

The Day of the Lord and the Lord of Hosts in Mount Zion

Scripture Teaching



Prepared for Jo-el Rabe | Apostolic Eagle

October 26, 2026

Edited teaching edition prepared for Jo-el Rabe from the supplied source transcript.

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How to use this teaching

Complete edited teaching manuscript

Begin with Hour 1 if you are teaching for one hour today. The remaining hours continue the teaching in the original sequence. Scripture is printed in full in parentheses at the relevant teaching points; later references may point back to an earlier full quotation. Read the biblical text before discussing the interpretation.

The teaching body contains approximately 12,980 words arranged in 10 estimated 15 minute blocks plus a short closing section. At 110–130 spoken words per minute, reading alone is approximately 100–118 minutes. The 155 minute plan allows additional explanation, reflection, and discussion; it is not an exact reading-time claim. The final hour may be partial. If discussion runs long, stop at a block boundary rather than rushing or omitting Scripture.

This is an edited teaching manuscript, not a verbatim transcript. Livestream greetings and technical interruptions have been removed. Scripture wording and specific language claims have been corrected where noted. Interpretive applications are distinguished from the biblical text. The original source transcript is retained separately for comparison.

This edition was prepared for Jo-el Rabe and Apostolic Eagle from a supplied transcript. The cover credit identifies the intended teacher and ministry; it does not attribute the original recorded speech to Jo-el Rabe.

The cover is conceptual artwork inspired by Jerusalem at dawn, not a historical reconstruction.

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Hour 1 Block 1 Opening Prayer A People in Whom God Dwells

Teaching window: about 0–15 minutes within Hour 1. Manuscript: approximately 1,357 words. Allow roughly 10–13 minutes for reading aloud, then use the remaining time for explanation and reflection. These are estimates, not a guaranteed running time.

Opening Prayer A People in Whom God Dwells

Father, thank You for who You are and for creating us in Your image and likeness. Make our lives a willing offering to You. Your Word calls Your people the temple of the living God.

(2 Corinthians 6:16, KJV: “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”)

Father, we humble ourselves before Christ. Break our pride and make us vessels through whom His life is displayed. We do not want merely to speak about Your life; we want our conduct to reflect it.

(John 1:4, KJV: “In him was life; and the life was the light of men.”)

Holy Spirit, reveal who we are in Christ, and form His character in us. Let our lives point people to Him. We remember the promise spoken over Zion:

(Isaiah 60:1–3, KJV: “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”)

Father, continue the work You have begun in us. In Jesus’ name, amen.

God Is Our Refuge When Everything Shakes

Let us open in Psalm 46. I want to consider this psalm alongside the biblical themes of the day of the Lord, judgment, and God’s preservation of His people. The psalm itself does not identify a particular end-times timetable or explicitly call its setting “Jacob’s trouble.” Its immediate declaration is clear: God is a present refuge when the world around us becomes unstable.

(Psalm 46:1–3, KJV: “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.”)

Notice where our confidence begins. It does not begin with the absence of trouble. It begins with the presence of God. The earth may shake; the waters may roar; mountains may appear to lose their stability. Yet the people of God have a refuge that does not depend on the stability of their surroundings.

The imagery can remind us of storms, upheaval, and disasters. But we should not turn each poetic image into a prediction of a particular hurricane, tsunami, or volcano. The point is greater than identifying an event: even when what seems immovable moves, God remains our help.

There is another picture in the middle of that turmoil—a river.

(Psalm 46:4–7, KJV: “There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall

help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.”)

The waters outside are roaring, but the river associated with God’s city brings gladness. What a contrast. The Most High is not absent from His people. God is in the midst of her. Her security is found in Him.

We may connect that river devotionally with the life and peace God gives. His presence sustains His people while His authority confronts evil. But notice whose voice the text names: He uttered His voice. The psalm does not insert a human priesthood as the necessary channel of that utterance. Our confidence rests in God’s authority, not in a claim that our words control His power.

“The LORD of hosts is with us.” Think about that. The Lord commands heavenly hosts; His resources are not exhausted by what we can see. He is not intimidated by raging nations or changing kingdoms. He is the God of Jacob, and He is our refuge.

(Psalm 46:8–11, KJV: “Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.”)

He makes wars cease. He breaks the weapons of war. The final word does not belong to the raging nations. “Be still, and know that I am God.” This is not an invitation to deny what is happening; it is a summons to recognize who reigns over it.

The King of Glory and the Lord of Hosts

The same God who brings refuge also brings judgment. We should not separate His holiness from His mercy, or His authority from His care. In our study of Zion, I am drawing a spiritual application to a people in whom God dwells. That application must remain anchored in Christ. Jesus is the High Priest after the order of Melchizedek; our service depends on Him. We do not become independent high priests or replace His unique office.

Isaiah gives us a beautiful picture of the Lord’s protection over Zion.

(Isaiah 4:5–6, KJV: “And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.”)

The canopy language can suggest the tenderness of covenant relationship. A wedding canopy may be a helpful illustration, but the immediate emphasis is God’s covering and protection. He shelters His people. We need not force the passage to say more in order to receive the strength of what it plainly says.

Isaiah also joins good news, release, and God’s judgment in the mission of His anointed servant.

(Isaiah 61:1–2, KJV: “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;”)

There is liberty for captives and comfort for those who mourn. There is also a reckoning with evil. God’s deliverance is not indifference toward what has held people captive. At the same time, we must allow

Scripture to establish the timing and fulfillment of these promises rather than assume that every aspect occurs in precisely the same moment.

Paul gives troubled believers this assurance:

(2 Thessalonians 1:6–8, KJV: “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:”)

Rest with us. The Lord sees what His people endure. The word translated “angels” can mean messengers, but context determines which messengers are meant. Here the natural reading is the heavenly angels accompanying the revelation of Jesus. We should not insist that the word simultaneously identifies an earthly ministry team. The assurance is still powerful: Jesus will be revealed, and justice belongs to Him.

[Teaching pause] Pause for reflection. Which words in the Scripture support the main point? Let one or two people respond, then restate the central verse.

Hour 1 Block 2 Gathered to God Faithful to the Lamb

Teaching window: about 15–30 minutes within Hour 1. Manuscript: approximately 1,133 words. Allow roughly 8–11 minutes for reading aloud, then use the remaining time for explanation and reflection. These are estimates, not a guaranteed running time.

Gathered to God Faithful to the Lamb

Now hear the call in Psalm 50.

(Psalm 50:5–6, KJV: “Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah.”)

He gathers His covenant people to Himself. The psalm is a scene of God judging His people, not merely a ceremony in which they receive authority. It calls us to covenant faithfulness, thanksgiving, and obedience. For us as Christians, our approach to God rests on Christ’s sacrifice, and our response is a life surrendered to Him.

That surrender brings us to the testimony of the overcomers in Revelation. Their victory is not self-exaltation. It rests on the blood of the Lamb, faithful testimony, and loyalty to Christ even when that loyalty is costly. The chapter and verse numbers are not the foundation of the teaching; the message of the passage is.

(Revelation 12:11–12, KJV: “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”)

Do you see the emphasis? They remain faithful to the Lamb. This is not permission to become careless about life; it is a picture of people who will not abandon Christ to preserve themselves. Their confidence is in what He has done.

Jesus Himself lived a real human life. Luke tells us that He grew.

(Luke 2:52, KJV: “And Jesus increased in wisdom and stature, and in favour with God and man.”)

We can meditate on what it meant for Jesus to live in obedience to the Father and to fulfill the Scriptures. We might imagine Him reading Isaiah's description of the suffering servant, but Scripture does not record the private childhood conversation, "That is Me." We must keep our meditation distinct from the biblical record.

(Isaiah 52:14–15, KJV: "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.")

The Messiah's suffering and glory belong together. Isaiah also describes the Spirit resting upon Him.

(Isaiah 11:2, KJV: "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;")

We desire the Spirit's wisdom, understanding, counsel, strength, and reverence for God to shape our lives. But Jesus did not become divine through a process of maturity. He is the Son who entered our humanity. Nor do we earn the Holy Spirit by reaching an advanced spiritual rank. We grow by the grace and Spirit already given to us in Christ.

Suffering Shepherding and Glory

First Peter gives us a phrase that helps connect the next part of the study.

(1 Peter 1:11, KJV: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.")

The sufferings of Christ and the glory that should follow. As a devotional reading, we can consider Psalms 22, 23, and 24 together: the suffering reflected in Psalm 22, the shepherding care of Psalm 23, and the King of glory in Psalm 24. This is a helpful teaching arrangement, not a claim that the three psalms establish a compulsory three-stage spiritual system.

Listen to the Shepherd's care.

(Psalm 23:1–6, KJV: "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.")

He restores the soul. He leads in right paths. He remains present in the darkest valley. We can apply this to the way He leads us away from old habits and into obedience, but "the valley of the shadow of death" is not a Hebrew definition of "the old man." It expresses deep darkness and mortal danger. The comfort is His presence: "Thou art with me."

He prepares a table in the presence of enemies. He anoints. His goodness and mercy follow His people. We do not need to pretend enemies have disappeared before we receive His provision. His care meets us in the midst of opposition.

Now we come to Psalm 24.

(Psalm 24:1–4, KJV: “The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.”)

The earth already belongs to the Lord. He is its Creator and rightful King. The question then becomes personal: who may stand before this holy God? Clean hands and a pure heart describe integrity in our actions and motives. The verse itself adds freedom from false worship and deceit.

We may use the washing at the tabernacle’s laver as an illustration of cleansing, and the sanctuary’s light as an illustration of God examining our hearts. But those are teaching connections, not definitions hidden in the words “hands” and “heart.” What matters is that we do not divide outward conduct from inward truth. God addresses both.

As the Holy Spirit works in us, we learn to agree with God rather than with the lies that have shaped our lives. We speak His truth, trust Him, repent, and obey. God may work in ways we cannot see, including through His angels, but our declarations do not operate as an automatic switch that commands angelic armies. He remains Lord.

[Teaching pause] Pause for discussion. Separate the wording of Scripture from the interpretation being offered. Invite one brief question or observation.

Hour 1 Block 3 The Work of the Spirit and the Foundation of the Throne of God

Teaching window: about 30–45 minutes within Hour 1. Manuscript: approximately 1,374 words. Allow roughly 10–13 minutes for reading aloud, then use the remaining time for explanation and reflection. These are estimates, not a guaranteed running time.

The Work of the Spirit and the Foundation of the Throne of God

Jesus explains the Spirit’s work with precision.

(John 16:8–11, KJV: “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.”)

Sin, righteousness, and judgment. The Spirit directs attention to Christ. He exposes unbelief; He bears witness to the righteousness of the One who goes to the Father; He reveals the judgment of the ruler of this world. Our freedom rests in Christ’s victory, not in making ourselves the source of that victory.

Psalms 89 gives us the character of God’s reign.

(Psalm 89:14, KJV: “Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.”)

Mercy and truth go before Him. Justice and judgment belong to His throne. These words describe the foundation of God’s government. They are not literally a statement that we are His throne. Yet His people should reflect the character of the King they serve. Mercy should shape how we treat people. Truth should shape what we say. Justice should shape how we use responsibility.

It is His work in us. We do not manufacture righteousness by becoming impressive. We receive His mercy and surrender to His truth. Truth exposes deception; mercy brings us near instead of leaving us in despair. We need both.

Hebrews brings our attention directly to the Son.

(Hebrews 1:1–3, KJV: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”)

The Son is the brightness of God’s glory and the express image of His person. He upholds all things. He purged our sins and sat down at the Father’s right hand. These are declarations of Christ’s unique identity and saving work. We are being conformed to His likeness, but we do not become the Creator or the divine sustainer of the universe.

That distinction makes our confidence stronger, not weaker. The One who saves us is sufficient. We can rest in His finished sacrifice while His Spirit continues the transforming work in our lives. We want His character to become visible in our conduct, our speech, and our relationships.

Rest Belonging and a Life Rooted in God

Return for a moment to Psalm 23. He leads us beside still waters. The Hebrew word associated with that rest is *menuchah*, pronounced approximately meh-noo-KHAH. It speaks of rest or a resting place. In Psalm 23, the waters are waters of rest—not literally “waters of matrimony.” Marriage can be used elsewhere as a picture of settled security, but here we should let the Shepherd’s provision speak in its own setting.

He restores our soul. He leads us for His name’s sake. We may connect His paths with mercy and truth, because that is how the Psalms describe the Lord’s ways. We are learning to trust Him, to put away the old ways, and to live from the life He gives.

Jesus speaks of belonging to the household in John 8—not John 3.

(John 8:35–36, KJV: “And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.”)

Our freedom comes through the Son. We do not grow until we become our own savior. We grow because the Son has brought us into freedom, and we are learning to live in what He has given.

Think again of the question, “Who shall stand in his holy place?” We want lives that are rooted rather than constantly uprooted by fear, accusation, or changing opinions. Isaiah calls the restored people trees of righteousness.

(Isaiah 61:3, KJV: “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”)

A planted tree remains, receives nourishment, grows, and bears fruit. It does not manufacture life apart from its source. Psalm 1 carries that picture forward.

(Psalm 1:1–3, KJV: “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that

bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”)

Notice the contrast between the counsel we reject and the instruction we receive. We are not to settle into scorn, accusation, and ungodly ways. We delight in the Lord’s instruction. “The law of the LORD” here means His teaching; the phrase does not itself mean a special “law of the Melchizedek priesthood.” As followers of Jesus, we receive God’s instruction in the light of Christ and His grace.

(Psalm 25:14, KJV: “The secret of the LORD is with them that fear him; and he will shew them his covenant.”)

There is intimacy in reverence for God. We listen. We learn His ways. We allow His covenant faithfulness to shape our response rather than treating His promises as a way to control outcomes.

And we receive righteousness as a gift.

(Romans 5:17, KJV: “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.”)

Read that carefully: those who receive grace and the gift of righteousness “shall reign in life” through Jesus Christ. The Greek does not change the subject into “life will reign.” It is the recipients who reign in life through Him. His life empowers us, but we should keep Paul’s wording and emphasis intact: abundant grace, righteousness as a gift, and Jesus Christ as the source.

Psalm 1 calls us to meditate day and night. That is not empty repetition. It is allowing God’s truth to become the atmosphere in which our thoughts are formed. David speaks of remembering God in the night watches.

(Psalm 63:6–8, KJV: “When I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me.”)

The shadow of His wings is a picture of shelter and protection. It may remind us of sanctuary imagery, but the point here is trust: His right hand upholds us. We follow after Him because He has been our help.

The planted tree brings forth fruit in season. This returns us to Jesus’ teaching on abiding.

(John 15:4–5, KJV: “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”)

Abide in Him. Receive what He says. Let His truth correct your thinking and His love shape your conduct. You do not have to produce spiritual fruit apart from the Vine. Remain in Christ, and His life bears fruit in you. That is where we continue: not with self-generated righteousness, but with what God has made possible through His Son.

[Teaching pause] Pause for application. What does this passage call us to trust, receive, or obey? Allow a brief response without rushing the next passage.

Hour 1 Block 4 The Earth Belongs to the Lord Clean Hands and a Pure Heart

Teaching window: about 45–60 minutes within Hour 1. Manuscript: approximately 1,382 words. Allow roughly 10–13 minutes for reading aloud, then use the remaining time for explanation and reflection. These are estimates, not a guaranteed running time.

The Earth Belongs to the Lord Clean Hands and a Pure Heart

Let us return to Psalm 24. The earth belongs to the Lord. The world and everyone who lives in it belong to Him. Before we talk about spiritual authority, let us settle that foundation: we are not taking possession independently of God. We belong to the One who made it all.

(Psalm 24:1–4, KJV: “The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.”)

Notice the movement. First, the Lord's ownership. Then, the question of approaching Him. Then, clean hands and a pure heart. We cannot separate our talk about His reign from the character of those who seek His face. What are my hands doing? What is my heart seeking? Am I speaking truth, or am I trying to make spiritual language serve my own desires?

Psalm 89 also speaks of the authority God gives to His anointed king.

(Psalm 89:25–27, KJV: “I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth.”)

This belongs first to the psalm's Davidic covenant setting, and Christians read its royal hope in the light of Christ. We share in His life; we do not replace Him as the King. The Lord reigns in Zion, and we are called to become a people who are governed by Him.

Who shall ascend? Who shall stand? I want us to hear the call to remain, to abide, to become steadfast rather than being carried about by every desire. Revelation gives the overcomer the image of a pillar in God's temple.

(Revelation 3:12, KJV: “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”)

That is a beautiful picture of belonging and permanence. Hannah uses another picture of pillars when she celebrates the Lord who raises the lowly.

(1 Samuel 2:8, KJV: “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.”)

These pictures can help us meditate on His strength, but they are not the same statement. Revelation does not say that mature Christians become the physical or spiritual foundations on which God sets the world. It promises the overcomer a secure place with Him. Let that promise steady us without turning the illustration into a claim the text does not make.

Psalm 24 calls us away from vanity and deceit. Solomon's reflections on vanity remind us that possessions, pleasures, and achievements cannot satisfy apart from God. We do not need to add a claim about his final salvation or a lost eternal crown to hear the warning. Do not give your soul to what cannot give you life.

Speak truth before the Lord. Let your words agree with His revealed will. As we pray and abide, God is at work in ways we cannot see. He is the Lord of hosts; the hosts are His, not ours to control. Prayer is not a technique that obligates Him to dispatch angels whenever we say a particular phrase.

The original teaching connected forgiveness and spiritual conflict with the words of Jesus about the kingdom and violence. Let us read the verse accurately.

(Matthew 11:12, KJV: “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”)

Christians differ over the precise force of that difficult saying. What we should not do is turn it into a definition of forgiveness as violence, or a promise that forgiving someone automatically releases an angelic battle. John called people to repentance. Jesus brought the kingdom near. Our response is wholehearted faith and obedience, not aggression against people and not an imagined power over heaven’s armies.

Seeing God and Reflecting Christ

Believe what God has truly spoken, and walk in His light. Jesus speaks plainly about purity of heart.

(Matthew 5:8, KJV: “Blessed are the pure in heart: for they shall see God.”)

The promise is that they shall see God. It does not say, “They shall see God manifested from them.” We may speak of reflecting God’s character as an application, but let us not insert that application into Jesus’ words. Seeing Him and reflecting Him belong together in Christian life, yet they are not identical statements.

John points us first to the unique glory of Jesus Christ.

(John 1:14, KJV: “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”)

Notice: “dwelt among us,” not “dwelt in us.” John is bearing witness to the Word becoming flesh in Jesus. The Spirit’s indwelling in believers is real, but we must not confuse that with the incarnation or say we have become the eternal Word. We are His witnesses and His servants. We want His grace and truth to shape what people encounter in us.

Clean hands. A pure heart. A soul not given to vanity. A mouth not given to deceit. This is not merely a vocabulary of glory; it is a life brought into the light of God.

(Psalm 24:5–6, KJV: “He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah.”)

The blessing and righteousness come from God. We are not manufacturing our own acceptance.

(Ephesians 1:3, KJV: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:”)

We receive in Christ. We seek His face because He has drawn us, and we learn to live in the mercy and truth of His presence.

(Psalm 89:14, KJV: “Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.”)

The language of the shadow of His wings can help us picture refuge and communion. The marriage-canopy image used in this teaching is an illustration of covenant closeness; it should not be presented as the literal meaning of every passage about God’s face or wings. The point is to draw near to Him, not to master a hidden spiritual system.

This is a generation that seeks Him. We can connect that theme with the fruit of the suffering Servant’s work.

(Isaiah 53:10–11, KJV: “Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”)

He bears iniquity. He justifies. His suffering is not fruitless. A people will serve Him. That is the connection I want us to hold. Calling this people a special “forty-second generation” goes beyond what Matthew’s genealogy establishes. Its sequence leads to Christ; it does not explicitly identify a later class of believers as a missing generation. We can rejoice that we belong to Christ without building our identity on that numerical inference.

[Teaching pause] Pause and recap. Summarize the main teaching in one or two sentences. If this is the end of today's hour, close here and resume at the next labeled hour.

Hour 2 Block 1 The Sufferings of Christ and a People Who Praise Him

Teaching window: about 0–15 minutes within Hour 2. Manuscript: approximately 1,183 words. Allow roughly 9–11 minutes for reading aloud, then use the remaining time for explanation and reflection. These are estimates, not a guaranteed running time.

The Sufferings of Christ and a People Who Praise Him

Psalm 22 takes us from suffering toward praise. Its language about garments is fulfilled in the humiliation of the cross.

(Psalm 22:18, KJV: “They part my garments among them, and cast lots upon my vesture.”)

The garments here are the sufferer’s clothing. When we speak of Christ clothing us in righteousness, we are making a wider biblical connection, not translating “vesture” as a transferable robe of righteousness. Let the cross itself remain clear: the Son of God suffered for us. Our hope is in His saving work, not in a literal transaction involving the clothes at His feet.

Isaiah calls Zion to awake and rise from captivity.

(Isaiah 52:1–2, KJV: “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.”)

We can hear an application for our lives: do not remain resigned to bondage. Receive what God provides, and walk in the freedom of belonging to Him. But the dust, garments, and captivity first belong to Isaiah’s address to Jerusalem. Their use as pictures of the old life and new life is an application, not a replacement for that setting.

Now listen to Psalm 22’s turn toward testimony and worship.

(Psalm 22:21–26, KJV: “Save me from the lion’s mouth: for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.”)

The suffering one is heard, and praise rises in the congregation. Christian readers rightly hear this psalm in relation to Christ’s suffering and vindication. We gather to declare His name and praise Him. We may pray and sing in the Spirit, but this passage itself does not identify its congregational praise specifically as singing in tongues. We need not add that identification to enter into its worship.

The horizon widens from the congregation to the nations.

(Psalm 22:27–31, KJV: “All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD’S: and he is the governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him; it shall

be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.”)

The kingdom is the Lord’s. He is the governor among the nations. Not one of us keeps our own soul alive. The prosperous and the dying alike are dependent upon Him. A people yet to be born will hear of His righteousness. Think about that: what He has done becomes the testimony we pass on.

Isaiah also speaks of every knee bowing to the Lord.

(Isaiah 45:23, KJV: “I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.”)

Our priestly service is under His kingship. When this teaching speaks of a Melchizedek pattern, it must remain subject to Christ’s unique priesthood. We are not a replacement for the King or the source of His government. We serve Him and make Him known.

Prayer Praise and the King of Glory

Return to Psalm 24’s generation that seeks His face. The psalm now calls for the King of glory to enter. Isaiah gives us another beautiful image: walls called Salvation and gates called Praise.

(Isaiah 60:18, KJV: “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.”)

Let praise mark our lives. Thank Him for His mercy. Thank Him for the redemption that is in Christ. This is an invitation to worship, not proof that every mention of a gate in Scripture means the human mouth.

David brings prayer and sacrifice together in Psalm 141.

(Psalm 141:2–3, KJV: “Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O LORD, before my mouth; keep the door of my lips.”)

There is a picture of prayer rising like incense. There is a picture of lifted hands like the evening offering. As Christians, we pray with gratitude for Christ’s sacrifice. The connection between the two altars, mercy and truth, and our prayer is a teaching illustration. It is not a formula that joins spiritual mechanisms together and makes God act.

What a practical prayer follows: keep my mouth. Keep the door of my lips. Let me speak truth. Let me not praise You in one breath and deceive my neighbour in the next. Let my intercession be shaped by Your will rather than my resentment. Let my worship carry thanksgiving for what Christ has done.

Now hear the entrance of the King.

(Psalm 24:7–10, KJV: “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.”)

Who is this King? The Lord strong and mighty. The Lord mighty in battle. The Lord of hosts. Let us pause there. The glory belongs to Him. The battle belongs to Him. His people welcome Him; they do not manufacture His arrival by reaching a particular level of intensity.

As we humble ourselves before the cross, we trust His victory and submit to His lordship. He can work through our prayers, our words, and our presence. But we must not claim that becoming mature means we

have become the Word Himself, or that people will automatically be delivered simply by entering our presence. We remain dependent servants. He remains the Deliverer.

[Teaching pause] Pause for reflection. Which words in the Scripture support the main point? Let one or two people respond, then restate the central verse.

Hour 2 Block 2 Mercy That Calls Us to Leave Sin

Teaching window: about 15–30 minutes within Hour 2. Manuscript: approximately 1,060 words. Allow roughly 8–10 minutes for reading aloud, then use the remaining time for explanation and reflection. These are estimates, not a guaranteed running time.

Mercy That Calls Us to Leave Sin

Consider the woman brought before Jesus in John 8. The account shows both mercy and a call to leave sin. Let us read what it actually records rather than filling the unseen background with claims the passage does not make.

(John 8:6–11, KJV: “This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.”)

Jesus exposed the accusers’ hypocrisy. They departed. He did not treat the woman as beyond mercy, and He did not treat sin as harmless. His mercy was not permission to remain in adultery. His command was a call to a different life.

The account does not say that demonic hordes were pushed back or that an invisible deliverance transaction had necessarily occurred before He could tell her to sin no more. That is an inference, not the narrated event. We can speak confidently about what we do see: His wisdom, His mercy, His authority, and His summons to repentance.

That is what we want people to encounter through our ministry: not condemnation that crushes them, and not indulgence that leaves them in bondage, but the truth and mercy of Jesus. We are not seeking a religious performance. We are seeking lives transformed by communion with Him, lives that bear His character and point people to Him.

The Judgment of the Lord and Hearts Governed by Him

Let us move from Psalm 24 to Isaiah 24. Here the prophet portrays sweeping judgment. The ground beneath human confidence is shaken, and the Lord’s reign is displayed.

(Isaiah 24:17–20, KJV: “Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the

earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.”)

This is sobering language. The world is not beyond the judgment of its Creator. Sin is not weightless. Human structures cannot make themselves permanent against Him. The imagery reminds us that our confidence must be in God rather than in an order that can be shaken.

The next verses extend that judgment to powers above and kings below.

(Isaiah 24:21–23, KJV: “And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”)

The Lord is the acting Judge. Christians interpret the timing and details of this prophecy differently, but the text’s centre is not in doubt: He reigns. We must not make the passage say that judgment can happen only when a particular group reaches a specified degree of spiritual maturity.

Psalms 91 also gives us language of protection and victory.

(Psalm 91:13, KJV: “Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.”)

We trust the Lord in conflict. We do not use the promise to test Him or claim independence from Him. The God who keeps His people is the One who governs them. Before we speak about authority, let us ask whether our own hearts are yielded to His direction.

(Proverbs 21:1, KJV: “The king’s heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.”)

This is Proverbs 21:1. What an image of God’s sovereignty. Our application is surrender: Lord, govern my heart. Redirect what needs redirecting. Make me willing to obey You. Let Your finished work bear fruit in the way I think, speak, and live.

Paul speaks of spiritual warfare in a way that brings the issue close to home.

(2 Corinthians 10:3–6, KJV: “For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.”)

The reference is Second Corinthians 10, not First Corinthians 5. Paul is defending his ministry and addressing opposition and disobedience in the church. The passage gives us a real application concerning thoughts and claims that resist the knowledge of God. It is not a promise that our mental maturity grants us independent power to punish heavenly beings.

Bring the thought to Christ. Bring the imagination to Christ. Bring the proud argument to Christ. Do not merely claim authority over darkness while protecting disobedience in your own heart. Let His truth govern you.

[Teaching pause] Pause for discussion. Separate the wording of Scripture from the interpretation being offered. Invite one brief question or observation.

Hour 2 Block 3 The Lord Shall Be Your Everlasting Light

Teaching window: about 30–45 minutes within Hour 2. Manuscript: approximately 1,251 words. Allow roughly 9–12 minutes for reading aloud, then use the remaining time for explanation and reflection. These are estimates, not a guaranteed running time.

The Lord Shall Be Your Everlasting Light

Isaiah 24 ends with the Lord reigning gloriously, and with sun and moon put to shame before that glory. Isaiah 60 carries a related hope for Zion.

(Isaiah 60:19–20, KJV: “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.”)

The Lord is the everlasting light. He is the glory of His people. We may apply this to the confidence and hope that His presence gives us, while preserving the prophetic promise rather than reducing it to an inward experience alone.

Another passage uses sevenfold light.

(Isaiah 30:26, KJV: “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.”)

That verse is in Isaiah 30. It describes an extraordinary brightness in the setting of God’s restoration and healing. It does not measure a believer’s personal glory as seven times brighter than the physical sun. Let us receive its hope without turning poetry into a claim about our own radiance.

Revelation 12 gives another striking picture: a woman clothed with the sun, the moon under her feet, and a crown of twelve stars. The chapter includes the birth of the male child. Christians differ about the full identification of the woman, but the vision should be read in its own setting, centred on God’s purposes and the Messiah rather than made into a diagram of our spiritual rank.

(Revelation 12:1, KJV: “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:”)

(Revelation 12:5, KJV: “And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.”)

The suggestion that the moon is the Holy Spirit, a lesser light we eventually outgrow, is not stated in Revelation. We never advance beyond dependence on the Holy Spirit. Growth in Christ deepens that dependence; it does not replace Him with our own supposed fullness.

Peter calls us to attend to the prophetic word as light in a dark place.

(2 Peter 1:19, KJV: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:”)

Take heed to the word. Let its light expose what is false and strengthen what is true. We long for the fullness of what God has promised. Until then, we remain people who seek His face, welcome His correction, and trust the King of glory. Our inheritance is in Him, and our confidence is in His faithfulness.

Peace Like a River The King Reigning in His People

Isaiah describes the glory of the Lord reigning in Zion. (Isaiah 24:23, KJV: “Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”)

The Lord of hosts is the Lord of the heavenly armies. As we apply this picture to our life in Christ, the question is whether we are surrendered to his government. Have we merely spoken about his lordship, or are we allowing him to govern our hearts? We want his Spirit resting upon us, shaping our understanding and directing our steps. Some interpreters connect the ancients in this passage with Revelation’s twenty-four elders, but Isaiah does not explicitly identify them that way. The clear emphasis is the Lord’s glorious reign.

The eyes of the Lord look throughout the earth. He seeks hearts wholly devoted to him—not hearts trying to resist him while asking him to bless their resistance. Our response is surrender. We stop fighting his truth and receive his peace.

Listen to the promise of peace like a river. (Isaiah 66:12, KJV: “For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.”)

Isaiah is speaking comfort to Jerusalem. We can also hear a beautiful connection with the peace Jesus gives his disciples. (John 14:27, KJV: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”)

He does not give peace as the world gives it. His peace is rooted in who he is and what he has accomplished. Through his blood we are reconciled to God. We do not have to approach the Father as though Christ had done nothing for us. We come through the Son, trusting his finished work.

The Hebrew word *shalom* speaks of peace, welfare, and wholeness. “A settled judgment” can be a theological illustration of the security we find in Christ, but it is not the literal definition of the Hebrew word. Our assurance rests in him, not in a slogan. (Romans 5:1, KJV: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”)

He has delivered us from darkness. (Colossians 1:13–14, KJV: “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins.”)

As we receive his peace, his light exposes and dispels the darkness in our hearts. This is not our effort to make ourselves acceptable without him. This is our response to the One who has redeemed us. We abide in him and allow his truth to govern us.

Isaiah gives another picture of righteous government. (Isaiah 32:1–2, KJV: “Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.”)

What a picture of refuge! Think about the mercy of Jesus toward the woman caught in adultery and the truth he spoke to the woman at the well. We want people to encounter something of his compassion through us. We do not become another Christ or another source of salvation. We become witnesses who reflect the character of the One who saves.

The woman at the well was not changed by an undefined spiritual atmosphere apart from what Jesus said. He spoke to her, exposed the truth of her life, and revealed himself. His words mattered. (John 4:26, KJV:

“Jesus saith unto her, I that speak unto thee am he.”) His presence and his truth were not competitors. His mercy did not hide the truth, and his truth did not cancel his mercy.

[Teaching pause] Pause for application. What does this passage call us to trust, receive, or obey? Allow a brief response without rushing the next passage.

Hour 2 Block 4 Peace Forgiveness and the Mission Jesus Gives

Teaching window: about 45–60 minutes within Hour 2. Manuscript: approximately 1,134 words. Allow roughly 8–11 minutes for reading aloud, then use the remaining time for explanation and reflection. These are estimates, not a guaranteed running time.

Peace Forgiveness and the Mission Jesus Gives

Now consider the risen Jesus coming to his frightened disciples. (John 20:19–23, KJV: “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”)

He stood in their midst and spoke peace. Then he showed them his hands and his side. This was the risen Lord who had actually suffered, actually died, and now stood alive before them. Their gladness was grounded in seeing him. Again he spoke peace, and then he sent them.

Notice the order: the Lord meets them, speaks peace, commissions them, and speaks of the Holy Spirit. Their mission comes from him. They are not inventing a ministry from their own strength. They are sent people.

Jesus came to save. (John 3:17, KJV: “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”) As his witnesses, we do not go into the world looking for people to humiliate. We go with the gospel of reconciliation. We tell the truth about sin, and we tell the truth about the mercy available in Christ. The salvation is his; the message is entrusted to us.

In the teaching’s priestly imagery, the bread and wine point us toward covenant fellowship and the generosity of God. We can use that imagery to speak of receiving what Christ provides. But Scripture does not say that believers become Christ’s body and blood for other people to consume, or that they become additional mediators alongside him. We point people to him. He is the One they must receive.

Isaiah pictures the Lord preparing a feast for the peoples. (Isaiah 25:6–9, KJV: “And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.”)

The Lord prepares the feast. The Lord removes the covering. The Lord swallows up death and wipes away tears. This is his victory and his generosity. The feast can remind Christians of covenant fellowship, but the

passage itself does not identify a particular end-time class of ministers as the feast's providers. Nor does it say that eating at this feast automatically releases angelic armies through our declarations.

The covering over the nations is larger than a single modern label. Shame and reproach are part of the passage's concern, but death itself is confronted. We should not shrink that promise to only one aspect of human need. God's salvation reaches deeper than our categories.

The nations turning to the Lord is a recurring biblical hope. (Psalm 22:27, KJV: "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.")

When people say, "Lo, this is our God," their worship belongs to God. If they see his love reflected through us, we rejoice—but we must not invite them to regard us as God manifested in flesh in the same unique sense as Jesus Christ. Christ remains the Lord; we remain his servants.

Obadiah also speaks of deliverance associated with Zion. (Obadiah 1:21, KJV: "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.") These deliverers act under God's rule. The final statement safeguards the whole picture: the kingdom is the Lord's. No servant becomes an independent savior.

Return to John 20. Jesus gives peace so that his disciples can serve from fellowship with him rather than from fear. We want his mercy, grace, and truth to shape our speech. We want love to flow from lives yielded to the Father.

But we must handle verse 23 accurately. The Greek word translated "retain" comes from *krateō*, which can mean to hold, grasp, or retain. Here the contrast is between sins being remitted and sins being retained. It does not mean that the disciples seize sins in order to remove them. We cannot reverse "retained" into "taken away." Christians differ about how the church exercises this responsibility, but the verse belongs to the risen Lord's Spirit-empowered mission and must retain its actual contrast.

We proclaim forgiveness in Christ, call people to repentance and faith, and refuse to assure people that rejecting Christ makes no difference. We do not claim that a minister's private decision creates forgiveness independently of God.

Isaiah speaks of God creating the fruit of the lips and giving peace. (Isaiah 57:19, KJV: "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.")

The Lord is the speaker and the healer. We may pray, proclaim his promises, and minister with compassion. We must not turn this verse into a mechanism in which our words control God or command an unseen military operation. The Gospel accounts do not describe every unseen event surrounding the Samaritan woman or the woman accused of adultery. We can affirm Christ's authority without inventing details the narratives do not give.

Truth does bring freedom. (John 8:32, KJV: "And ye shall know the truth, and the truth shall make you free.") Let that freedom lead us into truthful living, not careless handling of the words Jesus actually spoke. Walk in his way of peace. Let your life become a clear witness to his grace.

[Teaching pause] Pause and recap. Summarize the main teaching in one or two sentences. If this is the end of today's hour, close here and resume at the next labeled hour.

Hour 3 Block 1 The Restoration of Zion and a Light the Nations Can See

Teaching window: about 0–15 minutes within Hour 3. Manuscript: approximately 1,408 words. Allow roughly 10–13 minutes for reading aloud, then use the remaining time for explanation and reflection. These are estimates, not a guaranteed running time.

The Restoration of Zion and a Light the Nations Can See

Isaiah’s language becomes especially beautiful here. (Isaiah 62:1–5, KJV: “For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.”)

Righteousness goes forth as brightness. Salvation burns like a lamp. The Lord does not leave his people defined forever by the names “Forsaken” and “Desolate.” He delights in them and restores them.

Think about the garments of salvation we have discussed. God’s saving work is not meant to remain merely a phrase we repeat. His grace changes how we live. People should see something of his righteousness and mercy in our conduct. We do not attract people to Christ by self-righteous condemnation, but neither do we conceal the truth about sin. We show the mercy that calls people into a new life.

The crown and royal diadem are parallel pictures of honor in God’s hand. We may reflect on royal and priestly themes elsewhere in Scripture, but this verse does not assign one of these phrases a kingly definition and the other an exclusively priestly definition. The point is the honor the Lord gives his restored people.

Isaiah uses marriage imagery to express the Lord’s delight in Zion and the restoration of her land. It is not a literal description of nations marrying God through an elite priesthood. Let the picture do what the passage intends: move us from abandonment to belonging, from desolation to restoration, from shame to the Lord’s delight.

Hear the related promise. (Isaiah 60:14–15, KJV: “The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.”)

God is able to restore what has been devastated. As Christians applying these promises, we look to his faithfulness and ask that our life together point people to Christ. The glory belongs to him. Our ministry is service, not an invitation for people to worship us.

Christ Revealed His People Glorifying Him

Now return to Paul’s letter. (2 Thessalonians 1:6–12, KJV: “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that

know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.”)

Paul is comforting believers who are suffering. Their suffering is not invisible to God. They can rest in the certainty that the Lord will judge rightly. Notice who takes vengeance: the Lord Jesus. This is not permission for believers to punish those who reject them, and it is not permission to label disagreement with a minister as rebellion against God.

The passage says that Jesus will be revealed from heaven with his mighty angels. It also says that he will be glorified in his saints. We should hold both statements together. Christ can be glorified in our lives now, but Paul’s description cannot be reduced to only an inward experience of spiritual maturity. He is speaking of the Lord’s coming and righteous judgment.

The gospel calls us to submit to Christ’s kingship. His life and love should be visible in his people. Yet no minister can claim that rejecting a particular teaching is automatically rejecting the perfected manifestation of Jesus. We remain accountable to Scripture. The more we speak about his glory, the more carefully we should distinguish his authority from our own opinions.

Revelation also speaks of the gospel reaching the nations. (Revelation 14:6–8, KJV: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”)

Earlier in that chapter the redeemed follow the Lamb. Here John specifically identifies an angel as the herald of the everlasting gospel. We should not silently replace that angel with the hundred and forty-four thousand. The call is clear: fear God, give him glory, and worship the Creator. Babylon’s fall declares that the powers opposing God will not rule forever.

This brings us to Zechariah’s picture of an obstacle becoming a plain before Zerubbabel. (Zechariah 4:6–7, KJV: “Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.”)

The historical setting is the rebuilding of the temple. The work would not be completed merely through human strength. The Lord would accomplish his purpose by his Spirit. That gives us a faithful application: obstacles do not have the final word when God has commissioned the work.

Zerubbabel’s name is associated with being born or begotten in Babylon. “Sown in confusion” is not a precise Hebrew translation of his name. We can use Babylon as a biblical picture of opposition and confusion where the context supports it, but we should not build a doctrine from a creative division of someone’s name.

Zechariah also speaks of the Lord's eyes. (Zechariah 4:10, KJV: "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.")

The Lord sees the work and knows how to complete it. His people do not have to despise small beginnings. The seven-eyed stone belongs to Zechariah's prophetic imagery, but this does not establish that a modern triangle, an eye symbol, or a particular technology is a demonic counterfeit. Such claims require evidence beyond resemblance. Our confidence should remain in the Spirit of God, not in speculation about symbols.

Return to Paul's prayer: that Christ's name would be glorified in his people, and they in him, according to grace. That is a high calling. We want more than religious appearance. We want faith working with power, goodness taking shape in conduct, and Christ receiving the glory.

[Teaching pause] Pause for reflection. Which words in the Scripture support the main point? Let one or two people respond, then restate the central verse.

Hour 3 Block 2 The Coming of Christ Restraint and the Defeat of Lawlessness

Teaching window: about 15–30 minutes within Hour 3. Manuscript: approximately 1,389 words. Allow roughly 10–13 minutes for reading aloud, then use the remaining time for explanation and reflection. These are estimates, not a guaranteed running time.

The Coming of Christ Restraint and the Defeat of Lawlessness

Paul continues with a warning against being shaken or deceived. (2 Thessalonians 2:1–5, KJV: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?")

Our gathering to Christ is a wonderful hope. It certainly calls us into fellowship with him, but the words here should not be reduced to inward union alone. Paul is discussing Christ's coming and believers' gathering to him. Christians differ about aspects of the chronology; the pastoral command is unmistakable: do not be shaken, and do not allow anyone to deceive you.

The covenant gathering language of the Psalms can enrich our reflection without replacing Paul's own subject. (Psalm 50:5, KJV: "Gather my saints together unto me; those that have made a covenant with me by sacrifice.")

Paul describes rebellion and a figure who exalts himself against God. That is the opposite of the humility of Christ. The warning should turn us away from self-exaltation and toward love of the truth.

Now listen carefully to the wording about restraint. (2 Thessalonians 2:6–9, KJV: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders,")

Here the older English word “letteth” means restrains or holds back. Paul is not saying, “The mystery of iniquity works in them who allow it,” although other Scriptures warn against yielding to evil. This particular sentence describes restraint continuing until the restrainer is out of the way. The identity of the restrainer is debated, so we should not pretend that the grammar settles every interpretive question.

There is a real contrast between being formed by Christ’s truth and being deceived by lawlessness. But we must make that application without changing Paul’s sentence. The text does not say that the restrainer becomes an inward presence in the middle of a people.

Verse 8 announces Christ’s victory: the Lord destroys the lawless one. Verse 9 then describes the lawless one’s coming as being according to Satan’s working. The phrase “after the working of Satan” does not say that Jesus comes chronologically after Satan performs wonders. Its subject is the lawless one, and “after” here has the sense of according to or in accordance with. This matters: we must not accidentally attribute Satan’s power and lying wonders to Christ.

Isaiah gives us another image of the Lord confronting the enemy. (Isaiah 59:19, KJV: “So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.”)

The reference is Isaiah 59:19, not Isaiah 53. We may compare this imagery with Revelation’s dragon and its flood, but the passages do not explicitly define every flood as a military horde of demons, lies, or accusations. Such connections should be offered as interpretation, not as a dictionary meaning or a claim that the text narrates those details.

The central confidence remains: evil does not overcome the Lord. His people bear witness to his truth and resist deception under his authority. The conquest of the lawless one belongs to Jesus himself. John 20:23 is not a hidden formula by which believers seize sins and thereby execute this final judgment.

The Spirit Resting upon the Messiah and the Peace of His Kingdom

Paul’s language about the breath of the Lord’s mouth recalls Isaiah’s portrait of the righteous ruler. (Isaiah 11:1–5, KJV: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”)

First, this is the portrait of the Messiah, the Branch from Jesse’s line. The Spirit rests upon him. Wisdom, understanding, counsel, might, knowledge, and the fear of the Lord characterize his rule. Believers depend on that same Spirit and are called to become Christlike, but we do not replace the Messiah in the passage.

He does not judge merely by appearances or rumors. Think again of the way Jesus dealt with people. He knew more than the accusation presented to him. He spoke truth with authority and showed mercy without calling evil good. That is the character we should ask him to form in us.

He judges the poor with righteousness and acts with equity for the meek. The Hebrew word behind “equity” carries the idea of straightness or fairness in this context. It does not mean that the meek become a weapon for literally leveling Babylon’s mountain. Isaiah is describing the ruler’s upright justice.

His mouth and breath express the effectiveness of his judgment. This is the Lord's authority, not a license for ministers to harm people. We may pray against evil, proclaim truth, and serve those who suffer while leaving final judgment in his hands.

Now look at the peace associated with his reign. (Isaiah 11:6–9, KJV: “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.”)

What comes with his righteous rule? Peace, safety, and the knowledge of the Lord. The picture moves us beyond fear toward the hope of God's restoration. His justice and his peace are not enemies. He confronts evil and establishes what is good.

We want his light to be visible in us now. (Isaiah 60:1, KJV: “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.”) As we apply that call, we are not claiming that every detail of Isaiah's future hope has already been completed in our ministry. We are asking to live as witnesses to the Lord whose glory the passage celebrates.

Let people encounter compassion, truth, and the hope of freedom in Christ. Let the brokenhearted find care rather than exploitation. Let the captive hear good news rather than another demand that they become dependent upon a human minister.

[Teaching pause] Pause for discussion. Separate the wording of Scripture from the interpretation being offered. Invite one brief question or observation.

Hour 3 Block 3 Closing Prayer and Recap

Teaching window: about 30–35 minutes within Hour 3. Manuscript: approximately 309 words. Allow roughly 2–3 minutes for reading aloud, then use the remaining time for explanation and reflection. These are estimates, not a guaranteed running time.

Isaiah states the anointed mission with remarkable clarity. (Isaiah 61:1–2, KJV: “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;”)

Jesus is the fulfillment at the center of this promise. We serve under him and continue to proclaim his good news. We do not manufacture anointing by force of personality. We depend on the Holy Spirit, remain accountable to Scripture, and minister with humility.

The Lord of hosts reigns. The King of glory is worthy of our surrendered hearts. His love does not require us to ignore truth, and his truth does not require us to abandon love. Let both shape how we pray, teach, and care for people.

Closing Prayer

Father, thank you for speaking to our hearts. Prepare us inwardly to receive your truth and live under the lordship of Jesus Christ. Let your love be seen in us, and expose the darkness that keeps us from walking faithfully with you.

Holy Spirit, help us understand what you have given us in Scripture. Where we have added our own assumptions, correct us. Where our hearts have resisted your truth, soften us. Where people are brokenhearted, bring comfort. Where people are bound, lead them into the freedom found in Christ.

Let this word take root in our lives—not merely as information, but as obedience, compassion, humility, and faith. Enlarge our hearts to love what you love. Keep our eyes on Jesus, our Savior and King. Let him receive all the glory. In Jesus' name, amen.

[Teaching pause] Pause for application. What does this passage call us to trust, receive, or obey? Allow a brief response without rushing the next passage.