

Session 8 Convergence: Earthly Jerusalem and Heavenly Jerusalem

I. REVIEW: JESUS' MILLENNIAL KINGDOM

I want to talk about the Millennial Kingdom, specifically about the capital city of the Millennial Kingdom. There is a convergence of the earthly Jerusalem in the Millennium with the heavenly Jerusalem, that 1500-mile city as one translation calls it, though it is probably 1380 miles technically. That city will descend, and it will have a dynamic connection with the earthly Jerusalem. We will live in the New Jerusalem, and we will work on the millennial earth because, despite distance, time, and space, travel will be effortless and very, very fast. You can be in the New Jerusalem and be to your assignment anywhere in the earth in a moment's time.

- A. Scripture describes two Jerusalems in God's plan—*heavenly Jerusalem and earthly Jerusalem*. This session will be focused on the relationship of these two cities during the Millennium. The very name *New Jerusalem* intentionally identifies with the earthly Jerusalem because the two Jerusalems are dynamically connected together in God's eternal purpose.

The Scriptures describe two Jerusalems in God's plan: the heavenly Jerusalem and the earthly Jerusalem. This session is going to focus on the relationship of these two cities during the Millennial Kingdom. This city is the capital city of the earth, both the millennial earth and after the Millennium in the new heavens and the new earth. It is the eternal capital of the human race, for the redeemed, forever and forever. The very name, New Jerusalem, intentionally identifies with the earthly one. I believe the heavenly one was named first and then my assumption is the earthly one was named to reflect the one that was long before it. The two of them have the same name in the Bible because they are meant to be understood as being connected in a dynamic way.

- B. The Millennium is the 1,000-year period in which Jesus will rule this world in righteousness. All the kings of the earth will worship Jesus (Ps. 72:11; 102:15). He will rule in partnership with resurrected saints (Rev. 2:26-27; 3:21; 5:10; 20:4-6; 22:5) who will live in the New Jerusalem.

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

For those who are new with us, the Millennium is a 1000-year period. This is the place where the saints will live with resurrected bodies—in the New Jerusalem.

- C. The centerpiece of God's eternal purpose is for Jesus to come back to establish His kingdom over all the earth and **join** the heavenly and earthly realms together. The earth speaks of the physical realm where human process and physical sensation reach their fullest expression. Heaven speaks of the spiritual realm where God's power and presence are openly manifest.

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

¹⁹It pleased the Father that in Him [Jesus] all the fullness should dwell, ²⁰and by Him to reconcile all things to Himself...whether things on earth or things in heaven... (Col. 1:19-20)

The centerpiece—we say this several times through this session, so I will be very brief here—the centerpiece of God's eternal purpose, Paul made it clear that God is going to join the heavenly realm and the earthly realm together here on the earth. Without understanding that, it is going to be difficult to grasp these many passages

in the Bible about the millennial kingdom. There is that heavenly dimension of the supernatural and the earthly dimension of human process, the natural realm. The two realms come together forever.

- D. God's purpose has always been to live with His people on earth, which will continue forever (Ps. 37:29; 78:69; 104:5; 105:10-11; 125:1-2; cf. 1 Chr. 23:25; 28:8; Isa. 60:21; Ezek. 37:25; Joel 3:20).
³**Behold, the tabernacle of God is with men, and He will dwell with them. (Rev. 21:3)**
- E. It is necessary for both realms to function together for God's people to express the *fullness of God*—the fullness of God's personality and purpose (Eph. 1:22-23; 3:19; 4:13; Col. 1:19-20; 2:9-10, etc.).

For God's fullness to be expressed on earth, it is necessary for both realms to be together. The natural and the supernatural realm must be seen together on the earth. Without both realms together, the people of God will not experience the fullness.

There is this dimension right through the New Testament about the fullness of God. It requires both realms together. In one of our sessions, we looked at that supernatural, eternal dimension related to the New Jerusalem. There is the physical paradise dimension related to the garden of Eden. There is the kingdom of David dimension that has righteous, political, and social dimensions. There is the spiritual dimension that we will function as a house of prayer and there will be a relational community dimension. All of these five are expressions of the fullness of God that we will have with the full supernatural realm and the full physical, material realm joined together forever on the earth. Beloved, that is an exciting future!

- F. The **New Jerusalem** will come down to earth, bringing a *supernatural, eternal* dimension to the millennial kingdom. It will include the supernatural aspects of our resurrected bodies.
- G. The **garden of Eden** will be restored, bringing a *physical paradise* aspect to the Millennium, with a fully renewed environment (agriculture, animals, atmosphere, etc.) including physical pleasures.
- H. The **kingdom of David** will bring a righteous *political and social* aspect to the Millennium.
- I. The **house of prayer** will bring a *spiritual* dimension to the kingdom. The millennial temple will be a global worship center from which Jesus will lead the nations in prayer (Isa. 56:7; Zech. 8:20-23).
- J. The **family of God** will bring a *relational community* dimension as the saints live as sons of God and the Bride of Christ and as brothers and sisters in the fullness of love and unity (Jn. 17:21-26).

II. NEW JERUSALEM: SUPERNATURAL ETERNAL ASPECTS OF THE KINGDOM

- A. The heavenly Jerusalem will descend to the earthly Jerusalem, “connecting” the two Jerusalems (Rev. 3:12; 21:2, 10; cf. Ps. 48:1-2; Gal. 4:26; Heb. 11:10, 16; 12:22-23; 13:14). When the New Jerusalem comes to the earth, heaven will literally be on earth. In my opinion, the New Jerusalem will descend *both* at the beginning (Rev. 21:10) and at the end (Rev. 21:2) of the Millennium.
¹²**“...the New Jerusalem, which comes down [to earth] out of heaven from My God.” (Rev. 3:12)**
²**I, John, saw the holy city, New Jerusalem, coming down out of heaven from God... (Rev. 21:2)**
¹⁰**...the great city, the holy Jerusalem, descending out of heaven... [to earth]... (Rev. 21:10)**

Three times in the book of Revelation John emphasizes the New Jerusalem coming down. When it says “coming down,” it means to the earth. That is clearly the implication when he says coming down. Out of heaven, coming down from the heavenly realm down to the earth, is the idea. There are very few things in the book of Revelation that are emphasized three times. The point is that this was a priority to the Holy Spirit to communicate to John. This is a key piece of understanding God’s long-term purposes. The New Jerusalem will come down to the earth. The reason I say that it is emphasized three times and that it is unusual for anything to be emphasized three times in the book of Revelation is that it tells you the supreme importance of this.

I talk to some believers and they say, “What is this New Jerusalem coming to the earth thing?”

I reply, “Well, it is an important theme in the Bible.”

This is the time when heaven will literally be on earth. We talk about heaven on earth a little bit right now by the presence of the Holy Spirit in the born-again believers in the church, but there is a time when heaven will fully be on earth.

- B. Jesus’ throne will be *both* in the millennial temple in Jerusalem *and* in the heavenly New Jerusalem. Does Jesus have one throne or two? Yes! Jesus’ throne is both on earth and in heaven; it is *one throne with two expressions* (Jer. 3:17; Ezek. 43:4-7; Zech. 6:12-13; Rev. 22:3).

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

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

¹⁷**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. (Jer. 3:17)**

Jesus’ throne, after He returns, will be **both** on earth in the earthly Jerusalem in the Millennium **and** in the heavenly New Jerusalem. His throne will be in both places clearly from Scripture. Revelation 22 tells us the throne of Jesus is clearly in the New Jerusalem. Where is the throne of Jesus? New Jerusalem. No question. Ezekiel 43 tells us the throne of Jesus is in the earthly Jerusalem. We know in Jeremiah 3 that the throne of God will be in the earthly Jerusalem in Israel. It will be on the earth in Jerusalem. The throne of God will be on the millennial earth, but the throne of God will be in the New Jerusalem. Does Jesus have one throne or two? Yes. That is not really the best answer, but really He has one throne that has two expressions. There will be an expression of His throne in the New Jerusalem and an expression of His one throne on earth. There is this dynamic convergence of the two realms around the throne of Jesus. Again, when you think of the throne of Jesus, do not think about a chair overlaid with a little gold and a few diamonds on it.

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

³¹**When the Son of Man comes...He will sit on the throne of His glory.” (Mt. 25:31)**

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

Jesus spoke about His throne twice in the gospel of Matthew. He called it the throne of His glory. Beloved, this is a remarkable reality. This is vast and glorious. It is indescribable in its magnitude, its glory, and its implication. Jesus said the throne of glory—undoubtedly some people think of a really nice-looking chair with some gold on it and some jewels on it. No—is in the New Jerusalem. It is in the earthly Jerusalem. It is one throne connected in both realms. I believe His throne is the connect point of the two realms. I suggest that His throne is not a little chair, but a vast governmental complex. It is His throne house. It is His throne palace. It is His mountain-throne-city-house. It is all one vast reality. His house, His resting place, His throne, His palace, it is one big, massive reality that He referred to as the throne of His glory. It is far more than a chair overlaid with some gold.

The Scripture does not give detail, so some of what I am saying is speculation, but I believe it is biblically informed. I believe it is in the spirit of what the Bible presents. You cannot be dogmatic about the details. We know the throne is in the New Jerusalem, and we know the throne is on the earth. We know He only has one throne. That part you can be clear about. I picture the possibility of a governmental complex called “the throne of Jesus.” The north end of the governmental complex extends into the New Jerusalem. Beloved, that is a 1500-mile city, His throne. The north end extends that way. The south end is based in the millennial temple. He is going to build this temple after He returns. There will be a tribulation temple, built by the Jews in this age. It will be destroyed. Jesus will build a millennial temple. What that will look like will be far beyond anything that Solomon came up with. His throne will be in that temple, **and** His throne will be in the New Jerusalem, one throne in two expressions.

- D. Jesus’ throne of glory will be in the holy of holies of the temple in earthly Jerusalem (Ezek. 43:6-7). His temple-throne will exist forever in the land of Israel in the location of Jerusalem.

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

“²⁵They shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever...²⁶I will set My sanctuary [temple] in their midst forevermore...” (Ezek. 37:25-26)

Ezekiel 37 is talking about His temple or His sanctuary. Here is the promise of the Lord to Israel, “They shall dwell in the land,” verse 25, “that I have given to Jacob My servant. This is the [very physical] land in which your fathers dwelt.” There is no spiritualizing this. It is the land where Abraham, Isaac, and Jacob lived. The land of the fathers is the idea, the land of Israel. “Your people shall dwell there. Yes, they will dwell there, their children will dwell there, their children’s children. Forever the nation of Israel will be in that land.” It is not a new land in the distant forever. It is the same land that David lived in. It is the same land that Abraham lived in. It is really difficult to spiritualize this verse. The prophet Ezekiel said, “The land that your fathers lived in is the land that your great, great, great grandchildren forever will live, in that same land.”

Some people say, “That land is spiritual.”

You cannot get around it. The Lord made it explicitly clear. He said, “Let Me tell you more about that land. Not only will the nation of Israel live there forever, in this very land My temple will be there. My sanctuary.” Sanctuary and temple, they are interchangeable. “My temple will be forever in that same geographic area where Abraham, Isaac, Jacob and the forefathers walked.” This is one verse of many why I believe the earth will continue forever. At the end of the Millennium when the Lord cleanses the earth forever, I believe the earth is renovated, not annihilated. I believe He told them, “You will live in that very land forever. My temple will be there forever.” His governmental complex. His temple.

- E. Jesus' millennial throne and house is referred to as "the mountain of the Lord's house" (Isa. 2:2-3).

² ... in the latter days that the mountain of the LORD's house shall be established on the top of the mountains...³ Many people shall say, "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways [from Jerusalem]..." (Isa. 2:2-3)

III. NEW JERUSALEM IN CLOSE PROXIMITY TO EARTHLY JERUSALEM

- A. There are **four reasons** why I believe the New Jerusalem is *close to* earthly Jerusalem and accessible to it, yet not *on the earth* until after the Millennium.

There are four reasons why I believe the New Jerusalem is in close proximity to the earthly Jerusalem. It is close to the New Jerusalem, but not on the earth during the Millennium. Let me say that again. People say, "Where is the New Jerusalem? Is it on the earth?"

I say, "No, it is not on the earth."

"Huh. It is not in heaven either?"

"No. It is not in heaven. It came down from heaven. Jesus' throne is in it, and Jesus' throne is on the earth. It is going to be close to the earth if Jesus' throne is in both places." I do not believe one is down here and one is in heaven far away. I believe there are four reasons—there are more than four. These are four that I think through, I am sure there are more than four—why the New Jerusalem is close to the earthly Jerusalem. The people in the millennial earth will have access to it. They will actually be able to go into it. I don't know who else will. I know the kings of the earth will. I do not know how many people will, but people will have access to that city, that supernatural city.

- B. **The size:** The size of the millennial Jerusalem is either about 10 square miles or 80 square miles depending on if the measurement is 4,500 cubits or 4,500 rods (Ezek. 48:15-19, 30-35; 45:6). Since the New Jerusalem is 1,380 square miles (Rev. 21:16), it will be far too large to rest on millennial Jerusalem.

¹⁶*These shall be its measurements: the north side four thousand five hundred cubits [rods], the south side four thousand five hundred [rods], the east side four thousand five hundred [rods], and the west side four thousand five hundred [rods]. (Ezek. 48:16)*

One reason is the size. When you study Ezekiel 48, you can see the size of millennial Jerusalem. Its actual size depends on how you define the cubit or rod. Ezekiel says the city is 4500 cubits. Some scholars say that is 4500 rods. I have the details in the notes regarding whether it is a cubit or a rod, and I do not want to go into that right now. My point is the millennial Jerusalem is about ten square miles or eighty square miles, depending on if it is rods or cubits. This means that the millennial Jerusalem is less than 100 square miles, while the heavenly Jerusalem is 1500 miles. The very size and dimension of the heavenly city makes it clear that it cannot fit in the dimensions of the millennial Jerusalem. It simply does not fit, but we know it is close to the earth. It is not on the earth because it would not fit into that 100 square mile or less area that the prophet Ezekiel made very, very clear is the size of the millennial Jerusalem. We know the two Jerusalems are still distinct in the Millennium. They are connected but distinct. You can read through that and go through it a little slower. The one on the earth is less than 100 square miles. The one coming from heaven is 1500 miles, but they are connected. The one in heaven would completely dwarf the earthly one. The size correlation does not fit.

- C. Some suggest that the unit of measure used was rods (10.5 feet), not cubits (about 1.5 feet). If Jerusalem is 4,500 rods by 4,500 rods (with a 10.5 foot rod), then the city will be about 47,250 feet by 47,250 feet—about 9 miles by 9 miles or about 81 square miles.
- D. **The leaves:** The leaves in the New Jerusalem are for the healing of the nations (Rev. 22:2). There is no need for healing leaves to heal in the New Jerusalem; they will be used to facilitate healing in the nations of the millennial earth. Thus, the New Jerusalem must be close enough to the earth so that people with natural bodies on the earth can have access to these healing leaves.

² ...on either side of the river, was the tree of life, which bore twelve fruits...The leaves of the tree were for the healing of the [millennial] nations. (Rev. 22:2)

A second reason is the leaves. We find in Revelation 22 that inside of the New Jerusalem there is a tree of life. The tree of life is parallel to that in the garden of Eden back in Genesis. The tree of life is in the New Jerusalem. It is on either side of the river that is coming out of the throne. The tree of life will bear twelve types of fruit. Every month it will have new fruit. That is interesting. The leaves of the tree of life are for the healing of the nations. The nations inside of the New Jerusalem do not need healing. The leaves are inside of the New Jerusalem, but they are for the healing of the nations. They are not for the healing of the nations inside the city. The city is the perfection of glory. Therefore those leaves will be used for the healing of the nations on the millennial earth.

Are angels are bringing those leaves down to the earth? I don't think that is the answer. I think people with natural bodies on the millennial earth will actually have access to those leaves and those trees. They will actually bring those leaves back to the earth, and it will facilitate healing in the nations. I believe those leaves will have supernatural properties. My assumption is that people will eat the fruit and use the leaves, and it will touch their bodies in a way that has healing. I believe it will be involved in healing the agriculture, in healing animals because those leaves will be brought out of the New Jerusalem, I believe, and they will be used across the millennial earth. I am guessing how it will heal the nations; this is speculation part. This part is purely speculation. The analogy I gave in one of the other classes is how, when the pilgrims came over from Europe, they brought all kinds of plants to America and planted them. They mixed them with other things, vegetables, gardens, and things happened that were new in America because of the transplanting and the bringing of these seeds, etc.

I believe there are probably unending combination of ways that these literal leaves and seeds will impact the natural millennial earth. It will take a while. I do not think they just take a handful of leaves and spread them over the nations. I think the kings of the earth will go into that city, and they will have access to that. It will impact their agriculture, probably their atmosphere eventually from the agriculture, the animal life, the health, and the food. I am guessing that it is possible that it could be mixed in all kinds of ways. I do not know.

We do know those leaves are for the healing of nations. We know there are no nations that need healing inside of the New Jerusalem. I have read some commentaries on it. They just ignore that detail, or they spiritualize it. They say, "Well, it is not actual leaves, and the nations are not actually healed because the nations are already healed through the second coming of Jesus." No, I think this is literal. I think it means what it says. I think the New Jerusalem will be close enough to the earth for the kings to have access to the tree of life and to the leaves that bring healing to the nations.

- E. **The kings:** The kings on the millennial earth will come into the New Jerusalem to bring their glory, which includes their national resources and accomplishments (Rev. 21:24-26; 22:14).

²⁴***The [millennial] nations of those who are saved shall walk in its light, and the kings of the [millennial] earth bring their glory and honor into it...²⁶And they shall bring the glory and the honor of the nations into it. (Rev. 21:24-26)***

¹⁴***Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. ¹⁵But outside are dogs and sorcerers and sexually immoral and murderers and idolaters... (Rev. 22:14-15)***

The third reason is how the kings on the millennial earth will come into the New Jerusalem. It is very clear from the Scripture. Let's read it. Revelation 21:24, "And the nations of those who were saved..." These are the saved nations, the nations that make it through the Great Tribulation. In Matthew 25 it talks about the sheep nations and the goat nations. The Lord will separate all the nations when He returns. The nations that are considered the sheep nations are the nations that will be saved. They will continue on through the Millennium. The goat nations are ones that will be done away with as national entities. The kings of those saved nations that make it through the tribulation and onto the millennial earth will bring their glory into the New Jerusalem. The kings of these nations, who have natural bodies, will present the glory of their nations to the Lord Jesus, to the King of kings. They will present the glory of the nations to Him in person. I am assuming they will have a personal audience with Him. He is the King of all the kings. They will present the glory and the honor of their nations. I do not know exactly what that means, maybe their national resources and achievements. I do not know exactly what that means. Whatever has been produced that is glorious in God's eyes, what their nation has produced, they will present as an offering and a gift to the Lord. They will go into the New Jerusalem to present it.

It says this again in verse 26. There is no mistaking it. They will bring the glory and the honor of the nations into it. They will bring into the New Jerusalem that which is not originally in it. It is not the glory of the nations that are already there. There will be believers with resurrected bodies from every tribe, tongue, and nation from all of history in the New Jerusalem. This is not that. This is people from the earth, kings bringing their glory into that city.

It goes on in Revelation 22:14 where John highlights a blessing. There is a particular blessing in Revelation 22:14. For the obedient ones—he is talking about on the earth—they would have the right to the tree of life. They would enter through the gates into the city. Right after the description of the New Jerusalem, he says, in effect, "Let me tell you this. There is a blessing. There will be people, multitudes, many, many, many, who will have the right to go through the gates of the city, and they will have a right to have access to that tree of life. Right outside the city, outside of it, there will be the immoral and the murderers and the idolaters outside of the city." That could be a description of believers through history where "outside the city" means those who are in the lake of fire. It could. It might. I think it is also very possible that it is talking about in the Millennium where there will be people with natural bodies who can choose immorality or obedience to God. There is a blessing that is given to the obedient. They will be able to enter through those gates and partake of that tree while at the same time there is immorality, idolatry, and other activities that are going on outside of that city. You cannot be sure if this verse is talking about a blessing for those in the Millennium or just those throughout redemptive history or both/and. I believe it is possible it means both/and.

- F. **The angels:** Angels seem to stand “guard” at the gates of the New Jerusalem to make sure that no one enters without the right of entry and right to the tree of life (Rev. 21:12, 27; 22:14-15). If this is so, the New Jerusalem must be close enough to the earth for this to matter. A parallel to this are the angels who guarded the entrance to Eden and the tree of life after Adam sinned (Gen. 3:22-24).

¹²*...she had a great and high wall with twelve gates, and twelve angels at the gates...(Rev. 21:12)*

²⁷*There shall by no means enter it [New Jerusalem] anything that defiles...but only those who are written in the Lamb's Book of Life. (Rev. 21:27)*

²²*“...And now, lest he put out his hand and take also of the tree of life, and eat, and live forever,”*
²⁴*...So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. (Gen. 3:22-24)*

A fourth reason I believe the New Jerusalem is close but not on the millennial earth are the angels. Revelation 21:12 says angels are at the gates of the New Jerusalem. There are twelve gates, and there are angels at these gates. These are not little gates. When you figure there are twelve gates in a city that is 1500 miles in each direction, it means there is a gate about every 500 miles. Here to Denver is just over 500 miles. There is one gate here and one gate there. I do not believe it is a little three-by-three gate or something. It is probably a pretty massive gate.

There are angels there, and we don't know exactly what they are doing there. Angels are there at gates, and typically people are posted at gates to determine who can come and go through those gates. We know that, Revelation 21:27, there shall enter into that city by no means anything that defiles. It seems as though the angels at those gates are there as watchmen of the gates. They are gatekeepers so nobody is able to enter into those gates except they have a right of entry.

There is a parallel passage. I think it is parallel. I believe it is reasonable to think it is parallel. You cannot be dogmatic about this. I believe that the Bible is suggesting a picture. The Bible leaves it vague on purpose, so I don't want to get detailed in any kind of dogmatic way. I want to keep it speculative and thinking, “Is this right?”

What we are trying to do is get a closer picture in the most general, broad-strokes way of what this inheritance looks like so we think more about it. As the one preacher said, “If you do not think rightly about heaven, you do not ever think about heaven. You do not think about heaven at all.” The reason a lot of people do not think much about heaven, they just think about worshiping on a cloud, walking on streets of gold, and that is about it. They can't think much more about it. If we can picture this, again, in broad strokes and in very, very general terms, informed only by what the Bible suggests, it helps us get a general idea of what the possibilities might be like. You just cannot be dogmatic about it. At the same time we do not need to ignore these passages.

A parallel passage is in Genesis 3. After Adam sinned, we read in verse 22 that the angel stood guard at the garden of Eden so that they could not have access to the tree of life. The angels were there with this flaming sword. It was only Adam and Eve. What are they going to do, gang up on the angel? There are only two of them. They have this flaming sword standing at the gate, so to speak, guarding the entrance and the tree of life so they could not go there. I am assuming the angels in the New Jerusalem have a parallel function related to the angel guarding the way to tree of life in the garden of Eden.

We know the New Jerusalem has a garden-of-Eden dimension to it. I think it is possible that there are angels at the gates, and there are people with natural bodies, the kings of the earth, who have access to go into it. Others may have access to it. There is the blessing we just read it in chapter 22:14, blessed are those who obey the commands of God. That blessing may extend over into the millennial Kingdom as well. There are people who

have access to those healing leaves, that tree of life with the leaves that heal the nations, but only the obedient can get to it. To me it is probable, in my thinking—it is my opinion of course—that angels are there guarding and allowing only the right people to come through. The point is that the New Jerusalem is close enough for this dynamic to be in place.

Again, you could add a fifth reason. The throne of Jesus is in both places. I do not think it is figurative. I think His literal physical throne is in the New Jerusalem and His literal physical throne is on the Millennial Jerusalem. I believe it is one throne. It is a vast throne of glory. It is a vast governmental complex is my opinion. It is far more than a little gold laid chair as I mentioned before.

IV. JESUS FILLING THE EARTH WITH GOD'S GLORY

- A. Jesus rules in heaven as the Son of God (in the heavenly Jerusalem) and will openly rule the earth as the Son of David (in earthly Jerusalem). He is the only Man with authority to bring both realms together (Mt. 28:18). The government of heaven and earth come together at the Second Coming.

¹⁸**All authority has been given to Me in heaven and on earth. (Mt. 28:18)**

¹⁰**Your kingdom come. Your will be done on earth as it is in heaven. (Mt. 6:10)**

Jesus rules in heaven as the Son of God, but He will rule on the earth as the son of David. He will bring the two dimensions together. He is the only man who can bring the heavenly divine realm together with the earthly human realm because He is fully God and fully man. He is the Son of God and the son of David with a throne in two places. I believe at His throne is the convergence of the two realms. All authority is His in heaven and earth. He has full authority in both realms. I believe the government of heaven and the government of the earth will come together on the earth in the throne of Jesus at the time of the second coming.

The New Jerusalem descending to earth will create a new situation in which the spiritual and natural realm will operate together dynamically. The veil between the natural and heavenly realms will be lifted, resulting in a great increase of God's manifest presence and power across the whole earth.

- B. The contact point or ***place of dynamic convergence*** between the heavenly and earthly realms will be the union of the two Jerusalems.

The New Jerusalem coming down to the earth will create a whole new dynamic. A whole new situation will happen for the earth, a glorious one, because the natural and the supernatural realms will come together and operate together in a dynamic way. The veil between the two realms will be lifted. That is hinted at as well in Isaiah 25 where it talks about the veil being lifted. It seems as though it is talking about the veil between the two realms.

The idea is that this room is full of angels right now. When Elisha's servant was afraid, Elisha said, "Lord, open his eyes. Let him see the reality of what is here."

The servant's eyes opened in 2 Kings 4. He saw the mountains were filled with the chariots of angels. He exclaimed, "Oh my goodness, they are here!"

Elisha replied, "They always were here. They did not just come here because your eyes opened."

There is a veil between the two realms. That veil will be lifted. Beloved, can you imagine you will live in that realm with a resurrected body, fully physical, on a natural earth with supernatural dimensions of the New Jerusalem forever and forever and forever and forever? That is your destiny. That is who you are. That is what

you are about. It is worth it, pressing into God and obeying Him. It really is. Where we are going and who we are and who we are connected to right now is so remarkable.

- C. I believe that this will result in an “**explosion of God’s glory**” (open heaven) breaking forth from Jerusalem to fill the earth progressively. In my opinion, God’s blessing will be released through Jerusalem, then ripple out to the earth. A “portal” will be opened in the spirit as the New Jerusalem descends. A “tidal wave” of glory will spread to all nations from Jerusalem (Num. 14:21; Isa. 11:9). The earth is filled with God’s glory in part in this age and in the fullness in the age to come.

¹⁴**The earth will be filled with the...glory of the Lord, as the waters cover the sea. (Hab. 2:14)**

In my opinion, I think that, when the two realms come together at the throne of Jesus at the second coming, the veil is lifted, and that is where the explosion of the glory of God, quote unquote “explosion” of the glory of God breaks out of Jerusalem like a ripple effect, and it covers the whole earth. That is what the 1000 years is about. It takes that long for the healing leaves, for the river of life, for all the righteous laws and policies, to spread progressively via human process, but with supernatural dynamics, throughout the whole earth and to be tested, to be seasoned, to mature, and to fill the nations. I think it will actually take 1000 years for that to happen.

A portal will be opened in the spirit. You hear people say, “There is a portal opened.” When Jesus’ throne comes down from heaven, and Jesus’ throne is on the earth, and there are the two dimensions of His throne, beloved, that is a serious open heaven right there around the person of Jesus that will touch the entire earth over time. The whole earth will end up in the garden-of-Eden conditions with the supernatural realm of the spirit taking place, and the earth will be filled with the glory of God. That is happening in part now through the church, through God’s servants, born-again believers. The earth has dimensions of the glory of God. Beloved, there is coming a day when this will happen in fullness. The earth will be full of the glory of God. In the truest and most literal sense it will be full of the glory of God.

- D. In Bethel, about twelve miles north of Jerusalem, Jacob saw a place where a ladder extended from the earth to the gate of heaven. He saw angels ascend and descend between the heavenly and earthly realms. Jacob’s ladder points to the “connection” of these two realms.

¹²**He dreamed...a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it...¹⁷He said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven!” (Gen. 28:12-17)**

Jacob had a little bit of insight into this. He was having this dream in Genesis 28:12. In this dream there was a ladder set up. The ladder was going from the earth, and it reached heaven. Angels were going up and down this ladder. Jacob was thinking, “Wow, this is intense. Angels going up and down.” There is a particular geographic place given in verse 17. Jacob said, “How awesome is this place!” He called it “the house of God,” Bethel.

I want to focus on that phrase and this place. There is a geographic place where there will be an open heaven I believe. A portal is much too small of a word. Jacob said, “This place is none other than the house of God. It is the very gate of heaven.” Bethel is twelve miles from Jerusalem, and in the Millennium it will be a part of the millennial territory of Jerusalem. I believe that Jacob actually gained insight into where that reality of that place would be in Jerusalem, because again, Bethel will then be within the boundaries of the millennial Jerusalem. That place is none other than the house of God. It is the gate where the heavenly realm enters into the earthly realm and touches the earth in a magnitude beyond measure. That is happening by the Holy Spirit

through believers being on the earth now. I believe when Jesus brings the two realms together that house of God dimension with an open heaven will ripple out through the whole earth. The full open heaven. Jesus referenced this passage in John 1:51 when He said, “There is coming an open heaven when you will see those angels ascending and descending.”

- E. Jesus’ throne of glory will be connected to the holy of holies in the millennial Temple.

⁴*The glory of the LORD came into the temple [millennial Temple]...⁶ I heard Him [Jesus] speaking...from the Temple [holy of holies]...⁷ He said, “This is the place of My throne and the place of...My feet, where I will dwell in the midst of Israel...forever.” (Ezek. 43:4-7)*

- F. In my opinion, there will be a dynamic convergence of different expressions of glory between the two cities. I see characteristics of millennial Jerusalem and the New Jerusalem that seem to overlap. Jesus’ throne of glory appears to include a convergence of **two Jerusalems** (both with 12 gates), two **holy of holies** (in a temple) two **gardens** like Eden with two **rivers of life**, two **trees of life** (with fruits every month), and a **cloud of glory**, shining **fire**, and **smoke** (manifestations of glory).

- G. Isaiah described Jerusalem as having a **cloud** with elements of **smoke** and **shining fire** (Isa. 4:5).

⁵*The LORD will create above every dwelling place of Mount Zion, and above her assemblies [temple?], a cloud and smoke by day and the shining of a flaming fire by night. (Isa. 4:5)*

V. THE NEW JERUSALEM DESCENDS TO EARTH TWICE

- A. In my opinion, the New Jerusalem will descend to earth (Rev. 3:12; 21:2, 10), *both* at the beginning (Rev. 21:10) *and* at the end (Rev. 21:2) of the Millennium after the earth is totally cleansed with fire (2 Pet. 3:10). Note that many see Revelation 21:9-22:5 as a parenthetical section describing what happens on earth *during* the Millennium.

¹⁰*He...showed me the...holy Jerusalem, descending out of heaven from God... (Rev. 21:10)*

²*I, John, saw the holy City, New Jerusalem, coming down out of heaven... (Rev. 21:2)*

I believe the New Jerusalem will descend to the earth twice, as it were. This is my opinion. Again, I cannot be dogmatic. But many commentators and scholars over the years have believed and taught this. It is not a new idea. I learned it from others and from commentaries. When I compare scripture with scripture, and I have read it from a number of different scholars, I say, “Yeah, I think you are right.” Others disagree with this. They have a different opinion. I believe the New Jerusalem will descend to the earth twice. This is a view that has been taught by different scholars and commentators over the years.

The reason I say that is I have talked to some people who say, “Did God show you that?”

I say, “No, I learned it by comparing Scripture with Scripture and reading a number of people who write on this subject.” To me it is clear in the Scripture. It is not so clear that you can be dogmatic about it. I believe the Bible informs this opinion. I believe you are in the right vein of truth to see it this way. Though again, I do not have negative ideas about people who see it the other way. The idea is that the New Jerusalem will descend at the beginning of the Millennium and will be in proximity to the earthly Jerusalem, near it in a dynamic convergence with it, though we do not know exactly how that is going to be. It is going to be close enough to the earth where the kings of the earth can go in it, get the leaves, bring their glory in. Still it is not on the earth

because it is 1500 miles and the earthly Jerusalem is going to be less than 100 square miles. We do not know the exact size.

When you read the book of Revelation, I think you can see the two different “descendings” of the New Jerusalem, at the beginning of the Millennium and at the end of it. I don’t want to spend a lot of time on this. I think it will take you a while to read it, compare the verses, go back and look at it again. It will take you a few minutes to connect with it. I think I have laid out the key ideas here as to why.

One of the reasons is there is a parenthetical section, a parenthesis. Throughout the book of Revelation there are five sections that are parentheses. Meaning the storyline that unfolds in a chronological way is put on pause. The chronological storyline that unfolds is paused, and an angel talks to John and says, “Let me tell you some behind-the-scenes information.” That is a parenthesis.

In my opinion there are five sections in the book of Revelation. There are plenty of others who have taught this. In fact, I got this understanding from others. It was not a particular special revelation as some imagine. I say, “You give me too much credit.” This came from reading the Bible and through the resource of teachers throughout the body of Christ. There are five chronological sections in the book of Revelation. After this final one, the fifth one, like all the other ones, the storyline is on pause. There is a parenthetical section, a parenthesis, telling what is happening behind the scenes, giving you more information to understand the storyline as it unfolds. I believe one of these descending of the New Jerusalem is at the very end of the storyline, at the very end of the Millennium. The New Jerusalem descends. The one in chapter 21:10 in the book of Revelation, that is a parenthetical section. It is describing what is happening during the Millennium.

- B. In Revelation 21:1-8, the saints in the New Jerusalem are described only in their eternal state. Revelation 21:9-22:5 refers to the New Jerusalem **during** the Millennium. We conclude this because the nature of some of the things mentioned are out of character with the eternal state. Here John describes the eternal and temporal together since the eternal state of the resurrected saints in the New Jerusalem is pictured during the Millennium. We see the eternal state of the resurrected saints in the New Jerusalem along with millennial conditions.
- C. An angel showed John the Bride (Rev. 21:9-10) and the Harlot Babylon (Rev. 17:1-3). Revelation 21:9-22:5 is a parenthetical section similar to Revelation 17:1-19:10. Neither describes events as they unfold in chronological sequence. An angel took John to a mountain to show him the Bride (Rev. 21:9-10) just as he took John to the wilderness to show him the Harlot (Rev. 17:1-3).

⁹Then one of the seven angels who had the seven bowls...talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.”¹⁰He carried me away...to a great and high mountain, and showed me...the holy Jerusalem, descending out of heaven... (Rev. 21:9-10)

¹Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot...”³So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast... (Rev. 17:1-3)

Without taking a little time to compare it and get familiar with these ideas, it may be hard to get it in a few minutes, if you are not familiar with the language of this. If you study it and look at it, you will say, “Oh okay, it makes more sense now. I am getting used to the ideas of what is happening in those chapters.”

You will notice a very intentional similarity. There was one of the seven angels who had the seven bowls. He showed John the harlot in chapter 17. One of the angels with the seven bowls showed the bride in chapter 21.

There are parallels to these two parenthetical sections that I believe are meant to be understood as parallel to each other. It is a very simple thing I just said, but if you are not familiar with the details of these couple chapters, it may take you a few minutes on your own to read it, get together with a few people, talk about it, compare the verses with each other and say, “Okay, I can see.”

In one of these parenthetical sections, the angel shows John the bride. In the other one he shows John the harlot. One of them he takes John to a mountain. One of them he takes John to a wilderness. There is very similar language. Both of them are parenthetical sections or parentheses during which the storyline has been put on pause.

D. By seeing the structure of Revelation 21-22 in this way, we see two descents of the New Jerusalem.

If you see the structure of Revelation 21-22 like I have just described, you can see the two descents of the New Jerusalem, one at the beginning and one at the end of the Millennium by reading it through that structure. If you are not familiar with those chapters and you are kind of new with them, it may take you a few minutes to read over it and compare it. I think it is worth your time to do it. It is not confusing. You just have to get familiar a little bit with the language of those two chapters.

VI. JESUS' THRONE OF GLORY: HIS “MOUNTAIN-CITY-HOUSE”

A. Jesus' throne of glory can be compared to a “**Mountain-City-House**” as His glorious resting place on the earth (Isa. 11:10). His house is referred to as “the mountain of the Lord's house” (Isa. 2:2-3).

²... in the latter days that the mountain of the LORD's house shall be established on the top of the mountains...³Many people shall say, “Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways [from Jerusalem]...” (Isa. 2:2-3)

¹I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. (Isa. 6:1)

Jesus' throne of glory at His mountain-city-house. That is not the exact terminology. The Scripture calls it His mountain. It calls it His city. It calls it His house. Never does the Scripture put it as one term, a mountain-city-house, but all those ideas are combined together and they overlap. Jesus' throne of glory can be compared to a mountain. It can be compared to a city and a house. It is His glorious resting place on the earth.

In Isaiah 2 it says, “In the latter days the mountain of the Lord's house will be established on the top of the mountains.” Those are two different uses of the word, mountain. They are used differently in this one verse. The mountain of the Lord's house, you can take it figuratively like many do, who say it is the church. A mountain is a symbol of government. I think that is a biblical approach. I believe you can use this verse that way. It is only a partial understanding of it.

I believe the Lord's house, His throne of glory, is a mountain. It is not just figurative. It is a mountain in size. It is a vast governmental complex. The New Jerusalem is 1500 miles. His throne is in it. It is a vast house. Not a little throne and a little house. It is, as Isaiah said, “The mountain of the Lord's house.” I think that is actually talking about Jesus' throne of glory, though we can use that verse symbolically in the church age to talk about how the church is impacting the different spheres of society. I do not believe that was at all the fullness of what was in God's mind when He gave this to Isaiah. It will be established on the top of the mountains.

Zechariah 14 makes it clear that there will be a great earthquake, and all the mountains surrounding Jerusalem will all be leveled as a plain. Jesus' temple will be built on top of all those current mountain areas. At this point

and time they are mountain areas. Zechariah 14, all those mountain areas will be leveled and made a plain. The temple and the throne of the Lord will be put on top of that. That is literally going to happen. Not figuratively. His mountain house, a vast throne of glory/governmental complex, will be on the land that is around Jerusalem, which is currently full of mountains. One day those mountains will be leveled and Jesus' mountain house will be on top of that mountain. I think it is absolutely means what it says and says what it means, though I am all for taking it spiritually in this hour and gaining some insight about what is happening in the church. Still, that is not the full meaning of what is going on here.

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

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

Many people will say, "Come, let us go to the mountain of the Lord." It is the mountain house. It is the throne of glory. That is where Jesus is giving wisdom to the nations. They all come to His mountain house, the mountain of the Lord. Moses saw that. In Exodus 15, Moses sang, "You will bring them in and plant them in the mountain of Your inheritance." Moses was saying this to the Lord, "You will bring in Israel and plant them in the mountain of Your inheritance. That is the place of Your sanctuary where Your temple will be."

VII. THE CITY OF THE GREAT KING (PS. 48)

- A. Jesus spoke of Jerusalem as His own city, as "the city of the great King."

³⁵...by Jerusalem, for it is the city of the great King. (Mt. 5:35)

Notice in Matthew 5 Jesus called Jerusalem "the city of the great King." It is like He was saying—I can feel His affection—"That city is My city. I am the great King. That is My city forever. I was at the right hand of the Father back before. That was My city. That was the city Abraham was looking for. That is the city My throne will be in forever." I can imagine Him bursting out this exclamation, calling Jerusalem the city of the great King. That was personal to Him.

- B. Abraham looked for the New Jerusalem.

¹⁰He [Abraham] waited for the city...whose builder and maker is God. (Heb. 11:10)

- C. Insight into the New Jerusalem in the Millennium caused the Psalmist to worship extravagantly (Ps. 48:1). Millennial Jerusalem will be the joy of the whole earth (Ps. 48:2). The kings of the earth will be awestruck with fear when visiting Jesus in Jerusalem and seeing the New Jerusalem (Ps. 48:4-6).

¹Great is the LORD, and greatly to be praised in the city of our God, in His holy mountain.

²Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King. ³God is in her palaces; He is known as her refuge. ⁴For behold, the kings (millennial kings) assembled, they passed by together. ⁵They saw it [New Jerusalem connected to the earthly Jerusalem], and so they marveled; they were troubled, they hastened away. ⁶Fear took hold of them there, and pain, as of a woman in birth pangs, ⁷as when You break the ships of Tarshish with an east wind. ⁸As we have heard, so we have seen in the city of the LORD of hosts, in the city of our God: God will establish it forever... (Ps. 48:1-8)

Psalm 48 is one of the most remarkable passages. I believe it is talking about the Jerusalem in the Millennium in connection with the New Jerusalem, His mountain house, His throne of glory. This is quite remarkable. It says here, “Great is the Lord. He is greatly to be praised in the city of our God, in His holy mountain.” The city of God, the house of God, the mountain of God are all coming together.

Verse 2, “Beautiful in elevation.” Meaning the city is actually elevated as the highest point in the earth. Beautiful in elevation I believe means geographic elevation. It will be the highest point, certainly in that area, and maybe the whole earth. Nowhere does it say the whole earth, but we know it is the highest point—His mountain house is on top of all the mountains—certainly in that Middle East area, probably the whole world. This city will be the joy of the whole earth. It is the city of the great King. This is a city, the New Jerusalem, the city of Jerusalem, with the throne of glory as the centerpiece of that city.

This is remarkable what verse 4 says. The psalmist says, “For behold, the kings assembled, they passed by together. They saw it. They saw the city.” Here are these kings. “They marveled when they saw the city. They were troubled. They ran away when they saw the city. Fear took hold of them and pain as a woman in birth pangs, as when You, Lord, break the ships of Tarshish with an east wind.”

Verse 8, here is what they will say, “As we have heard, so we have seen in the city of the Lord, in the city of our God. The Lord will establish this city forever.” I think he is talking about the city of the Lord, the mountain of the Lord’s house, the throne of glory, the convergence of the two Jerusalems, the two realms coming together. The Millennial kings who come into that city, the New Jerusalem, to bring their glory and honor into the city.

Let me just make up a scenario. This is obviously not exactly how it will be. I can imagine a new king. He is a new king over a nation. The Millennium has been going on for a couple hundred years. One of these seasoned kings says, “Hey, have you been to see the world headquarters? Have you been to the governmental palace of Jesus the King of kings?”

“Well no, no, no. I know all about Him. I have seen Him in various ways. I have never actually been in that city before. I have never been as one of the kings brought to the great palace to have my first meetings.”

Verse 8, “As we have heard, so we have seen it.” So they hear stories about it before they go. When they go, they come to the city in verse 5, and they see it. When they see this city, they are so filled with marvel, and they are so troubled that they are terrified. They look at this city and exclaim, “This is beyond anything we ever imagined.” Fear and marvel actually grip them at the same time. They say in verse 8, “As we have heard, now we have seen, the city of our great God.” I believe this is giving us a snapshot, a sneak peak into the human dynamics that will happen when kings behold this city. Notice, verse 2, it is the joy of the whole earth.

D. There is coming a time when all the earth will see the glory of the city of Jerusalem (Isa. 62:7).

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

¹The Mighty One...has spoken and called the earth from the rising of the sun to its going down.

²Out of Zion, the perfection of beauty, God will shine forth. ³Our God shall come, and shall not keep silent; a fire shall devour before Him, and it shall be very tempestuous all around Him. (Ps. 50:1-3)

He will make Jerusalem a praise in all the earth. It is not just that the nations are going to say, “You know what? We finally understand that Jerusalem is important, and we praise Jerusalem.” No, the throne of glory will be in that city, the convergence of the two realms, the mountain of the Lord’s house. The kings will be

terrified when they see. The whole earth will be talking about that city of Jerusalem with the convergence of these two realms together. Jesus will be King of kings.

- E. The Gentiles shall be converted and come to Jerusalem to worship Jesus the King (Zech. 14:16-19).

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

All the nations will worship the King. Zechariah says that everyone who is left of all the nations after the Great Tribulation, in the Millennium they shall worship Jesus, the Lord of hosts. They will go to the city of Jerusalem and they will worship the King in that day. Amen and amen!