed Jesus and they found themselves by the grace of God in Mount Zion. You have come to Mount Zion. But they lost that. In the beginning they were willing to sacrifice their homes. They were willing to be imprisoned; they were willing to stand for their faith. But now the time has gone by and now we are in around 70 A.D., and times are tough and they are beginning to wonder, "My family is against me, my culture is against me. Maybe if I kind of slide back in and I would be a Christian, but I still do the sacrifices and I still go down to the temple and do all that, maybe then they will stop persecuting me."

And so, the Hebrews writer is trying to help them to believe. And so, he says to them, listen, remember Hebrews 12 we mentioned it last night or last time, you guys.

Why have you fallen backwards? Why have you fallen, and you are trembling again at the foot of Mount Sinai? How can you possibly run the race looking unto Jesus when you are weighted down with the laws of Mount Sinai? Get out of Mount Sinai and come. You have come to Mount Zion, and it is time for you to stand on Mount Zion. You are able to enter the throne of grace upon Mount Zion, where the Lord will give you mercy and grace to help in anything that you have. That is where you belong, not down there on the mountain by the law, at the bottom there, trembling; up there, where you have confidence because you know the Lord and He listens to your needs and He understands you. It is where you were supposed to be following the new apostle and high priest.

Moses was good in his day; the high priest was good in his day. But now you have the apostle and high priest, and it is time to start living up higher on the mountain before Judaism falls apart as a house of cards. Now that is the plea of recovery by the exhortation of Hebrews.

From Wilderness to Rest: Paul's Exhortation

But we notice that Paul also uses the same exhortation as he speaks from the example of the children of Israel to the Christians in Corinth. You remember that after he speaks about them. So here is what he says in I Corinthians, chapter 10, verse 11: "Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come." Now, Paul, in that verse, as you know, the first beginning verses, he talks, and he is applying the children of Israel's time in the wilderness to where the Corinthians were. The Corinthians were saved, but they were down at the bottom of the mountain, but they had been saved by the Passover lamb. And as Paul says, you have also gone through the baptismal waters of the Red Sea. So, you have been saved, you have been baptized, you have come out of Egypt, but you are in the wilderness, and you are circling. You are circling because as a unit, you cannot make it in. Corinthians, you cannot make further progress because you need to be stripped away of the flesh that is standing in the way of your spiritual growth. The left hand of God lovingly has to bring our flesh to the cross.

And so, this is what Paul is saying to the Corinthians: Listen, you are going to wander in the wilderness and go back to Jordan and then circle back around. Go back to Jordan, go circle around until you realize that going through the Jordan is to be crucified with Christ, and to come out into the promised land is to be living in Him now in resurrection life.

How many Christians do you think get to that Jordan and cannot get through? They still trust in their flesh and its power. They know the verses of Galatians 2:20, "I have been crucified with Christ," but their life does not show that they understand it.

And so, we have the most precious, loving left hand of God, the Holy Spirit, who has to bring us to the end of ourselves. It is better if we come willingly, but most of us come begging and scratching all the way to where Paul says, "I give up, I cannot do it. This body of death is killing me."

And the Lord says, "You have been crucified, that body of flesh is dead. And you are raised in newness of life through Jesus Christ. Now I live by the Holy Spirit. You live in Christ now. You do not live over on that other side there in the wilderness. Get in here in the Jordan, get through the Jordan, and get up there into the promised land."

So, Paul is giving this, telling the Corinthians that you need to get there. There is the rest of God, not in the wilderness, but in the land of Christ. And so, the idea is for them to begin to feed on the milk and honey of Christ and the land and all of those wonderful things, to begin to possess their possessions. Our brothers are preaching to us from Joshua, etc., etc. That is the picture of the church, because through history, in your personal life, but more even in our corporate life, stage by stage, He recovers us. As we decrease and Christ increases, our fellowships grow.

I hope you are in a body of Christ where there are spiritual ascension and growth. And I hope they have made it as a whole, as it were, at least through the Jordan, to know the real life of Christ in the assembly when they get together. But you see, even there it does not stop. Because once we get into the land and we taste the milk and honey and the blessing, we find a city that we did not build but now we own. We found vineyards that we did not plant, but now we harvest. This is great. It is blessed to be blessed by Jesus and be saved.

Everybody who gets saved loves Jesus one hundred percent for selfish reasons. And that is Okay. I was glad when I finally got saved. Man, that was tough living under my father-in-law. Oh man, my sins were forgiven. I felt a whole new life ahead of me. It is so wonderful to begin like that, so we begin in those blessings. But after a while, what should happen as we grow in our thanksgiving and praise of the Lord? Maybe it dawns on us at some point, I wonder what the Lord wants.

So that is what should have happened. But they never came to a resting place, even when they got into a land. Why? Because the Lord says, until I have My resting place in Zion, you do not have rest. When I rest, you rest. When I rest, you rest from your enemies, all this kind of stuff. But no, no, no, no, no. They got in the land, and for four hundred years, what does it say? Everybody did what was right in his own eyes, and they had no king. So, they went up and down like a yo-yo. Sometimes it was a great country, sometimes it was divided, weak. Every time it got weak, foreign groups would come in and invade Israel and take away things and flocks. And sometimes they were under deep oppression. Then they cried out and they were saved, up and down, up, and down, up, and down. Because everybody did what was right in his own eyes, which is what we do in the U.S. That should be the name of the church: I Do Whatever I Want Christian Church. Do not you try to discipline me, do not bring any corrections, because I can find another church where I can do whatever, anything I want.

Now, how are we going to grow like that? Even in the promised land of Christ, how are we going to grow? So that makes it really a mysterious question of how a shepherd boy looking under the stars could ever begin to say, God wants something. He began to think of Zion and that it was in the Lord's heart. I do not know if it formed itself in a

cogent way, but somehow, he looked up at the stars and he said, we are in Israel here, but there is something bigger that is supposed to be happening here. Somehow David began to find the Lord's heart for Zion.

David, Zion, and God's Resting Place

Who else among the children of Israel even thought that God might want a resting place? Even though it was in the scriptures, in Deuteronomy it says, "And when I get into the land and you settle all of your possessions, build Me My home in My designated place." Well, they got into the land, but for four hundred years they forgot about finding God His place, did they not? Until David came along. My goodness, what a story about Zion. What a strange story about Zion. I mean, there is much mystery in guarding design. And starting with Melchizedek before, back in Abraham's day, Zion was something going on there.

So, we find out, as an example, it starts like this. At 15 years old, David slays Goliath, with a sling, cuts off Goliath's head, and takes it to Jerusalem. What? But that is what it says in I Samuel 17:54: "Then David took the Philistine's head and brought it to Jerusalem." Now, when he did that, actually there was no Jerusalem. But this is a writer looking back. Back in those days, it was just Jebus, a city that was built on this outcropping of rock that came up from some volcanic eruption of the past or whatever. And it stuck out like this. And because it stuck out, it was a hard place to overtake. So, a little city up there, Jebus went, "You can never get us because we live way up here." They were impenetrable until David took things in hand.

But anyway, and so actually, was David sensing something there? Why would he drop that off there outside of Jerusalem? Was he sensing God's heart 20 years before, when he became king, he went and took Zion for God's city? Now think about that, because many of you have instincts for things that please the Lord, the things that He wants. You have instincts that have not been uttered, words have not been formed. But there is something in you that you want and desire, something more. You just cannot quite shape it. You see, David was in this kind of a thing.

It is possible. Some people say that Golgotha, the Place of the Skull, was where Goliath's head was buried outside Jerusalem and the place where Jesus crushed the skull at Calvary. There are a lot of mysteries in Zion. I do not know about all these things. Zion later became more and more significant, and it was significant in Israel at the time because of two things. On Zion was David's throne and God's throne. And that is exactly what God wants. It makes Him happy. His throne is there and David's throne is there. His throne is there. The Messiah's throne, the Son of David. You got the picture. You see why He loves Zion so much.

Now, David had to learn through discipline, right? If you are going to bring the throne of God up, which is the ark, you have to do it the right way. He did not do it the right way. But then, we find out that, of course, when he came immediately after he became the king of all of the tribes, he says, "We have to take Zion." People say, "What?

No, Hebron is much better. No, this city. We have to take Zion. That outcropping there.” How did he know? And so, of course, you know that one of his guys went up through the water tunnel and got up there and opened the city gates, and they took over the city. And he went into the city, taking the ark with him, eventually. “Lift up your gates, lift up your heads, and the King of glory will come in. Who is the King of Glory? The Lord of hosts. He is the King of glory.” And he came into Zion, and, you know what it says almost right after that, from that moment on when David went out to fight, God magnified David and his victories because he found a resting place.

God wants that resting place. It was a holy place. That was a place where David found a secret place where he could go, a resting place, an inquiring place. That place he spoke about so often in his various psalms. He had found a resting place because he had found God's resting place.

Zion, Jerusalem, and the Cry of the Remnant

Now then, what happened was, well, Solomon came along, and they built the city larger than now, just not Mount Zion, but they added two more mountains, Mount Moriah, Mount Ophel. Now it is a much bigger city. They built a temple on it over there, Solomon's Palace. Well, it is all recorded there. It is a bigger palace than Trump is going to have after he leaves the presidency. Huge palace he had there in Jerusalem. They had such prosperity in Jerusalem. The temple was beautiful in Jerusalem, everything was wonderful. And Zion got pushed into the background a little bit. They moved God out of Zion, took Him into the temple. Good spot to be, of course, because, you see, Zion is Jerusalem, and Jerusalem is Zion. They are interchangeable. But are they interchangeable? They are both a physical place, but one has some spiritual import to it, and the other is a physical place, Jerusalem.

So, as they grew and Jerusalem grew and everything that, it actually took years to rediscover God's heart for Zion. They had to split into two kingdoms. They had to commit idolatry. They had to be corrupted as people. They had to go into captivity, and Jerusalem and its temple had to be destroyed. And then you began to hear the cry of a remnant for Zion. Maybe it was because when they got thrown into captivity there in Babylon, their captors said, “Sing us those happy songs of Zion. We are going. We are marching to Zion. Come on. Sing those songs.” And they hated doing that. They had hung their harps up on the willow tree. Because how can we sing Zion songs when we are captive here? “We long for Zion. We wish we could be in Zion. Where is Zion? We need Zion. Why did we ever leave Zion? What did we do?”

But through some psalmists and through some prophets, they began to see Zion. Zion is My heartbeat. Zion is My heartbeat. They began to understand it, you see. Well, anyway, here is the story. The cry for recovery of Zion was in God's heart, but unheard, until, in difficult times, some of that remnant began to hear God's cry for Zion. Do you hear what I am saying? Do you think God has a cry in His heart? What is it? That everybody be happy, that we live in a utopia and that the Dow go up over 60,000? No. What is God's heart? Just give Me Zion. Give Me My house, with My people, with My

glory. That is what I want. But people could not hear that in the good times. And it took the tough times for the left hand of God, by the Holy Spirit, to squeeze them that they began to long for Zion. "I wish we had Zion." And they began to, and so we see in the Scriptures that God's eternal love for Zion began to be heard in the prayers and in the psalms of the people.

Zion in the Psalms and Prophets

I am going to show you three little passages here. How much God loves Zion. Psalm 48, if you turn there. Just some verses written by somebody who understands God's heart. In Psalm 48:1-3. We are all familiar with this: "Great is the LORD, and greatly to be praised, In the city of our God, His holy mountain. Beautiful in elevation, the joy of the whole earth, Is Mount Zion in the far north, The city of the great King. God, in her palaces, Has made Himself known as a stronghold," if we let God in those palaces.

Verses 12-14. "Walk about Zion and go around her; Count her towers; Consider her ramparts; Go through her palaces, That you may tell it to the next generation." That the next generation knew how beautiful Mount Zion is. "For such is God." Wait. No, wait a minute. He is talking about Zion. No, wait. He is talking about God. Wait. He is talking about Zion. He is talking about God. There is something there. "For such is God, Our God forever and ever; He will guide us until death." And so, the various saints began to sing the songs of Zion.

The Songs of Ascents and the Hope for Shekinah Glory

Let us look at a couple of them and then we will quit. Here is this. Now, first of all, if you are looking for Zion, you can look in Isaiah and other prophets, but there is nowhere you find Zion exalted to the place that God's heart is at than the Psalms of Ascents. Those fifteen songs are all about, let us go up to Zion, let us get up where we belong, let us be recovered to Zion. This is God's heart. This is our heart. We will see it.

So, I will read some verses in Psalm 132, beginning with verses 8 and 13 and 14. The glory of Zion fills the Songs of Ascents. He says in verse eight of Psalm 132, "Arise, O LORD, to Your resting place, You and the ark of Your strength." Then in verses 13-14, "For the LORD has chosen Zion; He has desired it for His habitation. "This is My resting place forever; Here I will dwell, for I have desired it."

Now listen to that psalm. Then I realize the tragedy that he is speaking of there. Why? Because there is no ark. It was lost in captivity. But this writer is saying that it is pleading. Now, I know that we can only put so much Jewish rabbinical tradition into this. But do you know why? The Jewish rabbis say that the remnant went back not only out of love for God, but they went back to build the house of God.

Do you know why? Because they believed, they hoped against hope that once they built the house of God, somehow, they would find the ark and the Shekinah glory would return. According to the Jewish rabbis, the Shekinah glory was a felt, tangible experience

that anyone had when they came to Jerusalem and Zion before the captivity. They say that the Shekinah glory remained on Zion until it was destroyed by Babylon.

Can you imagine that? Can you imagine walking somewhere and saying, what is that? I feel something here. There is something holy here. There is a presence here, even though it is unseen. That is why the children would sing, we rejoice. Let us go up to Zion, let us go up to Zion, the city of our God. There are oil and wine, there is food in Zion, there are happy times in Zion. Let us go up. They would sing the songs as they were ascending to Zion, right? And they were remembering the times when, back in the day, it was a feast.

So, anyway, we do not know who wrote Psalm 132. But we know something. We know that this brother may have been one of the older brothers, one of the older Levites, one of the older songwriters who remembers a little bit of what it was like to touch the Shekinah glory. Now, they built the house of God, as you know, the remnant built the house of God, and they fixed it up and adorned it and put the gold in it and had everything in it, except in the Holy of Holies. It did not have the Ark. Now, they did not know that the Ark was in Washington, D.C., in a big warehouse. And so, they even put the altar of incense in the Holy of Holies, trying to say, "Now God, come down and be here." But there was no Shekinah glory. And there was no Shekinah glory. But in that promise for Shekinah glory, the Shekinah glory came. When Jesus walked into that temple, suddenly everybody turned around, and the children began to worship, and people started to be healed. "What is going on here?" They felt the Shekinah glory when Jesus came in there. That is His resting place, although He was kicked out.

One of those older brothers, he prays this prayer which was given back in Numbers back when the children of Israel were. The ark was going through the wilderness, and then the clouds stopped moving, and they would blow the trumpet and say, "Arise, O Lord, to Your resting place, You and the ark of Your strength." You see that is that verse there in Psalm 132:8. They are hoping, they are praying that something will happen. Oh, what a heart these guys had.

But is it not amazing how it took, probably, the captivity for the left hand of God by the Holy Spirit to surface, to create that remnant cry? "God, for Zion more than anything else, for Zion, Lord, we pray."

Now, that desire has always been there, but is unheard by most of His people. But He will answer our cry as soon as He hears us requesting Zion. Now there is the hand of God. Basically, what happens is we are talking about recovery. I want to talk about the heart of the matter. It is a lot of sovereignty involved here. But listen, recovery happens when two cries meet. Have you ever cried for Zion?

Yearning for Zion and the Sons of Korah

As I travel around many different places, I go to many different fellowships and things in my lifetime. Occasionally I go to a prayer meeting where there is somebody who is weeping for Zion, and I start to cry. It is hard to explain. They are weeping for the

church, but no, they are weeping for something more than just the church. Jerusalem is the church, but Zion is something special. And they are all in the church. Every one of these prayer meetings is in the church, but they are praying about church things. But here is somebody who has such a heart to say, "God, we want Your presence. We want what glorifies You. We want what You desire. What do You want, Lord?" Most people never ask that question.

Sometimes we pray for revival because things are tough. You cannot blame us. We desperately need revival. But who says, "God, what is on Your heart? What do You want? How can we be Your resting place?" God just says, "Will you be My resting place? Can I be at home with you? Can I share My heart with you?" God has to cover His heart because we would abuse it. But of course, God has such a heart for Zion. And our heart is His last days. Could Zion be glorified again? Could glory come back to Zion?

Here is another little psalm. You all know this one. I will do just a few verses from Psalm 87. Another Zion psalm, verses 1-3. "His foundation is in the holy mountains. The LORD loves the gates of Zion More than all the other dwelling places of Jacob. Glorious things are spoken of you, O city of God. Selah." Verse 5: "But of Zion it shall be said, 'This one and that one was born in her'; And the Highest Himself will establish her."

Who has found this heart? Who has heard this secret? The Lord loves the gates of Zion more than all of the tents of Jacob. Of course, you know who it was, right? One of the sons of Korah.

How did that happen? Well, the sons of Korah were a Levitical tribe that had been ejected from Levitical service for several hundred years because back in the days of Moses, their father, Korah, rebelled and was swallowed in the ground. Can you imagine being a Levite and being unemployed? A Levite who is supposed to be taking part in the care of the tabernacle and then the temple, and you have been cursed? Can you imagine how the other Levites, the other tribes of the Levites, thought about you?

I suppose they farmed and did various things, and they were in that curse for centuries. But their hearts were broken. Broken. And they could not be part of the ministry there in the temple. And because of that, their hearts began to yearn for Zion. Their hearts began to long for Zion. And then one day we understand or imagine that David suddenly heard a psalm and said, "Wait a minute. Who wrote that song?"

They said, "One of the sons of Korah. They always are longing for Zion. They always have a heart for Zion. They always want to be in its cover, in its pendula. There they long. They wish they could be there." And David said, "Well, they are going to be here from now on." And he set them up as one of the courses of worship in the house of God because their songs are precious.

So, why does God love Zion above all else? That sounds very prejudicial today, right? Every Christian in every tent should receive a participation trophy, right? No matter if you are good or bad, carnal, or spiritual, everybody, God loves us all, and He does. He loves every child of God, whether they are carnal, disobedient, or whatever. And He is

going to work on them by His left hand, you better believe. But why does He love the gates of Zion more than all those other tents? Because His heart can only find rest there. For God's heart to find rest is a place of glory. And those privileged to be dwelling there are respected by those around, because they say, "There is something special about those who have been born there in Zion."

Oh, how the sons of Korah yearned and yearned for Zion. I do not know what your circumstance is. I want to say this. If you have ever found or attended an assembly in Zion by His mercy, you would remember it and even miss it today. Now, there are many fellowships represented here. I do not want to get in trouble. But if you walk into the house of God and you can sense that God is at home, it is unforgettable. Now, that, that was the honey pot that got me sucked into the Richmond Family Conference way back 51 years ago. Because when I came here, I found home. I mean, there are other places where there is more slapdash stuff going on, music and all kinds of things. But the songs we sing each night are pretty simple, simple songs, are they not? Yes. They are not the complicated songs that sometimes get thrown out today. Pretty simple songs for the most part. But the way you guys sing it, full of the Spirit, it is as that Assembly of God busload of folks were really worshipping the Lord.

And if you have had to, by circumstances, settle for some other tent where you meet with brothers and sisters, then your heart probably is yearning. But what you once tasted, as those old saints who returned from captivity. I mean, this is the Sons of Korah. They have many songs, that one: "For a day in Your presence is better to me by far than to live my life somewhere else. And I would rather be a doorkeeper in Your house than to take my fate upon myself. You are my son and my shield. You have been my lover from the start. And the highways to Your city run through my heart." That is a Son of Korah. Do the highways to Zion run through your heart? I hope you understand a little bit of what I am trying to say here tonight. There is higher ground to be taken, brothers and sisters. And the Lord desires His dear children to enter in.

Zechariah's Jealousy for Zion and the Call to Intercession

Well, anyway, just one more. And this is from a prophet, not a psalmist. But it is old Zeke again. The guy said, "Not by might, by My power." And in Zechariah chapter 8, verses 1-2, Zechariah prophesies, "Then the word of the LORD of hosts came, saying, 'Thus says the LORD of hosts, 'I am exceedingly jealous for Zion.''" This is God. He does not—what He has to put up with, He is going to recover. But what He desires, do you sense it sometimes? "I am exceedingly zealous for Zion," says the Lord of Hosts. "Yes, with great wrath I am jealous for her." And then verse three: "'Thus says the LORD, 'I will return to Zion and will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts will be called the Holy Mountain.'" Zechariah expressed His love with jealousy.

And what we are talking about here, now listen, God is not looking for a place up on a mountain. He is not looking for a physical building or a physical place, even Mount Zion physically in Jerusalem. What He is looking for is what He just says there. I want you to

be called the City of Truth because truth dwells among you. I want you to be a holy mountain. The sanctifying Holy Spirit pierce our hearts of the repentance that would be necessary for God to have His holy mountain. So, this young prophet cried out.

And we notice as we look at just these three. The sons of Korah, the old post-exilic guy, and here, Zechariah, we notice something. Listen, these guys were not just chosen and God revealed something to them. No, they had to have the character in their heart to be able to hear the heart of God. It is even more than seeing the hand of God, as we say. Perhaps often, looking back, we can see the hand of God. It is an even higher step. Can you feel the heart of God? What a place to be. It breaks your heart. It breaks your heart. You feel the heart of God, and you sense the love that He has for His children. It is overwhelming.

Conclusion

When I see young people, when I see those... I do not know how many of these kids are going out in this meeting, they are going out in the morning for this. How many kids do we have going out there? I do not know, two hundred kids, 175 kids. And I want every one of them to come to Zion. I do not want them to get scattered out over the earth because they have never felt the heart for Zion in the assembly of the saints. What a tremendous opportunity, it says. But, brothers and sisters, we are going to have to talk about things next time. Things hard, perhaps, to understand, but God is waiting for intercessors. They get up on the walls of Jerusalem and cry until God gets His Zion.

We will talk about it more next time. But, in Isaiah chapter 62, verse one. I will never forget when Lance opened my eyes to this when he said in verse one, "For Zion's sake I will not keep silent, And for Jerusalem's sake I will not keep quiet, Until her righteousness goes forth like brightness, And her salvation like a torch that is burning."

And when you look at the context and you see it, that is not Isaiah, that is Messiah. I will not keep silent until Zion is full of glory. Then in verses 6 and 7, He speaks to us: "On your walls, O Jerusalem, I have appointed watchmen; All day and all night they will never keep silent. You who remind the LORD, take no rest for yourselves; And give Him no rest until He establishes And makes Jerusalem a praise in the earth."

And these intercessors who are there on the walls praying for glory to come back to Zion, they shall be called Hephzibah. I love that word, Hephzibah. Does anybody name their kid Hephzibah? Wonderful name. "My delight is in her." What a name for God to say, "Dear sister, you are Hephzibah to Me. My delight is in you," and Beulah. Beulah and Lance always say things differently. You read, it says Beulah. We all know Beulah, which means married, but not Lance; you say married. Married at the feast. The Messiah and His bride. That is Zion.

So, the Lord is doing recovery work. It is profound work, and it is a sovereign work, and it is a mysterious work in many ways. But the higher you climb up the mountain, the more you begin to see these precious things worth more than gold: God's heart for Zion.

Lord, we want to pray tonight. We cannot appeal to hearts or force hearts to love what God loves. We know our loves are still selfish and worldly. O Lord, we do ask that somehow, we might climb high enough to love You much that we might want to say, "Lord, how can we please You? How in our assemblies can we be more pleasing to You? What is it that You want us to cry out for in these last days?" O Lord, we pray that people tonight will be apprehended by seeing just a glimpse of the amazing, amazing, loving heart of God. We pray in Jesus' name. Amen.

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