

FORERUNNER SCHOOL OF MINISTRY – MIKE BICKLE

HEAVEN ON EARTH

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Session 3. The New Jerusalem: Heaven on Earth, Part 1

INTRODUCTION

A. The centerpiece of God's eternal purpose is that Jesus is going to return. He is coming back to the planet, and He's going to establish God's kingdom over all the earth as He joins these two realms together.

B. God's purpose has always been to live together with people on the earth, face-to-face with them. This is a massive concept, that God wants to live in the natural realm with the fullness of the spirit realm being manifest as well together with human beings on the earth.

This is the most difficult, and yet the ultimate reality, that God wants to accomplish through Christ Jesus in salvation.

It's difficult because when God confronts the natural realm in His blazing holiness, if there is sin, His holiness and fire destroys it whenever He shows up. When God manifests Himself in the natural realm, any defilement that is in His presence comes under destruction.

THE FULLNESS OF UNION

Jesus comes at the second coming; it's called the millennial kingdom. And there He sets up the scenario to invite God the Father to come at the end of it to dwell on the earth forever face-to-face with humans.

The fullness of the supernatural realm is being manifest in the midst of the natural realm. The natural realm is not suspended, and it is not done away with. It is a part of God's purpose forever. God is not against the natural realm. It was always His purpose to bring the two realms together, to manifest the fullness of His purposes in those two realms.

Here is what I think of as probably the highest pinnacle of where salvation is going: that God would tabernacle with human beings, that He would dwell with them (Rev. 21:3). Again, the idea is that on the earth, in the natural realm, with the fullness of His blazing power and holiness, that God Himself would be with them.

It's not unusual that people are in heaven with God. That's glorious, but that's not difficult for people to believe. What is difficult is for God to dwell in the natural realm in the fullness of His glory, and for the natural realm to actually be enhanced instead of being destroyed.

II. I'm going to look at these four passages. I just want you to be aware of them; I'm going to read through them. They are massive in their implications.

Beloved, don't take these four passages lightly. Read them over and over, especially as you're approaching the holiday season and you have some extra time off from your classes, etc. I encourage you to ask the Holy Spirit to break into your heart with revelation in a new way on these four passages.

THE RESURRECTED EARTH

John said, “I saw a new heaven and a new earth” (Rev. 21:1). When he says, “A new heaven,” he means a new atmosphere, the atmosphere around the earth.

God is going to resurrect the earth. There’s going to be a resurrected earth. Another way to say it is that God is going to take the former earth, and through the power of resurrection bring it to its full glory.

THE RESURRECTED HEAVENS

He’s not only resurrecting the earth, using resurrection language, or least releasing the power of the resurrection on it; He’s going to do the same thing to the atmosphere around the earth. There’s going to be a new solar system, a new cosmos around the earth forever and forever. It will be glorified with the power of the resurrection.

THE HEAVENS AND THE EARTH, OUR INHERITANCE FOREVER

Beloved, we are going to rule over it. There are hundreds of millions of galaxies. They’re all going to be made new, and they’re a part of the inheritance for which the earth is the capital city of the whole created order, of which Jerusalem on the earth is like the Holy of Holies of the earth.

I’m talking about in the age to come and in the eternal realm. The cosmos will be under the power and the influence of the resurrection power and Jesus’ salvation. It is a part of our inheritance forever. I mean, the galaxies are part of that which will come under the dominion and inheritance of the saints, the new heavens.

Don’t look at that and say, “Oh, that’s not a big deal.” It is huge. Undoubtedly, you will be doing things in some of those places. I don’t have a clue what it will be, but we will be bringing God’s dominion and God’s blessing and God’s power to every single part of the farthest reaches of the universe in the age to come.

LOOKING FOR A NEW HEAVEN AND A NEW EARTH

In 2 Peter 3:13, Peter tells us to look for a new heavens and a new earth. Again, the heavens are the atmosphere. That is what he’s talking about. It’s not talking about the heavens as the abode of God, like we referred to a couple of weeks ago, where God’s manifest presence is.

We’re talking about the natural atmosphere. Beloved, I want to ask you this: Do you actually look for a new earth? Is that something that’s on your mind? Are you planning and thinking and spending time and money in view of the fact that you will inherit a new earth?

WHAT MANNER OF MEN OUGHT WE TO BE?

The decisions that we make on this side will impact some of the quality of our lives and some of what we do in the age to come. We will all be in the fullness of joy, and we will all be without sin, but we will all have different assignment related significantly to our responses in this age.

We are not only looking for a new earth. I want to stretch your mind. We are looking for new heavens as well. What do the galaxies look like when the resurrection power and the salvation of Jesus remove the curse off of all of natural creation.

Did you know that when Adam sinned there was a massive repercussion of sin and death that touched the entire created order, and the heavens as well?

It is going to be new. It is coming under the salvation of a Jewish man from Nazareth. One Man could effect this kind of power and this kind of impact.

BE GLAD AND REJOICE FOREVER

Look at Isaiah 65:17—25. “Behold, I create new heavens” —there is again—“and a new earth... Be glad and rejoice forever in what I create” (Is. 65:17—18).

We are glad and we are rejoicing in it now, and not just when we get a resurrected body. I want my spirit to understand and have rejoicing and gladness now, in that which is surely our inheritance. “I create Jerusalem as a rejoicing, and her people a joy” (v. 18b).

“I will rejoice in Jerusalem, and have joy in My people” (v. 19). Weeping will no longer be heard in Jerusalem. Look at verse 20: This throws a lot of people off because they don’t understand what Isaiah is prophesying about. He’s talking about the new earth and the millennial kingdom, and the new earth after the millennial kingdom. He is bringing them together in one passage.

THE CONDITIONS OF NATURAL LIFE

Now He’s going to talk about the conditions of natural life in the millennial kingdom after the second coming of Christ. “No more shall an infant from there live but a few days” (v. 20a) — never again will an infant die just a few days old, like is so common throughout history—“nor an old man who has not fulfilled his days; for the child shall die one hundred years old, but the sinner being one hundred years old shall be accursed” (v. 21) —because a hundred years will be so young.

They will say, “So-and-so died, how old were they? They were about 102.”

“Oh, that poor little thing, she just got started!”

Now, that’s not the condition of the earth right now, because if someone lives to be 100, it’s remarkable, and this isn’t the condition of the new earth after the millennial kingdom. This is the two realms coming together, the supernatural dimension of God touching the Millennial earth while there are actually people still alive on the earth. Those people in natural bodies still die, and people still sin, and they still have to be born again.

Jesus is bringing the earth into a place where He can invite the Father back at the end of the millennial kingdom. The Father comes and lives on the earth forever. Isaiah 66 gives us the same

merging of the two time-frames, the 1,000-year period of the millennial kingdom and the eternal dimension of the eternal age on the new earth as well.

“For as the new heavens and the new earth which I make shall remain before Me,’ says the Lord, ‘So shall your descendants and your name remain’” (Is. 66:22). Now, in verse 23, He’s going to touch the natural realm again. This is the natural realm with the negative dimensions of death that only happens during the millennial kingdom in terms of those two realms coming together, the natural and the spiritual.

There’s only a negative dimension for 1,000 years, for the first day of the new age. To the Lord, a thousand years is like a day. Only for the first day of the age to come is there this dilemma of the natural realm with its negative impact still touching people.

“And it shall come to pass that... all flesh shall come to worship before Me” (v. 23) —all the nations. “And they shall go forth and look upon the corpses of the men who have transgressed against Me... They shall be an abhorrence to all flesh” (v. 24) —or to all the nations.

“THE WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED”

There will still be the death penalty upon rebellion against Him. There will be those that rise against Him. At the end of the Millennium, multitudes revolt. It doesn’t say the majority, but it will be a surprising revolt at the end.

When Jesus first comes and destroys the Antichrist armies, the nations will look upon the corpses of those that are slain and lying dead on the earth. This is all literal; this is actual. There is no need to try and figure out a way to find out, symbolically, what *corpses* means; it means “dead people,” is what it means.

On the first day of the new heavens and the new earth, which is the Millennial earth, for a thousand years, there will be the issue of physical death being manifest as well in that time frame. For billions and billions of years, that won’t be true, but only for the first day of the age to come.

THE OVERLAPPING OF PASSAGES

I’m touching this point of how the Millennium and the eternal age come together in the prophetic Scriptures. They overlap. In one Scripture, God is talking about both dimensions. When you understand that, then you can understand these four passages that we just read.

Commentators have debated over it for years: “No, it’s the Millennium!”

“Well, how can people be dying?”

“I don’t know...”

It’s both. It’s not either/or. It’s both.

INITIAL FULFILLMENTS, ULTIMATE FULFILLMENTS

A. The four passages that use the phrase “new heavens and new earth” all specifically are used in the context both of the Millennium and the eternal state.

Revelation 21 is the end of the Millennium. It’s being completed, but the residue of the Millennium is still being dealt with there in Revelation 21.

In one single passage, prophetic Scripture is often writing about two events separated by time. That’s very common in the Old Testament. Many Scriptures, when this happens, there’s an initial substantial fulfillment, but there’s a future and ultimate fulfillment.

In the Millennium, it’s an initial and substantial beginning of the new earth, but it’s not the ultimate. It’s not the final ultimate. It’s an initial substantial fulfillment of the new earth and the new heavens.

B. When you look at all the Scriptures together, when you run into prophetic Scriptures like this, the sequence and the distinction of the events become clear when you bring all the Scriptures related to the new heavens and the new earth—all four of them—together. It’s clear that there’s a distinction between the two realms.

The same thing happened in Isaiah 61. When you read Isaiah 61, it says the Spirit of the Lord is upon the Messiah, upon Jesus, and He did part of that at His first coming, but the majority of Isaiah 61 is only fulfilled at His second coming.

Now, Isaiah did not know there would be a 2,000-year gap between those. The prophets did not understand this. It was talking about two comings of the Lord, with a 2,000-year time frame, plus or minus, whatever it comes to be.

C. The coming of Elijah is the same thing. The Old Testament said that Elijah was coming again, so they were all excited that Elijah was coming. Jesus said, “He is here with John the Baptist.”

They said, “He is?”

Then Jesus said, “But he’s coming again.”

“Well, which is it? Is it now, at the first coming of Jesus, or is Elijah coming at the second?”

Both are true. It’s the same passages from the Old Testament that apply to both time frames.

One of the areas that is really significant in terms of getting understanding is Gog and Magog. I have a little about that in paragraph C, but I won’t go into it right now. Gog and Magog have a fulfillment at the time of the Great Tribulation and at the end of the millennial kingdom with a momentary international rebellion that rises up.

There is a substantial fulfillment of Gog and Magog coming, I believe, within this generation, and then there's one coming a thousand years later—a day later, at least, to the Lord, a day into the age to come, for a thousand years is like a day.

THE NEW JERUSALEM AND THE OLD

IV—The New Jerusalem is our eternal dwelling place That is where the saints will live. In the millennial kingdom, we will live in the New Jerusalem, because the New Jerusalem is coming down to the earth.

The name “New Jerusalem” purposefully and strategically maintains an identification with old Jerusalem. Among those that understand the significance of Jerusalem more than most is Satan himself. Satan understands that old Jerusalem has a significant connection with God's purpose in the New Jerusalem.

It's interesting that the two cities that are being stirred, or, we'll call it two areas, that are being stirred in international news, are Jerusalem and Babylon, Iraq. These are the two cities in the tale of two cities that tells the story of redemptive history. The Scripture is clear that Jerusalem and Babylon would emerge in the generation that the Lord returns, or in that time frame.

Because what God is doing in old Jerusalem will have a dynamic relationship to the New Jerusalem actually coming down to the earth, in the very location of the old Jerusalem, at the second coming of Christ. We'll get to that in a minute.

CLEARING UP CONFUSION

The real reason we're looking at this is, well, first because it's in the Bible, and that's a good enough reason. But without this piece of information and several other pieces of information, without this element in our paradigm, end-times Scriptures are so confusing.

People say, “We're going to rule on the earth, with nations on the earth, but people are dying. What are we going to do? Am I going to live in my same subdivision with my resurrected body? What am I going to do in the earth? Where am I going to hang out?”

It's because the people can't get this clarity from the Scripture that the two realms are coming together. The saints live in the New Jerusalem, but the New Jerusalem is descending to the earth, and we will have a dynamic involvement in bringing forth the Millennial earth into the glory of God.

THE GLORY OF THE AGE TO COME

We will have physical, resurrected bodies. Our bodies will be material. They will have all the glory of the power of the resurrection, but we will all have physical, material bodies.

We will eat; we will talk; we will study; we will know each other. We will work together with Jesus to bring His dominion across the earth. We'll have a good day's work, and I don't know exactly if this is how it works, but we will go home at night to the New Jerusalem. I don't know

about night and day and how that works, but our residence is clearly the New Jerusalem. The New Jerusalem is descending to the earth.

The new earth is the permanent resting place of the New Jerusalem. The Millennial earth, the New Jerusalem, is here for a thousand years, and then the Lord renovates this present earth. He renovates it and prepares it in the fullness of glory, and then we refer to it as the new earth.

Jesus said, “I go to prepare a place for you” (Jn. 14:2). There are really two different ways to look at this. One, He was going to the cross to prepare a place for the people of God to be next to the Father.

The place He’s preparing in the ultimate sense is the New Jerusalem, because it is our residence forever. He said, “If I go and prepare a place for you, I will also come again,” at the second coming. He says, “I promise you that I will come again for the second time;” meaning He would come to the earth.

He didn’t mean that He would just appear in the sky at the Rapture, when He raptures the saints, and we’re caught up and given resurrected bodies at the time of the second coming, and then established in our residence in the New Jerusalem.

Yes, He is coming again, but He is coming to the earth and not just coming to the sky.

Why is He coming? He is coming to receive us to Himself, that where He is, we will be forever with Him, and that is the New Jerusalem. Again, I don’t understand it all of course, but on the new earth there is a much more dynamic relationship of the New Jerusalem to the new earth after the millennial kingdom is over.

The glory of God will cover the whole earth, and the whole earth will be like the capital city of the cosmos. The city of Jerusalem will be like the Holy of Holies of the new earth.

OUR MANDATE OF DOMINION

Beloved, our mandate of dominion is the entire cosmos. It’s not just the earth; everything will come under the government of God and His glory will be manifest through His people. The Scriptures don’t give us a lot of insight, but it tells us that it’s so.

You will not be bored in the age to come. You won’t be floating on some cloud, playing a harp all by yourself for millions of years, wondering why it doesn’t really seem like heaven to you.

We won’t be that way. You will be on the earth. You will be ruling and reigning and working and serving and learning and teaching and eating. I’m getting you excited because of the fast coming up. I have to keep that eating thing before you for a couple of days, for about a week.

THE HOLY CITY, THE NEW JERUSALEM, COMES DOWN OUT OF HEAVEN

B. The New Jerusalem will descend to the earth on two different occasions, and we will look more specifically at that in a minute. I just wanted to mention that to you. It descends from what Paul called the third heaven. It descends from heaven, from the realm of God.

Three times the Bible tells us that the New Jerusalem descends to the earth. The Bible wants us to believe it. It leaves the realm of heaven, which is a realm that isn't defined really clearly in the Scriptures, though we know a lot of that realm—it's the realm where God's presence is, and it's the realm of God's abode. God lives in the New Jerusalem as well, and it descends out of the heavenly realm.

“Then I, John, saw the holy city, the New Jerusalem, coming down out of heaven from God” (Rev. 21:2). It means coming down to the earth. It's coming out of the heavenly realm, and it's going to land on the earth. Its destination is the earth, the natural earth, this planet. That is such a dynamic concept. It changes everything about where we are going, and if we understand that, if we see it, it changes everything about how we live today.

This is so massive.

THE CITY DESCENDS FROM THE HEAVENLY REALMS

It doesn't matter what we have to endure today in terms of being fully obedient to the Lord. The New Jerusalem is coming down to the earth, and you have a role in it, and a place in it forever. Beloved, it doesn't matter how hard it is. I mean, I don't like it hard; I'm not advocating hardness, but my point is that when it's difficult, it's well worth it, because the New Jerusalem is coming down to the planet.

I want to read it again: “And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God” (Rev. 21:10-11).

John saw with his own eyes the New Jerusalem descending out of the heavenly realm, coming down to the earth. What did that look like? “He showed me the city descending.” He didn't just see the city; he saw the city descending from the heavenly realm, coming to its ultimate destination, the earth. Well, a lot of his visions were special, but that must have been amazing.

In Revelation 3, Jesus is talking to the church of Philadelphia, and He tells them, “He who overcomes... I will write on him the name of My God, and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God” (Rev. 3:12).

So three times John declares this in the book of Revelation.

COMING TO TOUCH THE EARTH

This is a new insight. Isaiah didn't know about the New Jerusalem coming down out of the heavenly realm. When he said, “There will be a new heavens and a new earth, and if a baby lies only to be a hundred and dies, it will seem tragic,” he must have thought, “I don't get it, but I'm

going to write it anyway. I'm more of the mailman than I am the consultant; I'm just going to write it down and give it to the people and try and figure it out later."

John comes along 700 or 800 years later and says, "Well, Isaiah, here's the issue: This is part of God's eternal plan. The city is coming to the earth. That is what's happening."

That cleared up a lot for Isaiah, I'm sure, as they were fellowshiping up there through the years. They do fellowship up there, right now. They're not up there frozen and static. They're actually talking and fellowshiping and learning, enjoying God and enjoying one another right now.

The Old Testament saints had a revelation of the New Jerusalem. The Old Testament saints, the patriarchs, lived in the light of it. Beloved, we need a Holy Spirit revelation that the New Jerusalem is not only ours; it is descending to the natural world, and that revelation means that the supernatural realm and the natural realm are coming together.

It is descending to the earth. It's not just floating in the sky. It is coming to touch the earth.

The reason we love the earthly realm is because we were made from it. God designed our spirit in such a way that we love the presence and the Spirit realm, but we love the natural realm because God ordained that we would live in both of them forever.

Look at what it says talking about Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Sarah: "They"—that is, the ones earlier mentioned in Hebrews 11—"desire a better, that is, a heavenly country... for He has prepared a city for them" (Heb. 11:16).

They understood that God prepared this city, and when Jesus said, "I go to prepare a place for you," He was talking about preparing the way for them to inherit this city.

THE CITY WHOSE BUILDER AND MAKER IS GOD

D. Abraham waited for the city. It says in Hebrews 11:10 that he waited for the city, and that this city has foundations. The builder of this city is God Himself. What an amazing statement. The builder of the city is God. I just long, in the ages to come, to find out the process of how God built it; did He just speak and create it, or did He build it over a process?

Did Jesus the carpenter, in His humanity, have something to do with it after the cross, or was it Jesus the second person of the Trinity, the uncreated God who spoke, or was it Jesus, the anointed Man, who worked together under God's authority and built it in some way? I don't know, but I'm looking forward to knowing these kinds of things in the days to come.

I want to ask you a question: Are you waiting for a city? Are you looking for a city? Or are you looking mostly for a breakthrough in your circumstances in this age?

There is nothing wrong with wanting a breakthrough in our circumstances; we need more of a bunch of things. We need breakthrough in a number of areas, physically, financially, relationally, and in the anointing of the Spirit. But beloved, there's something bigger than a breakthrough of

our circumstances. As important as it is, there is something bigger. There is a city about to break into the natural realm. Talk about a breakthrough.

What is amazing—well, many things are amazing about this, but a man, Jesus the Man, not Jesus God, but Jesus as a Man, anointed of God, will call forth the New Jerusalem to bring it to the earth. An anointed man will bring this to pass under the Father's authority. This is amazing.

THE JOY OF THE WHOLE EARTH

E. When the New Jerusalem comes down to the Millennial earth, it will be the joy of the whole earth.

I want to read Psalm 48 to you. This is one of the most exciting Psalms about the age to come. "Great is the Lord, and greatly to be praised in the city of our God, in His holy mountain" (Ps. 48:1). He is greatly to be praised in extravagance, in terms of our responsiveness and in terms of excellence. He deserves the kind of praise that is the very best that can be cultivated in our human experience.

THE CITY OF OUR GOD

"Great is the Lord, and greatly to be praised in the city of our God." Now it's talking about the New Jerusalem, and the New Jerusalem is coming down on God's holy mountain. We're talking about a city—the NASB says 1,500 miles, and that's an easier way to say it, but 1,380 miles is more accurate—coming down to the earth, and it's going to be connected to the mountains of Jerusalem, to the mountains around Jerusalem.

BEAUTIFUL IN ELEVATION

Psalm 48:2: It is "beautiful in elevation." What that means is that this city is 1,500 miles high. It is beautiful in its height. That's what it's talking about. It's the joy of the whole Millennial earth, and the whole earth after the Millennium.

MOUNT ZION, ON THE SIDES OF THE NORTH

This city is called Mount Zion; it is on the sides of the north (v. 2c). We don't know if it's on the north of the city of Jerusalem, or the north of the temple in the Millennium in Jerusalem, but it's on the sides of the north of either the city or the temple of Millennial Jerusalem.

There are several reasons why it's on the sides of the north.

The Psalmist wrote this by divine inspiration. The New Jerusalem is the city of the great King. Again, it's not just the city of God, as in verse 1, but it's the city of a human king (v. 2). It's the Man who is God and Man. It isn't remarkable that God has a city, but what is remarkable is that a man has a city.

THE NAME OF THE CITY, WRITTEN UPON US FOREVER

Beloved, this Man is bringing us into partnership with Him, and the name of that city is going to be written on us, which means we have the rights to have full access and to participate in it.

That's what Revelation 3:12 says: The name of the city will be written on us, which means that we have the right under God's declaration as heirs to fully enjoy this city. It is ours.

The name of the city is on us. It will be written on us. It is our city. It's not just that the keys of the city are given to us, but the name of the city is written on you by God, not by some renegade movement. God wrote this city on you, and not on someone else who wanted it so.

Now, this is during the Millennial earth: "For behold, the kings" —we're talking about the natural kings of the earth, with physical bodies—"assembled" (Ps. 48:4). They have these great convocations in the age to come in the millennial kingdom, and even after that as well. These kings with physical bodies will assemble, and they will pass by the New Jerusalem together.

THE KINGS OF THE EARTH TREMBLE AND HASTEN AWAY

"They saw it," the Psalmist writes, "and so they marveled" (Ps. 48:5). "They were troubled" —hello! —"they hastened away" (v. 6). I can see the kings of the earth come before the Lord, and they see the throne of Jesus in this massive city, because His throne is in the temple of Jerusalem, and it's in the city. It's in both places.

They tremble, the kings of the earth. These are kings with natural bodies, and they say, "You know what? I feel the release of the Spirit; it's time to go. Let's leave!"

"What do you mean?"

I can imagine the first king, the first time he's put in office in his nation in the Millennium, and his first visit to Jerusalem as a king. He's trembling and shaking, and some of the more seasoned kings are trembling, too. They say, "This is how it is every time He summons us to His throne."

"Fear took hold of them, and pain, as of a woman in birth pangs" (Ps. 48:6), and they fled away. We're talking about the good guys fleeing away, because this city will be radiant in its splendor and its power, and the shekinah glory of God will be manifested out of it like waves of glory on the nations of the earth in the millennial kingdom.

This city is one seriously powerful city. Read Psalm 48 in light of what it means. It's talking about the New Jerusalem descending to the earth.

"THE EARTH ABIDETH FOREVER"

F. I'm just referencing these next few paragraphs really fast, and you can look at them later. The New Jerusalem sits forever on the new earth. I use the phrase "the new earth" meaning after the Millennium; I use the phrase "the Millennial earth" and "the new earth." It's the same rock that we're on right now. It's the present earth, the Millennial earth, and the new earth is actually the exact same rock that we live on right now, called the planet earth.

Some theologians debate, and there are really good arguments for both sides. Obviously, one of them has to be right, but there are good arguments for both. They all agree that this present earth will become the Millennial earth, those who take prophetic Scripture literally. But what happens

afterwards. Is this present earth renovated, renewed, or annihilated? Is it done away with, and then God recreates it from scratch?

It's built around the key phrase, "The first heaven and earth passed away." That's the key phrase, *passed away*. What does the phrase *pass away* mean?

THE RENOVATION OF THE PRESENT EARTH

G. I believe that this present earth will be renovated. The devil didn't defeat God's purpose in Genesis 1 and Genesis 2. God says, "It is good," and He meant the earth, and the people, and all that He was doing. The devil came in and deceived Adam and Eve, but the devil didn't defeat God's intention when He created the earth in Genesis 1 and 2.

There are plenty of passages that make it clear that this present earth will last forever. One of my favorite ones is Ezekiel 37:25. This must have really stretched their thinking. It says, talking about the people of Israel, "They shall dwell there, they, their children, and their children's children, forever."

Now, what land shall they dwell in forever? In the exact land that God gave Jacob.

"Well, maybe spiritually we will dwell in the land."

No; He makes it clear. "It's where your fathers lived, and your grandfathers." This isn't a land in heaven, far away. He says they're going to dwell in the land where their fathers and grandfathers actually worked and grew up. It is that land. They are going to dwell there with their children and their grandchildren. They will dwell on that piece of land forever.

Forever they will dwell, literally, where Jerusalem is now and where Israel is now. It will be expanded to its full borders. The nation of Israel will literally dwell there; not just for a thousand years, but forever, in the exact same piece of real estate that God gave them.

I have a number of verses that make it clear, to me, but the other side is reasonable. There are other verses where I believe the Lord is making another point, and He says, "When the heavens and the earth pass away."

H. I think He's using the phrase *pass away* in the way that, as when you and I became Christians, we are a new creation, and old things passed away. You weren't annihilated. You were made new, and you were renewed. It's the same phrase, *passed away*. You didn't cease to exist, but you are renewed by the power of the resurrection in a very, very significant way, renewed in the age to come.

I think that that's the parallel. There are only three times in the New Testament where the phrase *passed away* is used.

THE THRONE OF GLORY

IV—There are two dimensions of the one throne of glory of Jesus.

A. At the second coming, Jesus will establish His throne of glory on the earth. Look at Matthew 25: “When the Son of Man comes... then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another” (Mt. 25:31-32).

Separate means *judge*. This isn't talking about on the new earth after the Millennium; this is talking about how the leaders of the nations that now exist will be gathered before Him, and Jesus will determine which nations will continue into the millennial kingdom, and they will stand before Him as He sits on His throne of glory. It will be a literal throne of glory on the Millennial earth.

THE THRONE OF GLORY RESIDES IN THE TEMPLE OF GOD

B. Of course you know that I'm giving you more than you can handle if this is new to you, for the first time, but I'm giving you the passages so you can go look at them, turn them right, turn them left, check it out and see if the things be so according to the Scriptures. I think that you will find that they are so according to the Scriptures.

Look at this: This throne of glory is actually going to be in the Jerusalem temple. “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).

So here's the picture I'm painting. Jesus is on His throne of glory, and it's not just in heaven, but the throne of glory is literally on the Millennial earth.

THE DWELLING OF THE SOLES OF HIS FEET

Look at Ezekiel 43. This is another one of my favorite passages on this subject. Here is Ezekiel, and he is completely overwhelmed by what he sees. “The glory of the Lord came into the temple” —he's looking ahead at the Millennial temple after the second coming—and “I heard Him speak” (Ez. 43:4,6).

Ezekiel turns around and it's Jesus speaking, and He's speaking from the temple. I imagine Jesus pointing down to the ground, and He says, “This is the place.” He's pointing at the temple, right there in Jerusalem. “This is the place of My throne and this is the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever” (Ez. 43:7). Right here, right here!

Beloved, when He comes down and sets up His throne, He is pointing to the city of Jerusalem and to the temple in the city of Jerusalem on the natural earth. He says, “I am going to live here forever, right here!” Ezekiel says, “This is awesome, awesome, awesome.”

Then there's the one in Zechariah 6. We'll skip that one, but that's a great one. Jesus' throne is in the Jerusalem temple during the millennial kingdom. His throne is in the temple. Never has a man's throne been in the temple. This is a huge point, which I would love to spend an hour on, but we're going to skip it right now. There's a priest with a temple and His throne inside the

temple; the temple is restored and a man, a Jewish man, is on the throne, and He's ruling the nations and they're coming before Him.

When the kings come before Him—remember Psalm 48—they tremble, and they're terrified, and they hasten away. They say, "Let's get this meeting over quickly. My spirit has been quaking every time since I have met the King of Kings." It's the great convocation of the kings in the age to come.

THE THRONE OF GOD AND OF THE LAMB

D. Now, here's the paradox. Jesus' throne isn't only in the Millennial temple in the Millennial Jerusalem. Jesus' throne is also in the New Jerusalem. According to Revelation 22, the throne of God and the throne of Jesus are in it, and the *it* is clearly the New Jerusalem, in context.

So which is it?

Is Jesus' throne on the earth, or is Jesus' throne in the New Jerusalem? Both of them are right. It's one throne with two dimensions. The New Jerusalem has descended to the earth, and the two realms come together in the millennial kingdom, right there. That is the convergence point, in Jerusalem. The glory spreads out across the whole earth over the next 1,000 years.

E. At the time of the second coming, the government of heaven and the government of earth come fully together as the throne of Jesus brings the two Jerusalems together.

THE CORRIDOR OF GLORY

VI. "Dynamic convergence" is a term I use. You can use another term that's better. I call it "the corridor of glory." That's a term that I've used for the last several years. It's not a biblical term, but it's the best one I can think of. When Jesus comes at the second coming, His throne will be anchored in the New Jerusalem, and it will be anchored in the Millennial Jerusalem.

It's one throne; I call it His vast governmental complex. It's the one that the kings of the earth quake in front of. They see it beautiful for elevation, which means in its height and glory and size, they tremble before it.

That's not a great term, either. None of my terms are good. I stare at this, and I've thought of every possible way to say it over the years. I can't say it more clearly, but the way I say it is less than adequate.

A. The joining of the two Jerusalems establishes what I call the corridor of glory, in which the Bible gives us twelve significant aspects of God's plan to come into a dynamic convergence.

What does the word *convergence* mean?

It means, to come together from two different directions—one is heavenly and one is earthly—to an intersecting point, in order to achieve union. That's what it means by the dictionary's

definition. The heavenly and the earthly will each have distinctions, but they will overlap as one reality centered around the Jerusalem temple.

A PORTRAIT OF THE CORRIDOR OF GLORY

B. Now Isaiah described part of the corridor of glory as a cloud. He saw a pillar of cloud in the Millennial Jerusalem, going way up, and the corridor is in that cloud. He said he saw smoke and shining fire in Isaiah 4.

Remember in the Old Testament, in the wilderness, and the pillar of the fire that went with the children of Israel? That's what the corridor of glory is like, but in its vast fullness and glory. It's the pillar of fire reaching between the two realms. That is the corridor to which we go, as best as I can see it.

Ezekiel described it as a vast whirlwind touching the throne of Jesus and the earth. It is a whirlwind of smoke and glory and light and power. That's the corridor; that's the connection between the two realms for one day of the age to come, called 1,000 years. After that, the corridor isn't needed; the New Jerusalem lands on the new earth at the end of the Millennium.

TWELVE ASPECTS OF THE MILLENNIUM

D. We won't look at these, but I wanted to mention them to you. I'm not saying there are only twelve aspects, but these are the twelve I've found in Scripture. All twelve of these aspects are described about the Millennium, and all twelve of them are described about the New Jerusalem.

All twelve of them have an expression in both realms, because it's one glory reality together. When it talks about the mountain of God, it's talking about the New Jerusalem, and it's talking about the literal mountain in Israel. These twelve things have a New Jerusalem fulfillment, and they have a Millennial Jerusalem fulfillment, and they are brought together.

When you go back and reread these, they make sense, because there are always a few verses which, when you read these things in their context, don't make sense, because either we see one realm or the other. We see the eternal realm of the New Jerusalem, or we see the Millennial realm of the natural dimension.

We think, "Wait, how can it be both?" It's because there's a corridor of glory where these twelve things are true in both realms for one day of the age to come, for a thousand years.

There's the river in the Jerusalem temple (Ez. 47), and there's a river in the New Jerusalem (Rev. 22). There's the tree of life in the New Jerusalem, and there are the fruit trees in the Millennial Jerusalem. Which is it? It's both. It's both of them.

VII. Again, I'm just hoping that you'll read this, as some of you are going back for the holidays. Tear this apart. Get with a few friends and have them say, "Ah, that can't be."

Say, "Good, let's see if it is. Let's find a loophole in this thing." I encourage you, really, to find out where this isn't true. Take some time and do your homework on it.

A. The New Jerusalem will descend to the earth during the Millennium. It will be a city that extends far above the earth. We're talking about 1,500 miles, or 1,380 if you want to be more accurate. Some translations put the number at 1,500 miles because it's 1,200 furlongs; that's what it actually says.

THE NEW JERUSALEM AND THE MILLENNIAL JERUSALEM

B. We're not going to look at this, but I want you to know that it's there. There are five reasons, at least, why the New Jerusalem is distinct from the Millennial Jerusalem.

The New Jerusalem is close to the earth during the Millennium, but it can't be on the earth for five reasons. It has to be close to the earth; the kings of the earth are going in and out of it. It can't be far away. They're not getting on a spaceship to go there to bring their glory. The leaves of the trees of the New Jerusalem are healing the nations. There has to be a proximity where they can come and go in relationship, or those leaves can't heal the nations.

The only way around this is just to make it all symbolic, so it doesn't mean anything to anyone. I think the way that's most glorifying to the Lord is to take it for what it says. It means what it says and says what it means. You can study those five, and I'm sure there are more as well.

VIII. The New Jerusalem will descend to the earth on two occasions, and the outline of Revelation 21-22 explains that. If you'll just study a page here, if you'll read it carefully, you will see where the outline of Revelation 21-22 makes it clear that there are two times when the New Jerusalem descends. I'm not going to go into it right now because I want to bring this thing to an end.

You can't get it anyway until you take the time to study it and look at it and look at the verses. Get a few people and talk about it. Debate it a little and do it with a charitable spirit. Challenge it: Truth is never injured when it's challenged, if it's challenged in a right spirit. It doesn't hurt anything to challenge it. Challenge it with energy. Truth is only established when it is challenged.

Different people over the years of my ministry have said, "Well, they're really challenging you."

I say, "If what I am doing is true, that will only confirm it. It will only make it better."

That doesn't hurt anything. Now, if we're hiding something, then the challenge is bad. But if you're walking in truth, then challenges are not a problem.

Amen. Let's stand.

MINISTRY TIME

Again, we will look at one more session on heaven and earth next Saturday night, and then the next three Saturday nights will be off, related to the Onething conference and the Christmas holiday.

Father, we come before You even now. Lord, we ask You, God, I ask You for a spirit of wisdom and revelation. Everyone needs this, of course, but I want to pray for people who are saying, “I am desperate to get a revelation of the eternal city; I want to be like Abraham.”

We want our holy imaginations stirred as we feed on the Word of God. We don’t want unholy imaginations, but we want to be stirred by the feeding on the Word.

Some of you have been hungry about this, and if that’s you, if you’re saying, “I have to get a spark of revelation, and get jumpstarted on my way here, because I know it’s true but I can’t feel the truth of it, or very little of it, and I would like prayer,” I invite you to come up and stand on these lines.

I’m going to ask the Lord to give you a spark of fire.

Beloved, no matter how deep we get in this age, we are only beginners.

“I want a spark; I want this thing alive in this whole spiritual family.” Just talk to Him for a minute. Just quietly say, “Lord, I have to have this; Lord, I will feed on it.”

Don’t ask the Lord to give you a spark of this, and then get too busy to meditate on it. The condition from heaven is that you are going to spend time meditating. Some people want the Lord to touch them, and then all of a sudden the revelation is there. It doesn’t work that way. Say, “Lord, I will feed on it; I will pull it apart; I will fast and pray around this.”

Beloved, we have these seven days ahead of us. Take some of these passages. Read them, pray over them, pray in the Spirit and ask the Lord. Let the flash of divine light touch your spirit.

We are going to worship for a few minutes. Let’s lift our voices and sing in the Spirit. Let’s sing our prayer to the Lord.

I want to see the city, Lord. Lord, please, release the spirit of revelation. Lord, release the spirit of glory. Father of glory, come. Father of glory, release Your glory. In Your light, we see light. Open up my eyes. Let me see wondrous things from Your law. Open up my eyes. Let me see, O God. Let me see wondrous things.

For I have seen the consummation of all perfection, and Your law is exceedingly broad, O God. Let us see the consummation of all perfection, as David said. Let us see the city coming down. Let us see the consummation of all perfection. We are looking for a city. Your law is exceedingly broad. Open up my eyes, O God, to Your commandments, Father of glory.

Holy Spirit, show me Your glory, and open up my eyes. Show me Your glory, even now, we cry. Lord, we ask You, Father of glory. Wind of the Holy Spirit, break in with power. Open up my eyes to see. Let me see, O God. Let the light of Your countenance; in Your light we see light, O God. In your light, we see light. We see Your light.

Let's lift our voices.

I am looking for the city. I am looking for a city. It is coming down. It will descend from heaven, beloved. It is descending. It is coming. It is coming. The King is coming. The city is coming. It is coming down from heaven. Let my eyes see the city.