

Session 8 Convergence: Earthly Jerusalem and Heavenly Jerusalem

I. REVIEW: JESUS' MILLENNIAL KINGDOM

- 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.
- 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)
- 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)
- 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).
³Behold, 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.).
- 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)
- ²I, 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)
- 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).
- ³The throne of God and of the Lamb shall be in it [the New Jerusalem]. (Rev. 22:3)
- ⁶I 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)
- ¹⁷At 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)
- 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)
- 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.
- ⁶I 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)
- 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...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)

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.
- 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.
- ¹⁶These 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)**
- 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)**
- 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).
- ²⁴The [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)**
- ¹⁴Blessed 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)**
- 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 is 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)**
- ²⁷There 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,” ...²⁴So 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)**

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)*

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

- E. 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)*

- F. 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]...⁶I heard Him [Jesus] speaking...from the Temple [holy of holies]...⁷He 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)*

- G. 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).

- H. 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)*

- 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).

⁹*Then 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.”¹⁰*He carried me away...to a great and high mountain, and showed me...the holy Jerusalem, descending out of heaven... (Rev. 21:9-10)**

¹*Then 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...”³*So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast... (Rev. 17:1-3)**

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

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...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)**

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

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

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

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)*
- B. Abraham looked for the New Jerusalem.
¹⁰ *He [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).
¹ *Great is the LORD, and greatly to be praised in the city of our God, in His holy mountain.*
² *Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King.* ³ *God is in her palaces; He is known as her refuge.* ⁴ *For behold, the kings (millennial kings) assembled, they passed by together.* ⁵ *They saw it [New Jerusalem connected to the earthly Jerusalem], and so they marveled; they were troubled, they hastened away.* ⁶ *Fear took hold of them there, and pain, as of a woman in birth pangs,* ⁷ *as when You break the ships of Tarshish with an east wind.* ⁸ *As 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)*
- D. There is coming a time when all the earth will see the glory of the city of Jerusalem (Isa. 62:7).
⁷ *Give Him no rest till...He makes Jerusalem a praise in the earth. (Isa. 62:7)*
¹ *The Mighty One...has spoken and called the earth from the rising of the sun to its going down.*
² *Out of Zion, the perfection of beauty, God will shine forth.* ³ *Our 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)*
- E. The Gentiles shall be converted and come to Jerusalem to worship Jesus the King (Zech. 14:16-19).
¹⁶ *It shall come to pass that everyone who is left of all the nations...shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.* ¹⁷ *It shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain. (Zech. 14:16-17)*