

Session 9: Millennial Jerusalem: The City of the Great King (Ps. 48)

The New Jerusalem: Natural and Supernatural

Tonight we are going to look at the subject of the city of the great King—the millennial Jerusalem. The millennial Jerusalem is more than just the city of Jerusalem in the Millennium as we think of it. It is the convergence of the earthly city, the city of Jerusalem as we know it now—the natural city on earth restored by Jesus joined together with the New Jerusalem that descends from heaven.

The millennial Jerusalem is the city of Jerusalem that we know today, but it is fully restored by Jesus in a personal way. He brings it to its full blessing in the natural. Then He Himself calls down the New Jerusalem from heaven. It descends and connects together with the natural, earthly, millennial Jerusalem, and together the two form this glorious reality called the City of the great King.

That is what Jesus called it: the ‘City of the great King.’ It is the great City of the great King. We are going to look at it tonight because that city is where you will live forever and forever and forever.

The New Jerusalem descends to the earth at the time of the second coming. If the second coming is in the lifetime of people who are in this room right now, then that city is going to descend, that supernatural city, to the earth within your lifetime—some of you in this room. Again, the New Jerusalem will descend and it will connect with the fully restored earthly Jerusalem that has been brought to fullness. The two together will be a new reality that has never been seen on the earth before.

Searching out the Scriptures

Paragraph A: do not dismiss Biblical ideas just because they are new to you or new to your church background—be like the Bereans in Acts 17:11. When Paul went to the city of Berea and taught them new ideas, the Bereans said, “Wait a minute, we are going to check the Scripture to see if these things are real, to see if they are accurate.”

I challenge you not to throw away new ideas because they are new to your background. See if they are in the Scripture. At the same time, do not accept a new

idea unless you can find it in the Scripture. Challenge everything that you hear from the pulpits, anywhere. Not just at IHOP-KC, but anywhere. All of your days challenge ideas with a spirit of meekness and tenderness.

Challenge everything you hear taught or anything you read to see if you can find it in the Word of God with your own eyes. That is the only kind of truth you should really lay hold of—if you can see it with your own eyes. Above all else, or at the top of the list among other things, we want to teach you to think for yourself. Many of you already do that, but I want to encourage that. Think for yourself when you open the Word of God before the presence of God.

Paragraph B: in this session we are going to look at a little bit of what the Scripture teaches. It is a vast subject containing far more than we could teach in one session. We are going to look at what the Scripture teaches about the glory of Jerusalem in the Millennium. The Millennium is the 1000-year reign that begins at the second coming of Christ that I believe is going to happen in the next several decades—maybe a little longer, maybe a little shorter. The glory of the city of Jerusalem is the combination of the natural city of Jerusalem brought to its full natural glory under the leadership of Jesus combined with the supernatural glory of the New Jerusalem.

The City of the Great King

Jesus referred to this city. He called it the City of the great King in Matthew 5:35. Jesus is the great King. He must have smiled and looked upward to the Father. Because I am not sure anybody listening to Him understood what He was talking about. He said, “Jerusalem, the city of the great King.” He could have said, “The great city of the great King.” He was talking about His own city that He will personally establish with His own authority. He is the King of that city. He spoke that tenderly with affection. Undoubtedly, He glanced upward to the Father and said, “Father, you and I know what I am talking about. The city of the great King.”

It is going to combine the supernatural dimensions of the New Jerusalem that will descend from heaven, with the earthly restored natural condition of Jerusalem—the fullness of natural blessing upon a city.

No city has ever been brought to this level of glory, even in the natural. The two will be combined—the supernatural dimensions of heaven with the natural conditions of the earth.

Scripture describes the two Jerusalems in God's plan for the millennial kingdom. There is the earthly Jerusalem that we call the millennial Jerusalem. It is the Jerusalem that we know today, but brought to full natural blessing—all the prosperity, wisdom, administration, the righteousness of the inhabitants, with laws that are godly. Everything is done in wisdom, righteousness, and humility. The agriculture, the economics, the city administrations, the unity, and the residents are in the fullest blessing of any natural city ever. The Scripture also talks about the New Jerusalem.

Authority of Jesus

There are two Jerusalem's in God's plan. At the time right after the second coming, one of the first things that occur is that Jesus uses the keys of the kingdom. Remember He told Peter that He had the keys of the kingdom to bind and loose. Jesus has the keys. They are in His hands as a human King. He binds Satan with keys and puts him in prison and He looses or opens the heavenly realm and calls down the New Jerusalem. Beloved, that is authority. When you can throw Satan into prison and you can release the New Jerusalem with an open heaven above the earth, you have authority.

He does this as a man. A man anointed by God. He is fully God, but He is operating in the authority of the grace of God as a man when He does this.

New Jerusalem Descending

Three times in the Book of Revelation, John talks about the New Jerusalem descending out of heaven. The clear implication is that it descends out of heaven to the earth. It descends to the earth. The result is the glory of heaven and the natural glory of the earth are brought together in one city.

This is the first time this has ever happened in a city. It establishes the first city in the Millennium and there are many cities of glory that will follow in the future after this one.

This goes far beyond what Adam experienced in the garden of Eden. Jesus takes it up a notch. Jesus brings the city of Jerusalem to where God originally wanted Adam to go, but Adam failed. Jesus begins the age to come in that place. It is the first glorified city in history. There it is. The glory spreads throughout all the earth and throughout all of eternity and it goes on and on.

Heaven and Earth Coming Together

Paragraph D: when the New Jerusalem descends to the earth at this time, then heaven is literally on earth. Heaven is on earth at that time. Heaven and earth come together.

Paragraph E: at the center of God's eternal purpose, the very centerpiece of God's plan, Jesus is going to bring together everything. The Father is going to do it, but He will do it through Jesus.

He is going to bring together everything in the heavenly realm and everything together in the earthly realm; He is going to join them together on the earth. The thing I like to say so often is that we are not going to die and go away to heaven.

That is not the ultimate reality, but rather heaven is coming to the earth forever. Only from the cross to the second coming do believers die and go to heaven. From the cross to the second coming, when a believer dies, our disembodied spirit goes to paradise. We go to heaven. We do not go with a resurrected body. We do not have a resurrected body until the second coming because we do not need a resurrected body in the supernatural spiritual environment of heaven.

When heaven comes down to the earth, we get a physical body because we need one to relate to the environment of the earth. We receive a perfect body, a physical body that has supernatural resurrected qualities. Fantastic. We have a physical material body because we will live in a physical material environment on the earth, in the full conditions of the glory of the resurrection that is in the New Jerusalem

Reality of Eternity

The New Jerusalem is coming down and that is where we are going to live. We are going to work on the earth and we are going to have the greatest time imaginable. Beloved, this is real. This is far beyond anything that Dorothy saw when she turned the corner and saw Oz. It is far beyond anything. It is not just a neat idea.

This is reality and all of us are going to be there in a short amount of time, whether it is fifty years or 100 years or a year, it is a minute anywhere it lands in the perspective of eternity.

We are all going to be there in a minute. We really are. I tell you, we can begin to get excited about it even now. This is where we are going—to a physical city on the earth with the supernatural environment of heaven and the presence of God.

Government of Jesus

Paragraph F. Jesus spoke of the convergence of these two cities. He spoke about it in relationship to His own throne and His own government.

He said in Matthew 25:31-32, “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them from another. . . .” We are talking about all the nations on the earth right now because that throne of glory will be in the city of Jerusalem. It will be new and improved. Again, it will be brought to its height of natural glory.

The unity, the agriculture, the economics, the morale of the city, the residents of the city, the architecture of the city, the administration of its city will all be brought to the highest degree of natural glory under the favor of God. It will be combined with the supernatural dimension of the New Jerusalem. His throne will be the epicenter of His city. He calls it the throne of His glory.

All the nations that are currently on the earth, the representatives of those nations, and the people that are responsible for the governments of those nations, these will go before the throne of His glory. He will judge and evaluate those nations. Some of the nations will not make it into the millennial kingdom and others will not. Many will and many will not. We do not really know the number. They will come before Jesus in the New Jerusalem. That will be one of the first issues of business at His second coming. He will judge the nations that exist right now by judging the representatives of the government of those nations.

Jeremiah and the New Jerusalem

In Jeremiah 3:17 it says, “At that time Jerusalem shall be called The Throne of the Lord and all the nations shall be gathered to it, to the name of the Lord, to Jerusalem. No more shall they follow the dictates of their evil hearts.” Jesus was quoting this passage when He talked about the throne of His glory. All the nations will be gathered to the throne of the Lord or to the city of Jerusalem. They will be gathered to the Name of the Lord. They will be gathered to His requirements, to His authority, but they will also be gathered to His splendor and to His magnificence, to encounter Him. This is in the city of Jerusalem

Priest and King

In Ezekiel 43:4-7, Ezekiel has a glorious open vision of the future. He is witnessing Jesus' throne of glory in the city of Jerusalem. Jeremiah had just prophesied about it a few years earlier because they were contemporaries and lived in the same generation.

Jeremiah is a bit older—he was the older prophet. Ezekiel was the younger prophet. It says in verse 4, “The glory of the Lord came into the temple.” He is looking far into the future. This is about 500 BC. He is looking 2500 years into the future after the second coming. He sees the millennial temple. He says, “Then I heard the Lord speak to me and the Lord was inside of the temple.”

Undoubtedly he is having a vision of Jesus, the Messiah. He has a vision of the man he saw back in Ezekiel 1:26 (paraphrased). He said, “I saw one like the son of man on a throne.”

He sees that same man, but this time He is in the temple in the future in Jerusalem. He is looking 2500 years plus into the future. He sees this man who is clearly the Lord. This man is standing inside the future temple in the Millennium. Ezekiel is pretty excited. Ezekiel 43:7: “And the Lord said to me, ‘Son of man this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever.’”

The Lord basically says, “This is the place of My throne—My throne as the King of Israel. My throne will be inside the temple”

This is a new idea to Ezekiel.

He says, “Your throne will be inside the temple?”

The king's throne was a distinct place from the temple, even by God's law.

The king could not go into the temple. When Uzziah, the king, went into the temple, he was struck with leprosy. The king could not function as a priest and the priest could not function as a king.

The two offices were separated by God's law. This is kind of a confusing point because it looks like the Lord is violating the Scripture.

The Lord says, “This is the place of my throne. This is the place of the soles of my feet.”

That is a very interesting phrase.

“This is where I will dwell in the midst of Israel forever.”

What?

He is going, “Okay, your throne is going to be in the temple. That is already a non-Biblical idea according to Moses. Your throne will be in the temple. That is good. The soles of your feet will be on the earth. So we know you are human and it is earthbound, it is earthly. But you are going to live there forever, so we know that you are heavenly and you are eternal.”

So the throne and the eternal temple, this is one of the verses (about fifteen in the Bible) that indicate that this earth is going to continue forever—that at the end of the Millennium, when the Lord cleanses and purges it with fire, He does not annihilate it, but He renovates it.

Because the Lord told Ezekiel... there are about fifteen passages where the Lord says to Ezekiel, “My throne will be right here in the city of Jerusalem forever.”

Beloved, there is a reason that the devil hates the city of Jerusalem. That is where Jesus will be in a temple and ruling as a King. He will bring them together, the two offices together.

Heaven or Earth?

Paragraph I: now there is a bit of a dichotomy here or a paradox because John sees something that is apparently opposite. John sees the throne of God the Father and the throne of Jesus the Lamb. They are in the New Jerusalem. He is having a vision of the New Jerusalem. Ezekiel says that Jesus’ throne is on the earth. John said Jesus’ throne is in the New Jerusalem. Which is it?

Is His throne on the earth or is it in the New Jerusalem? Is it heavenly or earthly? Which is it? Of course the answer is yes.

Paragraph J: Jesus rules in heaven as the Son of God, the heavenly Jerusalem. He rules on earth as the Son of David. He is the Son of God and the Son of David simultaneously—fully God and fully Man. The two realms are joined together at the second coming.

This is what Jesus meant, along with many other things, when He stood before His disciples and He said, “All authority in the heavenly realm and all authority in the earthly realm is mine.

I personally as a man will bring the government of heaven and earth together in unity on the earth as a man.”

What an incredible statement.

It is okay that you just whisper to the Lord right now, “I love you Lord. I love you Lord. I just really love you.”

As I hear these truths, I think about them.

I think, “Who is this man that we are worshipping? Who is this man that loves you so tenderly and fiercely?”

“Oh I love you Lord, I love you, I love you. You are awesome. Why are you interested in me?”

The Lord says, “Because in my eyes, you are of great value. Far greater value than you could ever know.”

Paragraph K: does Jesus have one throne or does He have two? Is it on the millennial earth or is it in the heavenly Jerusalem? Again the answer is ‘yes.’ It is on earth and in heaven. It is one throne with two expressions. It is because, the convergence of the two realms meets in the man Christ Jesus in His throne and in the city of the great King. The convergence of the two realms meets in that Man, on His throne, in that city.

At the convergence, the glory like a tidal wave spreads out to the whole millennial earth. It takes 1000 years to cover the whole earth, but it starts right there at that epicenter of the glory of God.

Paragraph L: now when the New Jerusalem descends to the earth at the time of the second coming, where does it go? Well, its name gives you a clue. It is called the New Jerusalem because God purposefully intended that it would be linked to that which is known in the Scripture as the city of Jerusalem on the earth. It was not called New Chicago, or whatever city you want to put, it was named the New Jerusalem because it was meant to be understood as a significant and dynamic expression of God's genius for the city of Jerusalem.

It is not the whole of the city of Jerusalem, but it is a very dynamic part of the city of Jerusalem. There is an earthly dimension as well as a heavenly dimension because God wants the two realms to come together. It will come down to the New Jerusalem, which is why it is named the New Jerusalem. It clearly tells us where its connection point is to the earth, just by its name.

The 'New Jerusalem' is my term. I have a couple new terms or terms that we use here. I am not saying that there cannot be a better term. The terms are not inspired, but I believe the ideas behind the terms are Biblical—like the term 'trinity.' It is not a Biblical term, but it is a Biblical truth—one God in three persons or three in one.

Governmental Complex

I suggest that Jesus' throne is a vast governmental complex. I do not mean a governmental complex like Washington D.C. I mean vast. The north end of that governmental complex is the New Jerusalem, 1500 miles high. It is a vast governmental complex.

The south end of that complex is the Millennial Jerusalem. It is a city of about ten miles in each direction. Ezekiel 48 tells us the size of the Millennial Jerusalem. We get it ahead of time by the spirit of prophecy.

The south end on the earth is ten miles—ten miles squared. The north end is 1500 miles. I think of it like a funnel, tornado, or whirlwind of the glory of God. Take a real big step backwards to get the big picture. It is like a big funnel of the glory of God, the New Jerusalem, and 1500 miles high. It is vast. This is the governmental center of heaven and earth.

It will join together the two realms. It is what Jesus called the throne of His glory. The whole of the New Jerusalem is not His throne. His throne occupies part of the

New Jerusalem and part of the millennial Jerusalem. The throne is the convergence; it is where the dynamic convergence of the two realms come together in the person of Jesus and in His throne. A 1500-mile high city, that is amazing.

Just to give you a perspective, Mt. Everest is the highest place on the earth and it is five miles high. Mt. Everest is way up there, five miles. This city is 1500 miles. I say 1500 miles because some translators use that term, quite a few do, but if you are technical about it, it is 1380 miles. I just say 1500 because other translations do, but it is 1380 miles. Outer space is 800 miles. This city is 1500. This city is as much in outer-space as in under-space. I was never that great at science. As much of it is in outer space as is in the other.

Can you imagine a city 1500 miles? Remember outer space is 800 miles. This city is far beyond that. It is a mountain city. Not just the New Jerusalem, but also the earthly Jerusalem, in the convergence together, it is a mountain city. It is not just a city on a mountain. It is a city that is a mountain. It is not just on a mountain, it is the mountain of the Lord. You know the famous passage where it talks about the house of the Lord and the mountain of the Lord.

People get this idea of a pretty good size building on a mountain. No, no, the city is a mountain. The earthly Jerusalem is ten miles at its base, connecting with the heavenly Jerusalem. From a distance you look at it and it is a mountain city. It is glorious. That is where Jesus' throne is.

New Jerusalem

Roman numeral two: there are four reasons why the New Jerusalem is close to the millennial Jerusalem, but not on the earth. At the second coming, the New Jerusalem is not resting on the earth, but it is close to the earth. Theologians have had the most difficult time over the last 2000 years trying to figure this out. It is not on the earth, but it is close to the earth. It is close enough that earthly kings can go into it, but it is not on the earth. I have four reasons here. Undoubtedly, there are several more.

Reason #1—Measurements

First, the millennial Jerusalem is only ten miles in each direction according to Ezekiel 48, but the New Jerusalem is 1500 miles. It cannot fit; therefore it cannot be on the earth. If it were on the earth, it would completely engulf the whole Middle East and Mediterranean Sea. It cannot be on the earth because there would

be no Middle East, no Egypt, no other nations, and the Mediterranean would be gone.

After the end of the Millennium, it is a different story. During the Millennium, those parts of the Middle East are still functioning in Bible prophecy. It cannot be resting on the earth or the Mediterranean and the whole Middle East would be gone. And, we know by Ezekiel's prophecy that the New Jerusalem is only ten miles in each direction. We know it cannot be on the earth.

Reason #2—Kings of the Earth

Paragraph C: we know it must be close to the earth because it says that the kings of the earth have natural bodies. These are men and women with natural bodies who are kings. They do not have resurrected bodies yet. They are the offspring of the survivors of the Great Tribulation, the unsaved survivors who get saved. Only one group—born again people—was raptured at the time of the second coming. The people who took the mark of the beast, they are killed. There is another group. They did not believe in Jesus, but they did not take the mark of the beast. They are bewildered and looking around, "What on earth is happening." A new age is beginning on the earth. They get saved; they have children, and some are the kings of nations.

Life goes on for 1000 years. These are the kings with natural bodies, they have to get saved. They have bodies like we have right now. Because the environment is far healthier—the devil is in prison, the food will be better, the environment will be great, and the laws will be righteous—life will be far better and healthier. They will bring their glory into the city of Jerusalem. We know the city has to be close. It cannot be where it is now. Of course, John tells us three times that it is descending to the earth. It cannot be on the earth, but it is going to be close to the earth in order for these kings to bring their glory.

Revelation 21:25 says that the gates of the city are not shut. The people on the inside of the city with resurrected bodies—the saints through history—do not need gates being opened for us. We are residents of the city. The gates are open for the residents of the earth to be able to go into it. I am sure there are appointed seasons, I am sure there are only certain kinds of people with certain qualifications and designations from the Lord, but the gates are opened. The clear meaning of the open gates is that they are open for the people of the earth. The gates are not

opened for the people who are in the city already. They are opened for the people who live on the earth that do not live in the city.

Revelation 21:26 (paraphrased): “And they—the nations—shall bring the glory and the honor into the city.”

Reason #3—Tree of Life

Third is that John saw that the leaves of the Tree of Life inside the New Jerusalem are for the healing of the nations. There does not need to be healing of nations inside of the city.

Everyone inside of the city has resurrected bodies. If you are in the city and live there, you are healed. The healing is for the nations of the earth in the Millennium—they are the only nations that need healing. So there are certain people with natural bodies that live on the earth. They go into the cities. We know the kings go into the City, but I do not think it is limited to kings. There may be others as well.

They go into the city, and in some way—I do not know how—they take these leaves. Do not think of the leaves as a by-product from a tree. These are the leaves of the Tree of Life. Every portion of the Tree of Life is life-giving. These leaves somehow contribute to spiritually strengthening and invigorating and imparting the blessing of God to the people on the earth.

I do not know how, but those leaves are very valuable and my guess is that there are a lot of them to bring out of the New Jerusalem to the earth. They somehow invigorate, strengthen, and impart God’s blessing that results in the nations being healed. When Jesus comes back, the nations have a new beginning. They are in the process of being built, with the infrastructure and righteousness being established within them. The cities of all nations must be healed. Somewhere the leaves on the inside of the city of the New Jerusalem are brought to the outside of the New Jerusalem across the earth.

The New Jerusalem cannot be in outer space somewhere for this to happen. There has to be access for people on the earth to get into the city to bring the glory of the nations and to receive the Tree of Life that somehow impart the blessing of God. Do not think of a handful of leaves. There is probably an abundance and amount far greater than what we are imagining. It has a far greater impact on the people of the earth— more than we imagine and in ways that we cannot imagine.

Reason #4—Angels

Paragraph E: there are angels. There are several verses that speak of angels guarding the gates—more than this one. Again, you do not have gates with attendance and guards because of the righteous residents—you have gates because of the people on the outside that are not residents. As in Genesis 3:24, when Adam sinned in the Garden of Eden, the cherubim stood there with a sword of fire to guard the Tree of Life. Adam did not have access to it. The only way we get access to the Tree is through Jesus. The cherubim were there with a flaming sword.

You think, “Why did the Lord not say, ‘Adam, do not go into the garden. Do not eat that tree.’”

I do not know the whole deal, but there was an angel with a flaming sword guarding the Tree of Life. We gain understanding from that part of God’s plan because God never changes.

Of course His plans can change and they do change many times in administration. His wisdom does not. We have angels at the gates, not for the righteous residents, but for those that are not residents, both righteous and unrighteous. Both types of people will be on the earth. The angels are there as guardians of who enters the city and what is taken out of the city. It is a whole reality that is very dynamic.

Paragraph G. The New Jerusalem will descend to the earth in two stages. It descends at the time of Jesus’ second coming—several decades from now, plus or minus a decade or two.

Two Descents

The New Jerusalem descends at the beginning of the Millennium. It comes. It is substantial. It is real. At the end of the Millennium, when all sin is taken away, the earth is completely cleansed with fire, there is no more sea.

Then the New Jerusalem is not above the earth connected to the earthly Jerusalem as we know it now, but the New Jerusalem is now on the earth, solid ground. It is on the earth and there is a whole new dimension. We do not have much insight into that.

The Lord says, “You know what, we will get you through the Millennium and we will go from there. That is enough to keep you occupied. It is glory you cannot comprehend already.”

Somewhere the glory of that 1500 mile city will cover the whole earth. It is the same earth, just cleansed and purified with fire. It is the whole earth—8000-miles in diameter. It is the earth as we know it, but purified. That 1500-mile city will be over the Middle East, over where Jerusalem is now. The Mediterranean Sea will not be there and there will be a whole realm of righteousness and glory. At that time we will have the entire created universe to exercise God’s dominion and subdue the earth. That is a whole different subject that I do not know hardly anything about. What is in front of me is already staggering and challenging to the mind.

Corridor of Glory: Dynamic Convergence

Roman numeral three: the corridor of glory. The corridor of glory is a term I use to describe the passageway from the earthly natural realm to the heavenly supernatural realm. The angels go from the heavenly to the earthly. I do not know what the protocol is, although I am sure there is a protocol—Jesus spoke of an open heaven. Jacob had a vision where he saw a ladder go to an open heaven.

Jacob said in Genesis 28:12-16 (paraphrased), “This is the place where the angels ascend and descend, where there is an open heaven. This is the place.” The corridor of glory is my terminology for that passageway between the two realms.

It is that governmental complex of sorts which connects Jesus’ earthly throne to His heavenly throne. It is one throne in two expressions. When those kings go from the earthly into the supernatural New Jerusalem, in my thinking, I suggest that they pass through the corridor of glory. I do not know much about it and might not have it really clear, but I believe the idea is a right idea.

In the Old Testament the Israelites had the pillar of fire at night and the cloud by day. That cloud went from heaven to earth. I believe the corridor of glory, the passage between these two realms, gets the people of the earth to the place that they can go through one of those gates. I believe it was pictured by the cloud and the pillar in the Old Testament with Moses out in the wilderness. Do not think of it as a little campfire—it was massive. It was like the connecting point between the

two realms. That is just an idea that I am suggesting—it's not a doctrine, it's a "Bickle" theory. I believe that the corridor of glory puts together several Biblical ideas. It is the passageway of people from the natural realm to the purely supernatural realm of the New Jerusalem that enables them to bring the leaves back, etc.

Twelve Characteristics

Paragraph B: these are twelve characteristics of the glory of God. Here is the point: these twelve characteristics of the glory of God describe the earthly Jerusalem and the heavenly Jerusalem. Meaning that the earthly Jerusalem and the millennial Jerusalem have all of these twelve dynamics but the millennial Jerusalem has them in a higher dimension of glory. The two realms converge and I believe that all of these characteristics converge as well. Why do we care about it? Well, the Bible describes our future inheritance. I want to know about where I am going to live and I want to know how fascinating the God, who is the architect of this city, is.

I want to know, "Lord what were you thinking?"

"I have things you do not know anything about."

"Give me some hints."

"I will give you some hints. I will give you twelve of them."

Not that there are not thirteen or fourteen or several more. I am not saying I have them all, but I have searched the Scriptures and I have come up with these twelve. There are possibly a few more.

The millennial Jerusalem and the heavenly Jerusalem are called the Mountain of God. They come together in a dynamic convergence to be the Mountain of God. What they are separately is glorious, what they are together is fullness.

The city of the New Jerusalem in the Millennium is glorious beyond any city in human history. There is nothing like it. The New Jerusalem is glorious far beyond anything on the earth, but together they bring fullness. The heavenly is far more glorious than the earthly but even then the heavenly does not come to fullness until it converges with the earthly. During the 1000 years, these will converge.

Both cities are called Jerusalem and both of them have twelve gates. The twelve gates of the millennial Jerusalem are far different than the twelve gates of the heavenly, but I have a feeling they are connected in a very dynamic way.

Both cities are called the house of the Lord.

You want to understand these twelve you don't have to grasp them all in this one month.

Like this is the day you need to get it all. If you are a normal person, you are going, "Oh man, this is way over my head. I am still saying, 'Two cities? Corridor of what?' What did you call that?" I understand that. When it is all new, it is a little overwhelming so you do not need to get it clear today.

We also need to understand that each city in its own right has each of these twelve characteristics. When we read about these twelve aspects of the glory of God in the Bible, we are not quick to limit them to the earthly or the heavenly when we see that both the earthly and heavenly have them. It makes us take a step back and consider, "Maybe there is more to this than meets the eye." That is what it does to me. It makes me take a step back when it says the 'mountain of the Lord'.

A lot of people think, "I have that mountain of the Lord thing."

I go, "I am not sure you have that mountain of the Lord thing yet."

The mountain of the Lord is the millennial Jerusalem. The mountain of Jerusalem is the heavenly New Jerusalem, but in fullness, the mountain is those two in convergence together.

They both have a Holy of Holies in them and they are undoubtedly connected.

They both have a Garden of Eden. Different, but connected undoubtedly. They both have the river of life. There is a river of life coming out of the millennial temple. The river goes out and heals the whole Middle East and then eventually the entire earth. That river of life is also in the New Jerusalem. It is in both places, not just one. The reason you want to understand this is so that when you see river of life, you do not reduce it only to the millennial river, nor do you limit it to the supernatural river in heaven. There are two dimensions of one river. It is one reality, but two dimensions of it.

The Tree of Life and the highway. Scripture talks about that highway that is going to be built from Egypt to Assyria going to Jerusalem. That same highway is also in the New Jerusalem. That highway has all kinds of branches to it beyond what we might think initially.

There is a whirlwind. In Ezekiel 1, Ezekiel saw a whirlwind. This is not a whirlwind that is about 1 mile wide. It is a whirlwind like 1000 miles wide—I am guessing—and in that whirlwind was the throne of God. That throne comes down on the New Jerusalem. The funnel of glory is part of this idea that I call the corridor of glory. It is that funnel of glory between those two realms or the whirlwind of glory from Ezekiel 1.

There is smoke. Do not think of a little smoke from a candle. Think of the smoke of the glory of God in a huge pillar. That pillar of smoke, it may be 100 miles wide. It may be 1500 miles high it is the smoke of the glory of God. It is not dirty smoke. It is glory smoke. That smoke is in the New Jerusalem. That smoke is also in the millennial Jerusalem but it is not exactly the same. It is one reality ultimately, but it is two expressions of one reality.

Millennial Jerusalem in Isaiah

Look at paragraph D: Isaiah is describing the Millennial Jerusalem, the one on the earth. He is not describing the heavenly one right here. He is only describing the Millennial one, but the same characteristics could describe the heavenly one with a different application.

Isaiah 4:2 (paraphrased): “In that day, the Branch of the Lord” —Jesus is called the Branch of the Lord six times in the Old testament—“shall be seen as beautiful in the whole earth.” The whole earth will see His beauty as the Branch of the Lord—the beauty of this man who is fully God and fully Man.

He will be especially beautiful to those of Israel who escape the Great Tribulation. These are the unsaved survivors who get saved right away. If they had been saved, they would have been raptured and given a resurrected body. Better late than never. They do get saved. They escaped the Antichrist and the judgments of God—two different things. Isaiah 4:3: “It shall come to pass that he who is left in Zion and remains in Jerusalem will be called holy.” They all get saved.

Isaiah 4:5 (paraphrased): “Then the Lord will create above every dwelling place on

Mt. Zion . . .” There are a number of dwelling places on this vast complex. Mt. Zion is clearly Jesus’ governmental complex. It is not a building with a few stories. It is a huge complex and the North end of it is up in the New Jerusalem. It is a huge complex. It says in Isaiah 4:5 that over every dwelling, over all assemblies, gathering places, prayer rooms, the Lord will create above them a cloud and smoke by day and the shining of a flaming fire by night. I guarantee you they are really state of the art. They are really good ones. Do not think of a little assembly hall. They are in the governmental complex. They are in Mt. Zion and there will be the glory cloud and the glory smoke—not a dirty smoke—this is the glory smoke that is around the throne. This is just like the children of Israel had in the wilderness with Moses. At night, there will be that vast flaming fire.

I believe it is part of that corridor of glory. “Over all the glory of that city will be a covering.” What is the covering over the city of Jerusalem? All I know is that if you are new in Jerusalem, and you look up through the covering, you are looking right into the New Jerusalem because it has descended down above it.

Somewhere that covering is related to the New Jerusalem. Isaiah was really understating this.

“There will be a covering.”

“A what?”

“A covering. A glorious covering.”

“The city of God?”

“Well the upper end of the city of God, yes, because the bottom of it is still the city of God too.”

Lest you think this is in the Eternal Age, this is in the Millennium, and there will be a tabernacle of shade in the daytime from heat and a place of refuge for a shelter from the storm and rain.

It will still be the natural earth with rain and storm and heat in the Middle East like everywhere else. The weather patterns will continue, but under this canopy of glory near the tabernacle will be a place of safety. What an interesting insight.

“Lord, who thought of that?”

The Lord would say, “I did. I thought of everything. I did not leave anything to chance.”

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Jacob’s Ladder

Jacob—I mentioned this earlier—saw this place. I think Jacob saw the open heaven. It is a place. It is the gate of heaven. The city of Bethel is only ten miles from Jerusalem.

It is right there over Jerusalem, the place where the angels come and go. My guess is that it is the corridor of glory. There is a place that Jacob said was awesome when he had an open vision of it. It was called the gate—the gate into the heavenly realm.

Paragraph F: Jesus told the apostles they would see that gate open. Jesus quotes this experience from Jacob. He called it an open heaven. When the New Jerusalem comes down, Jesus is on a throne, that throne is in two realms, and it is an earthly and a spiritual throne, one vast governmental complex; it will be an open heaven. Like a tidal wave through that open gate, the glory will cover the whole earth. It will be like a portal. It is the place where the glory of God breaks through and fills the earth.

Paragraph G: Jesus—now He is in the Sermon on the Mount in Matthew 5:34-3—He says, “Do not swear at all: neither by heaven for it is God’s throne, nor by the earth, for it is His footstool, nor by Jerusalem for it is the City of the great King.”

Jesus is saying, “When I am on my throne, I am in heaven, but my feet will be touching the earth.”

He is hinting the two realms come together. That is a huge subject.

Isaiah 66 says it. Ezekiel said it. Jesus told Ezekiel this, “By the way, Ezekiel remember this, I am on my throne and it is the place of my footstool.”

He is telling His apostles, “When I am on my throne, I am touching the heavenly realm, but my feet are on the earthly realm. You go think about that. And it is the city of the great King.”

They are going, “What? What? What?”

“I’ll just give you that for now. My feet will be on the earth, but my scepter will be moving from the supernatural realm of power as a man. I will be in the city. It is my city, the city of Jerusalem. The very city that will kill me will be my great city.”

They do not get any of it, but Jesus gets it all. Can you imagine what that young Man had in mind when He was walking through the city of Jerusalem?

“I know where that is going. I know where I am putting that. Oooh that will really surprise them.”

He had it all clear in His mind. Isaiah 2:2-3, “In the latter days, the mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills. . . Many shall say, ‘Come, and let us go up to the mountain of the Lord, to the House of the God of Jacob...from Jerusalem.’

What? What is the mountain? A lot of folks reduce this to symbolism. They say the mountain is only political influence. It is okay to symbolize it and borrow it for this age. We can claim this verse for this age as the mountains of the Lord in terms of political and economic influence. The Lord does not mind that. However, that is not at all what this is talking about in its fullness.

It is truly okay to use it that way, but we are borrowing. It is talking about the mountain of the city of God. The house of God, the two cities joined together and all the nations of the earth will come to this mountain city. It is truly a mountain. He is talking about a mountain city. This is not just symbolism here. All the nations will come before this city.

Psalm 48

Psalm 48 is the great chapter on the New Jerusalem and its convergence with the millennial Jerusalem. You cannot ignore Psalm 48, you have to feed on it, and it will blow your mind. Verse 1: “Great is the Lord and greatly to be praised in the city of our God in the city of our God, in His holy mountain. Beautiful in

elevation, the joy of the whole earth...” They are talking about the convergence of these two cities in one big mountain—two mountains, two cities, one big reality.

What does “beautiful in elevation” mean? It means it is high—it is 1500 miles high. It means exactly what it says. It is beautiful in its height.

I have read commentators on this and they go, “The lofty thoughts about Jerusalem.”

I go, “No, it is not lofty thoughts. It is beautiful in its height.”

This city is the joy of the whole millennial earth. Then it goes into the new earth too after the Millennium.

It is called the city of the great King. Notice that Mount Zion almost always speaks of the governmental part of God’s city—technically, not just symbolically. It is where the government of David was. David lived in the city of Jerusalem, but the government facilities and administration resided in Mt. Zion. The governmental administration is in the north side of the city. Guess where the north side of the city is—way out in the glory realm. It is there because it has a huge governmental complex joined together with the New Jerusalem.

Verse 3: “God is in His palaces; He is known as her refuge.” His name is Jesus. He lives in the palace. Notice the palaces are plural. There is more than one room in this governmental complex. Remember Isaiah 4 called it His assemblies. Here it is called palaces. There is a lot of room in this governmental complex. He is known as her refuge, not just her protector. There are not many enemies in the millennial earth, though there are some that will resist. He is not just protector; He is provider. “The refuge” meaning the one who makes wisdom, supply, food, the entire provision is from this man who lives in the palaces.

Look at this. Here is the part I like in verse 4-6: “Behold, the kings assembled, they passed by together. They saw it, and so they marveled...” They see the New Jerusalem with the millennial Jerusalem. I am thinking of the junior kings, those who were just made kings recently.

The older kings go, “You have never been to Jerusalem? You have never been in the palace?”

“No.”

“Get ready.”

“I heard about it as I was growing up through the ranks of my governmental training.”

Usually you do not start off president and have other offices before.

“I have heard about it.”

“You better get ready. It is not that you see it and it terrifies you. The feeling and the atmosphere, when you go inside of the governmental complex.”

These kings go, “Okay, we can handle it.”

“Maybe yes, maybe no.”

Verse 4 talks about the kings assembling all together. There are 232 nations right now. There may be 300 or 200, maybe a few more or a few less, but a couple hundred kings. In the united nations of the age to come Jesus is the King. They come for a governmental meeting. They see it. They marvel first, “Oh my, I had no idea the palace, the feeling, the power. Can you feel that?”

The other kings go, “Yes, we feel that.”

Now they move from marvel to trouble. Their spirit begins to tremble. They are in the presence of the King Himself. They have natural bodies like Isaiah. When He touched into that heavenly temple for a minute in Isaiah 6 he trembled and he was ruined. They begin to be troubled. Then they take it up a notch. They run away. I am assuming it is the new ones because they have to have governmental meetings in there. They have to somehow find a way to meet with Jesus. They are the kings of the earth and He is the King of kings. They run away, fear takes hold of them like fear laid hold of Isaiah when he went into the temple and saw the Lord’s glory. He said, “My eyes saw the King. I saw His throne.”

Remember they have natural bodies. Fear took hold of them. This is the fear of God. These are righteous men and women who are godly, and qualified kings or else they would not be kings.

They visit the governmental complex. This is not just a little couple story complex. They are terrified at the presence of this city. The nations of the earth tell the stories about it. It is the joy of its whole earth because of its administrations, its policies, and what it produces in the earth in unity and prosperity, but I tell you to go into the city and then to go into the New Jerusalem...

These kings go in to bring their glory, they are terrified when they go in to bring the glory and bring out the leaves.

They say, "As we have heard, so have we seen."

"We heard about this city. It is worse than we thought. It is greater than we thought. We heard, but now we see," is what they will say.

God is in this city forever.

Verse 9: "We have thought, O God, on your loving kindness in the midst of this temple, or city." In other words, these thoughts of where God is leading history are to lead us to think on His loving kindness. He is the God who is thinking about us. This is for us. He did not build a city for Him. He built it for us to dwell with Him forever.

Other Scriptures

In Psalm 119:96 the psalmist said, "I saw the consummation of all perfection." What is the consummation of everything perfect? I believe he saw the city. Abraham saw the city in Hebrews 11:10. Psalm 50:2: "Out of Zion the perfection of beauty shines on the whole earth."

Isaiah 62:7 when God says, "I will make Jerusalem a praise in the earth," He meant so much more than meets the eye. He goes, "The whole earth will stand in awe when I bring Jerusalem to its fullness in the natural, millennial Jerusalem and the convergence with the heavenly Jerusalem.

It will fill the earth with praise. Amen and amen.