

The New Jerusalem

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Good afternoon, everyone. It's nice to have a full house. I made copies of my notes to hand out and I always make more than we need, and we almost ran out. And I thought, that's amazing; even when I made too many it was just barely enough. That's exciting. After looking at my Bible last night, I've always had a Bible that had gilded sides to it; when you buy a nice leather Bible, they put gold gilding on the pages, and I always thought that was like window dressing, just to make it look fancy. The last one I bought didn't have that and now I know why they do that. I can tell you exactly where I study my Bible from looking at the finger smudge on the edge of the pages, and there's a drop of wine right there, actually—that splatter came from a distance, and I wasn't nearby. I can tell you basically that the heavy start of the smudge is in Genesis and it tapers out through Deuteronomy, and then it starts to lighten up, then it comes back in at about Job, then it darkens all the way to the end and the very heaviest is on the finish. So literally Genesis and Revelation are where I have recently spent a lot of my time. I can see my thumbprint literally on the side of the page. There's a thread that runs throughout those scriptures from Genesis 1 to Revelation 22, and it's God's desire to be with men, and that extends with a second stage to God's desire for His children to dwell with Him. It is a huge issue in scripture, it is significant in terms of God's purpose, it is portrayed in the holy days, and it's something we should clearly understand.

David looked up one time into the stars and he wrote down in a psalm, YHVH our Lord, when I consider your heavens, the work of your fingers, the moon and the stars that you have ordained, what is man that you are mindful of him? Why in the world would you care about us? He was out in the wilderness and there weren't a bunch of car lights and city lights, and when he looked up at the sky, he could see the creation in a way that oftentimes in modern society we don't. I have tended to take for granted that everyone has seen that, and my wife said some time back that it's been on her bucket list for a few years, that she always wanted to see the sky at night. When you live in a city, you look up, and if you're not out in the wilderness in a tent, you don't see that much. So one time on the way back from the Feast—we had attended in Phoenix, Arizona—we were driving to see our daughter on the way home and we got out into the border area by Colorado—apparently nobody wants to live on the border—and it was empty and dark. So I said we're going to stop, sit here for a bit, let our eyes adjust, and we got out and we looked at the night sky, and you could see; it was crystal clear, it was crisp at night and you could see those stars—it was dramatic.

What's interesting is you're only looking at stars. The naked eye can't see the galaxies—maybe one or two and they're going to be a smudge; if it's bright in the sky, it's a star and it's in this galaxy right here—it's local. There are more galaxies up in the universe than there are human beings who have ever lived, by far. I don't know, they change their numbers as they go. The figure used to be about 200 billion—that's a lot of

galaxies. Now they've recalculated and said it's not like there are more stars but there are actually more galaxies and less stars in each one—I don't know how they calculate that—let's just say they've changed the number now by a factor of ten. Now we're in the trillions of galaxies—galaxies! You can't see them, I don't see them. I can go to the Hubble space telescope website and look at them and I'm just stunned—I love it.

David didn't have that but he looked up and said, what in the world—why would you care about this when all of that is yours and your creation. But you know what? God does care about this. God is indeed mindful of man, and that understanding is codified in scripture, over and over. Why would we want to deny what David himself saw that was so clear, that God wants to dwell with men? It's such a simple concept and it is so true. John 14:1 to start. This is interesting because I have kind of explained this away in various degrees, basically because of how it was explained to me over the years.

John 14:1 *"Let not your heart be troubled; you believe in God, believe also in Me. (NKJV)*

Excuse me, Jesus said, you believe in God the Father, you need to believe in Me. So what's the story line? Christ is the one they knew as God, from of old? No, it's not true. Christ said, you believe in God, believe also in Me.

2) *In My Father's house are many mansions; (NKJV)*

It was explained to me that the word *mansions* is just is like responsibilities, or offices; you can use it to mean different things that God will have each of us to do. What if we just take it for what it says, even though it's been translated into English, and accept that it's a reliable reference if you look at the Greek. He has many places to dwell in His house. If you put that together with common understanding, that means we are going to dwell with God the Father. Christ said,

2 continued) *... if it were not so, I would have told you. I go to prepare a place for you.*

And He goes on to say,

3) *... that where I am [where Jesus Christ is], there you may be also. (NKJV)*

So the story of the Bible is that we are going to be where Christ is, Christ is going to be where the Father is, so that we're going to be where the Father is, in one place.

When you start talking about spirit versus physical—and we're using physical terms—we can't define what are the limits of a spirit dwelling, so to speak, but Christ is saying, you are going to be with Me, I'm going to the Father, I'm preparing a place for you to dwell, and we will all dwell together. Actually, that's the sermon. God is going to dwell with men.

6) *Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.*

7) *"If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."* (NKJV)

The word *seen* doesn't always mean visual, it means to understand, to comprehend—it's the same word throughout.

8) *Philip said to Him, "Lord, show us the Father, and it is sufficient for us."*

9) *Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father ..."* (NKJV)

But He goes on then, and let's go to verse 28 because this is kind of the summary, at least in part, of this discussion.

28) *You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,'* (NKJV)

Christ is going to the Father. He's got to prepare a place for the firstfruits so that they can be where Christ is. We're going to live with God the Father in a dwelling in one place. That is simply the record of scripture and is very clear when you begin to lay that out on a broader scale. Hebrews 11:8.

Hebrews 11:8 *By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.* (NKJV)

So it's comparing now his physical inheritance to his ultimate spiritual inheritance.

9) *By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;*

10) *for he waited for the city which has foundations, whose builder and maker is God.* (NKJV)

The promise is New Jerusalem. The goal is Jerusalem—"next year in Jerusalem", so to speak. That was the goal of Israel. But that was simply a staging place, a step in God's plan. New Jerusalem is the ultimate promise that is going to be given to God's people. Going over to Hebrews 12:18.

Hebrews 12:18 *For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,*

19) *and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore.*

20) *(For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow.")*

21) *And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling."*)

22) *But you have come to Mount Zion and to the city of the living God [the living God is God the Father, every single time in scripture, it's always the same], the heavenly Jerusalem, to an innumerable company of angels,*

23) *to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect,*

24) *to Jesus the Mediator of the new covenant [Jesus did not make the New Covenant, He is the Mediator of the New Covenant], and to the blood of sprinkling that speaks better things than that of Abel. (NKJV)*

So the promise is New Jerusalem, and Christ said we're going to dwell in the mansion, in the home, in the dwelling place with God the Father, and that He is going to be there as well. When you come up in the resurrection and you're expecting to receive the promise, and someone says, that's not ready yet, we're working on that still, we'll get to it but just be patient, then the person who's telling you that isn't telling you the truth. The promise is going to be available within the context of coming up in the resurrection and dwelling with God and Jesus Christ. It's going to be on the earth.

We're going to need to define some terms because terms seem to blend a little bit for some, as in God the Father is the Living God, but, you know, Jesus Christ isn't dead, so He's the Living God too, right?—no, that's not how that works. We're going to define a few terms. The Bible interprets the Bible. We have said that literally hundreds of times, and we say that but then we turn, and we make up our own terms and our own definitions. So on the one hand, you can say it but you have to believe it, and you have to do it. So I want to define a few terms. I'll put a few out, address some things, come back and put a few more.

The terms "second and third resurrection" are not in the Bible. If you use them, you're making them up. You're making up the story. If God had wanted those terms to be used, He would have put them in there for us to use—they are not there. Jesus being the spokesman is not the Bible. Jesus being the creator, not in the Bible. What's also not in the Bible, anywhere, which is very important to the context of what I'm addressing today, is that God cannot be in the presence of sin. That is not in scripture. That is the antithesis of scripture. If the whole Bible is God saying, I'm going to dwell with men—men!—and then My children will be with Me, then quite frankly something there is deeply wrong in terms of what had been taught.

The word "Zion" in the New King James, where it's by itself as compared to being combined with some other term, is in the Bible 139 times. It is the City of David, technically and specifically. Zion was a fortress of the Jebusites. David, with his soldiers, conquered it, and so Zion then refers to the City of David, that small part of the enclave, and it's used also for Jerusalem as a whole. Figuratively, Zion can refer to God's people or it can refer to the descendants of God's people. At some point you have to understand what the term Zion at least refers to in its principal way, and again, it refers to specifically where David was—the City of David or specifically Jerusalem,

because of Zion being on that hill. We need to understand that the Tabernacle was set up in the City of David. When the ark was brought to Jerusalem, it was in the City of David. When Solomon built the temple it was on Mount Moriah. You go up from the City of David to Mount Moriah, that's where the threshing floor was where David offered the sacrifice and that's where the temple was built. God told Abraham to offer Isaac on a mountain in the land of Moriah. Don't you think the odds are pretty high that that type of sacrifice was offered at the place where Christ was going to be offered as well? Moriah is where the temple mount was. So I'm just saying in terms of that area God knew what He was doing. He knew what He was doing long in advance of when these events actually took place. In 2 Samuel 5, let's just look at a couple of these because I want to show that there are terms in the Bible that are clearly defined so instead of looking where there's a place with an unclear meaning, let's look at the place where we do know what it means. Let's go to 2 Samuel 5:6.

2 Samuel 5:6 *And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, "You shall not come in here; but the blind and the lame will repel you," thinking, "David cannot come in here."*

7) *Nevertheless David took the stronghold of Zion (that is, the City of David).*
(NKJV)

There you are, that's where the term comes from. We have to at least be able to start with that. Go over to 1 Kings 8:1.

1 Kings 8:1 *Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, to King Solomon in Jerusalem ...* (NKJV)

You'll notice that it's Solomon who assembled the elders to King Solomon. Were there two kings named Solomon? Were they twins, with one on the throne and the other just doing the business of assembling the elders? No. When the argument is being made that YHVH on earth called down fire from YHVH in heaven, so there must be two YHVHs—no, I'm sorry, that phrasing is a peculiarity of Hebrew, an example I've used before (there are more) and it is strictly the way the structure of the sentence was made.

1 continued) *... that they might bring up the ark of the covenant of the LORD from the City of David, which is Zion.*

2) *Therefore all the men of Israel assembled with King Solomon at the feast in the month of Ethanim, which is the seventh month.*

3) *So all the elders of Israel came, and the priests took up the ark.*

4) *Then they brought up the ark of the LORD [YHVH], the tabernacle of meeting, and all the holy furnishings that were in the tabernacle. The priests and the Levites brought them up.* (NKJV)

They are going up from the City of David and it's to Mount Moriah. Go to Psalm 87, another place where the references are made. Like I said, this is one of the very specific references that are clear, at least to us.

Psalm 87:1 *His foundation is in the holy mountains.
2) The LORD [YHVH] loves the gates of Zion ... (NKJV)*

The gates of the temple in Jerusalem.

2 continued) ... *More than all the dwellings of Jacob.
3) Glorious things are spoken of you, O city of God! Selah
5) And of Zion it will be said, "This one and that one were born in her; And the Most High Himself shall establish her."
6) The LORD will record, When He registers the peoples: "This one was born there." (NKJV)*

It's going to be significant, it's going to be an important city, it's going to be a city people look to around the world. It's like, you were born there? Really, how incredible is that?

7) Both the singers and the players on instruments say, "All my springs are in you." (NKJV)

Much of the symbolism of New Jerusalem and Jerusalem is the springing forth of living water and of God designing the topography and geology of the temple mount area, where the water came up and sprang out and allowed them to offer the sacrifices and have the ability to clean up and channel water down into Jerusalem. There's a long history of the record of the water sources and the abundance that was there. Take away the water and Jerusalem had no reason to be where it was. There was desert and then you had water in the middle, living water, gushing forth in abundance. God intended it to be so. Mount Zion—we use that name interchangeably with Zion, as if you would take Zion and put it on a hill, so that it becomes Mount Zion. It's not really used that way in scripture. Mount Zion—and that's why I mentioned Zion when it's used by itself—appears in the New King James 21 times. Mount Zion is where God dwells. Whether in heaven or on earth, where God dwells is Mount Zion. That's where He has placed His throne. He might be in Zion with His throne but it's still His throne and His dwelling is Mount Zion. If He comes to the city of Spokane, we're not changing the name, it's still going to be Spokane, so understand when you look at Zion and Mount Zion, recognize how those terms are actually used in scripture.

Let's go to Isaiah 8:16, what would appear to be a prophecy regarding the collection of God's writings through His servants and being brought forth through the disciples.

Isaiah 8:16 *Bind up the testimony, seal the law among my disciples.
17) And I will wait on the LORD, Who hides His face from the house of Jacob;
and I will hope in Him.*

18) *Here am I and the children whom the LORD has given me! We are for signs and wonders in Israel from the LORD of hosts, Who dwells in Mount Zion.*
(NKJV)

So understand, the Bible clearly says Zion is Jerusalem and Zion is the City of David, which is basically the same representation, very closely, and it clearly says that Mount Zion is where God dwells—so that's a little bit different. Go to Isaiah 14:12. This changes again; God dwells in Mount Zion and now we're going to have to put that into more than one context.

Isaiah 14:12 *"How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations!
13) For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north;*

Lucifer is not talking about having a chance to get to Israel on his vacation.

14) *I will ascend above the heights of the clouds, I will be like the Most High.*
15) *Yet you shall be brought down to Sheol, to the lowest depths of the Pit.*
(NKJV)

He wanted to sit on the mount of the congregation. What mount is that? Mount Zion. Go forward just a little further, to Psalm 48; again, to put a little bit of this together, I guess I'm going back to Psalm 48, back to the early part of the smudge on the side of my Bible.

Psalm 48:1 *Great is the LORD, and greatly to be praised in the city of our God, in His holy mountain.* (NKJV)

That would be Mount Zion.

2) *Beautiful in elevation, the joy of the whole earth,*

We're now talking about the Millennium—*the joy of the whole earth*—so we're portraying the time of the Millennium.

2 continued) *... 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.* (NKJV)

Again, here we see there is a physical environment being described so God in heaven is in Mount Zion where His throne is, and when God comes down to the earth to rule with His throne, Mount Zion is portrayed as being down on the earth.

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.* (NKJV)

So those terms are in the Bible. Zion and Mount Zion are sometimes used together, which in this sense, if we understand that it's not just a repeated phrase—because God writes that way as well, He'll repeat something and use a little different terminology—Zion and Mount Zion are sometimes used together and they are not the same. Let's go back to the book of Isaiah, chapter 4 and verse 2.

Isaiah 4:2 *In that day the Branch of the LORD shall be beautiful and glorious; And the fruit of the earth shall be excellent and appealing for those of Israel who have escaped.*

3) *And it shall come to pass that he who is left in Zion and remains in Jerusalem [Zion being Jerusalem] will be called holy—everyone who is recorded among the living in Jerusalem.*

4) *When the LORD has washed away the filth of the daughters of Zion [as I've said, sometimes it applies to God's people or even the descendants of God's people], and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning,*

5) *then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. (NKJV)*

This harkens back to God's presence in the Old Testament where He was above the tabernacle, and when they moved, Israel followed those signs. So we're seeing now Mount Zion and then Zion in Jerusalem used in the same passage—they're different, they're not the same. That's an important distinction to understand. Then going on down to Isaiah 24, I want to reinforce this a bit. I don't think just one passage is going to be enough to confirm. In Isaiah 24:19, picture yourself in the day of the LORD—end-time destruction, God's correction coming on the earth.

Isaiah 24:19 *The earth is violently broken, the earth is split open, the earth is shaken exceedingly.*

20) *The earth shall reel to and fro like a drunkard, and shall totter like a hut; its transgression shall be heavy upon it, and it will fall, and not rise again.*

21) *It shall come to pass in that day that the LORD will punish on high the host of exalted ones ... (NKJV)*

What we're talking about is it's time to punish the spirits, *on high*, who are in rebellion.

21 continued) *... And on the earth the kings of the earth. (NKJV)*

The demons are going to be put into Tartarus in the same context of the judgment that is going to take place on the earth, when Babylon is being destroyed, so the references here are pretty clear in terms of other passages.

22) *They will be gathered together, as prisoners are gathered in the pit, and will be shut up in the prison; after many days they will be punished. (NKJV)*

They're being judged here, they're being restricted but they're not quite yet being punished—Satan's punishment. Think about that, the wages of sin is death. Satan sinned, therefore the punishment for Satan's sin—is he going to live forever?—no, it doesn't work that way. Satan is going to be destroyed and the Bible clearly says so.

23) Then the moon will be disgraced and the sun ashamed; for the LORD of hosts will reign on Mount Zion and in Jerusalem. (NKJV)

Those are two different things, one is His throne and one is Zion. Basically on Mount Zion and in Zion; in this case it says Jerusalem. Going on then to Micah. It's amazing how much you can put together if you have four years to prepare a sermon. Micah 4:1, where Zion is used in the same context as Mount Zion and they're not the same.

Micah 4:1 *Now it shall come to pass in the latter days that the mountain of the LORD's house [that would be Mount Zion, right?—that's what the Bible says] shall be established on the top of the mountains, and shall be exalted above the hills; and peoples shall flow to it.*

2) Many nations shall come and say, "Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; (NKJV)

In my Father's house are many dwelling places. You know who's going to be there? We're going to be there—I hope—I hope we're going to be there.

2 continued) ... He will teach us His ways, and we shall walk in His paths." For out of Zion the law shall go forth [out from Jerusalem, Zion is not Mount Zion, they're not the same], and the word of the LORD from Jerusalem.

3) He shall judge between many peoples, and rebuke strong nations afar off; they shall beat their swords into plowshares, and their spears into pruning hooks; (NKJV)

We have said for seventy years, this is the Millennium. We were right, it is; it's clear, because you are going from a warfare economy to a peacetime economy, and you're going to take all of those implements and turn them into something useful.

3 continued) ... Nation shall not lift up sword against nation, neither shall they learn war anymore.

4) But everyone shall sit under his vine and under his fig tree, and no one shall make them afraid; for the mouth of the LORD of hosts has spoken.

5) For all people walk each in the name of his god ... (NKJV)

I suppose that could suffer from a little bit of interpretation but the context seems to me to be of a comparison between either following God our Father or the god of your own nation or people, as compared to following us, being gods. I'm just saying in terms of the passage.

5 repeated) *For all people walk each in the name of his god, but we will walk in the name of the LORD our God forever and ever. (NKJV)*

It's like Joshua is saying, you might do what you're going to do, but as for me and my house, we're going to serve God. I think it's in that context. God is going to dwell with His children during the Millennium and the period of time for the Millennium is called the new heavens and the new earth. That was my sermon that I addressed. I do appreciate the fact that I didn't get 10,000 questions after that last sermon, because there are 10,000 questions, but there's no way to answer all of them except in pieces; I need time to build the puzzle and here's a piece. This is a piece that will answer some of the questions that individuals had that were left over from before.

God is going to dwell with His children during the Millennium. The church of God has a word for that teaching. It's called heresy. I've heard it used rather frequently lately. History has a word for the teaching of the church of God. It's called Gnosticism—that's just reality. I told somebody just yesterday, just google Gnosticism, take the first definition at the top of the page. You don't have to look or search, you don't have to go any further, take the first one and it will tell you what the answer is. Gnosticism most fundamentally is the teaching that God cannot be in the presence of sin. That's the most fundamental principle of Gnostic theology. God cannot be in the presence of sin. But not just sin, God cannot be around the physical creation at all. And God the Father was not the creator. The creator was a spirit being but a lesser spirit being than Him. If you know that, you understand the premise behind Gnosticism. Now from there, it's like anything—it goes out in a thousand rivers, but that's not our point.

The point is, when you're teaching that God cannot be in the presence of sin, you're teaching that He is not the creator, that somebody else actually did the creation, and that God by implication can't even be around His own physical creation. You may not be a Gnostic but you've imbibed of the wrong drink—you're drinking from the wrong glass, so to speak.

Why wouldn't God the Father come down during the Millennium to be with His family, if we're going to be kings and priests on the earth? Why wouldn't He do that? Why wouldn't God the Father bring His children up to be with Him after their birth? Why wouldn't He do that? Because the Gnostics will have nothing to do with it; it doesn't fit their theology. The problem is not the record of scripture, the problem is the commandments of men.

So just think through this a little bit. Job 38, God laid the foundations of the earth, all the sons of God, all the faithful angels, shouted for joy because the creation was good. They shouted for joy, it was exciting. Then let's go back to Genesis 1, back to where my smudges begin. Genesis 1:26.

Genesis 1:26 *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air,*

and over the cattle, over all the earth and over every creeping thing that creeps on the earth.”

27) So God created man in His own image; in the image of God He created him; male and female He created them.

28) Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” (NKJV)

Being created in God’s image and after His likeness, that’s good, right? That’s not bad, that’s a good thing. And the angels were rejoicing at the creation of the earth—the righteous angels. Now God is saying in the record here, when He made man, that was a good thing. Then you go down to Genesis 1:31.

Genesis 1:31 *Then God saw everything that He had made, and indeed it was very good. (NKJV)*

This is spectacular, this is what I wanted, and it is here and it’s now ready to go. So God creates Adam and Eve in His own image, according to His own likeness, puts them in a perfect, physical environment that He made, custom-tailored for them, they’re in that environment, and they have not yet sinned, and God still can’t be with them. That goes beyond God not being able to be in the presence of sin, God can’t even be in the presence of His own physical creation, which is very good, where nothing has gone wrong. It’s exactly what He wanted it to be and yet He still can’t be there. That is not a little doctrinal aberration, that is Gnosticism, that is the premise of Gnosticism. It isn’t just sin, it’s that which is physical. When you begin to teach that not only can God not be there in the beginning, He can’t be there in the end, and all that is physical is going to have to go away completely before He can put His littlest finger down in the stream, so to speak, it’s not true, because it’s not what scripture says. Scripture says God desires to dwell with men, and the extension of that is He desires to have His children dwell with Him. Christ said, I’m going to go prepare a place for you to dwell and you’re going to be there; I’m going to the Father and you’re going to be with Me. That’s simply what the record of scripture is. Both God the Father and Jesus Christ are going to dwell with men.

There’s no question in our mind in terms of where Christ is going to be during the Millennium. We’ve argued that over time and it’s very clear, so the question is, what is God the Father going to be doing during the Millennium? I’m saving Revelation 21 and 22 for the end—if you have your notes you’ve already looked down and seen that I’m leaving that for last because that’s where we often start. I want to build the argument from the scripture and then I want to show how Revelation 21 and 22 are the conclusion of the argument and not preempt them in some way. I do want to go Revelation 11, because again, an announcement is made at a very specific time and we can all understand it. Verse 15.

Revelation 11:15 *Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He [our Lord] shall reign forever and ever!"* (NKJV)

George Friederich Handel notwithstanding, this is a reference to God the Father *and* Jesus Christ, who are going to reign forever, but the kingdoms of the world, the kingdoms of men, have become the kingdoms of God the Father and of Jesus Christ. Not *just* Jesus Christ, because that's what it says. Let's go back then to Zechariah because so much of this is in the prophecies; that's why the New Testament was always referring back to the Old, because that was the Bible that they had, that was the scriptural base they were familiar with. In Zechariah 8:1,

Zechariah 8:1 *Again the word of the LORD of hosts came, saying,*
2) *"Thus says the LORD of hosts: 'I am zealous for Zion with great zeal; with great fervor I am zealous for her.'*
3) *Thus says the LORD: 'I will return to Zion, and dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, the Mountain of the LORD of hosts, the Holy Mountain.'* (NKJV)

In other words Mount Zion and Zion are both going to be in place at the same time. How God does that—you know what? God is going to do that, we'll see it—I hope we'll see it. God is going to do that. The holy mountain.

4) *"Thus says the LORD of hosts: 'Old men and old women shall again sit in the streets of Jerusalem ...* (NKJV)

So we're not talking about a time that is just spirit existence, we're back again to the Millennium, because that's when this takes place.

4 repeated) *'Old men and old women shall again sit in the streets of Jerusalem, each one with his staff in his hand because of great age.*
5) *The streets of the city shall be full of boys and girls playing in its streets.'* (NKJV)

That is a wonderful example of a scripture that we've used so many times, but God the Father says He's going to be dwelling in Jerusalem, in that area. He'll be coming down; He'll be on the earth. This is repeated so many times, I started with a master list three times as long as my sermon notes, and I just kept saying, well, I can't give all of those sermon notes, I can't give all of those references. I just kept bringing it down, so the fact is, this is everywhere. Go to Ezekiel 33, Ezekiel 43; Ezekiel 40 through 48 is a passage showing that during the Millennium, there's going to be a physical temple in Jerusalem with a priesthood offering physical sacrifices with people requiring circumcision—it's there. You can say, how in the world is that? Let's start with God said so, it's here, it's explicit, and then to the degree we can understand it, let's add that to the record. If we're going to wait until we decide, first we'll understand it, before we will

believe it—I'm sorry, it's there, it says so. This is a physical temple and they are offering physical sacrifices. Ezekiel 43:1.

Ezekiel 43:1 *Afterward he brought me to the gate, the gate that faces toward the east.*

2) *And behold, the glory of the God of Israel came from the way of the east.* (NKJV)

What's on the east side of, let's just say, Zion? Well, the Mount of Olives would be on the east side. It's interesting that He's coming from that direction. When the glory of God left the temple, it left out to the east as well. I don't know, perhaps God has a place He comes and goes from—a portal or something. I don't know. It's just consistent, it's always the same.

2 continued) *... His voice was like the sound of many waters; and the earth shone with His glory.*

3) *It was like the appearance of the vision which I saw—like the vision which I saw when I came to destroy the city.* (NKJV)

It goes on down and verse 5 says:

5) *The Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple.* (NKJV)

The glory filled the temple.

6) *Then I heard Him speaking to me from the temple, while a man stood beside me.*

7) *And He said to me, "Son of man, this is the place of My throne and the place of the soles of My feet ..."* (NKJV)

Isn't it interesting the ark is God's footstool? It's not the throne of God, it's the footstool of God. The covering of the ark is the covering of atonement, it's the covering over the law, it's portraying, God says, heaven is My throne, the earth is my footstool, and when you see the actual representation, God appeared above the ark in the cloud and spoke to Moses so the ark was His footstool. He said, this is the place for the soles of my feet. We're talking about a time when there's a physical temple in Jerusalem, and God is using the same portrayal. He's in Mount Zion but His feet are resting, so to speak, in Jerusalem in the temple. It's the same analogy that we have from the Old Testament. Well, we're in the Old Testament but it's prophetic.

7 continued) *... where I will dwell in the midst of the children of Israel forever. No more shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places.*

8) *When they set their threshold by My threshold, and their doorpost by My doorpost, with a wall between them and Me, they defiled My holy name ...* (NKJV)

What difference does it make? It makes a lot of difference. God says you do not defile My name, you do not move in next to Me, you do not bring in your Gnosticism and your paganism and park it at my door and then call Me holy. It's just not what He wants, obviously.

8 continued) *... by the abominations which they committed; therefore I have consumed them in My anger.* (NKJV)

That's pretty clear.

9) *Now let them put their harlotry and the carcasses of their kings far away from Me, and I will dwell in their midst forever.* (NKJV)

That's Ezekiel 43. Go to 48, which is the end of this particular passage. Go on down to the very last verse. It had given all of these measurements and the borders and the descriptions, and I don't know what to do with all of that, but I have learned one thing, as my wife keeps bringing up—everything is important. She has wondered, why is that there? Eventually you learn why it's there, maybe, but everything is important.

Ezekiel 48:35 *All the way around shall be eighteen thousand cubits; and the name of the city from that day shall be: THE LORD IS THERE."* (NKJV)

Where's He going to be? It says right there. He's going to be there in Jerusalem, ruling from Mount Zion, and there will be a temple in Zion, and God is going to rule both from Mount Zion and in Jerusalem. He's going to be there and those two are going to be functioning in that very exact way. Our Father is going to dwell in the New Jerusalem along with Jesus Christ on the earth. So, Isaiah 60 now; this is an interesting passage. I've used this at funerals so many times because it's so graphic and encouraging. Isaiah 60:1.

Isaiah 60:1 *Arise, shine; For your light has come! And the glory of the LORD is risen upon you.* (NKJV)

Resurrection, to be part of God's family. Resurrection to dwell with our Father in His mansion, in His house, in one of His rooms, and that's what's being represented.

2) *For behold, the darkness shall cover the earth, and deep darkness the people;* (NKJV)

Okay, so there are still spirit beings in existence, there's still darkness in existence when this takes place.

2 continued) ... *But the LORD will arise over you, and His glory will be seen upon you.*

3) *The Gentiles shall come to your light, and kings to the brightness of your rising.* (NKJV)

It's putting together the fact that we're going to actually be on the earth in a state of spiritual glory with our Father and Jesus Christ, and there are going to be beings coming up to Jerusalem to worship at the temple. Then in verse 7,

7) *All the flocks of Kedar shall be gathered together to you, the rams of Nebaioth shall minister to you; they shall ascend with acceptance on My altar [that's the physical temple], and I will glorify the house of My glory.*

8) *Who are these who fly like a cloud, and like doves to their roosts?* (NKJV)

That's always been an interesting way of describing these people moving around, flying all over the place. These are not physical people.

9) *Surely the coastlands shall wait for Me; and the ships of Tarshish will come first, to bring your sons from afar, their silver and their gold with them, to the name of the LORD your God, and to the Holy One of Israel, because He has glorified you.* (NKJV)

You start putting God the Father with physical human beings, recognizing there's a physical temple, and then Mount Zion as well, on the earth, and you know what? You've got the new heavens and the new earth at the beginning of the Millennium and you have New Jerusalem coming down to be together at that place, at that time, in that way. You can walk around it, you can make the story different, you can ignore some of the scriptures, but that is simply how the record is stated. Verse 13.

13) *"The glory of Lebanon shall come to you, the cypress, the pine, and the box tree together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.* (NKJV)

Talking about the physical temple—God's feet—the ark being His footstool.

14) *Also the sons of those who afflicted you shall come bowing to you, and all those who despised you shall fall prostrate at the soles of your feet; and they shall call you the City of the LORD, Zion of the Holy One of Israel.* (NKJV)

Again, a very specific use of those terms. What country do Canadians come from? Anybody want to guess? I have Norwegian ancestry, what country do Norwegians come from? It says right here, they'll call you the City of YHVH, because that's where you come from. It's no different—maybe a little different—but the fact is that's not an unusual way to look at things. Where are you from? He's an Ephraimite or he's a Londoner or whatever he is, but we're actually going to be known for the fact that that is where we come from, and however that is represented, surely it goes beyond even what

I've been able to describe. Revelation 3 makes reference to that very same concept in the New Testament. Revelation 3:11, talking to the church now in Philadelphia, the letter to the church.

Revelation 3:11 *Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.*

12) *He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. 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. And I will write on him My new name.*

13) *"He who has an ear, let him hear what the Spirit says to the churches."* (NKJV)

Can you see what was just said? He's going to write on them the name of God; Christ will write on them His new name, but He's going to write on them, and this is in the resurrection and the Kingdom of God and our ruling on the earth; He is going to write on us the name of the city of Jesus Christ's God (YHVH)—the New Jerusalem. It's not because it's missing in action, it's because it's there, immediately present. It's an important distinction.

Back to the definition of terms. "Living waters" obviously comes in very strongly in the symbolism of the temple, of New Jerusalem, of Mount Zion. Living waters are waters that flow and give life. They're moving water and it's clean and pure and it gives life. Living water could be used either in a physical or a spiritual way—literal water that is flowing or the analogy of however God works in spirit. People say, physical—that's just the earth, and then it goes away. I don't know about that—the earth abides forever, so something is going to continue on. The fact is, the Bible never did tell me what the limits of physical are. We can't exactly understand the limits of spiritual, so one thing is at least an analogy—the spiritual, but it's real—and the other is physical, literal, something we can touch and taste and feel. In Ezekiel 47, let's go back to one of the portrayals of what's going to take place during the Millennium. We'll go into the passage about the temple at the very end of the book.

Ezekiel 47:1 *Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar.*

2) *He brought me out by way of the north gate, and led me around on the outside to the outer gateway that faces east; and there was water, running out on the right side.* (NKJV)

This is literal, physical water, coming out of a literal, physical temple, during the Millennium. Now go to verse 7 and you can just see how physical this is.

7) *When I returned, there, along the bank of the river, were very many trees on one side and the other.*

8) *Then he said to me: "This water flows toward the eastern region, goes down into the valley, and enters the sea. When it reaches the sea, its waters are healed. (NKJV)*

That has to be in the Millennium, that can't be after. This is a process of cleansing and healing of the earth, beginning in Jerusalem. Its waters are healed.

9) *And it shall be that every living thing that moves, wherever the rivers go, will live. [That's living water being portrayed.] There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes.*

10) *It shall be that fishermen will stand by it from En Gedi to En Eglaim; they will be places for spreading their nets. Their fish will be of the same kinds as the fish of the Great Sea, exceedingly many.*

11) *But its swamps and marshes will not be healed; they will be given over to salt. (NKJV)*

God leaves in place some of the devastation that will not be healed, for visual instruction, apparently. There are places, He's saying, that I'm not going to heal everything; I want you to be able to see what it's like where it's not restored.

12) *Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine." (NKJV)*

This is a physical portrayal with physical details, during the Millennium and during the time when we will be there, with God the Father in His house. Let's go then to Zechariah 14. A place that we've gone many, many times in regard to descriptions of the Millennium and keeping the Feast of Tabernacles and the rejoicing.

Zechariah 14:8 *And in that day it shall be that living waters shall flow from Jerusalem [it's the exact same portrayal, but now the phrase "living waters" is used in a specific way], half of them toward the eastern sea and half of them toward the western sea; in both summer and winter it shall occur.*

9) *And the LORD [YHVH] shall be King over all the earth. (NKJV)*

That's what the angel said in Revelation 11. Both God and His Christ are now going to rule over the nations of the earth, and here it is, He will be King over all the earth.

9 continued) ... *In that day it shall be—"The LORD is one," and His name one. (NKJV)*

There is one YHVH—there's one—that's all there is, there's only one. There is more than one Elohim, but there's only one YHVH. So those all match up. Now let's look at the spiritual. Again, not being able to describe the spiritual physically but there are

certain things that are given and at times a measurement, but it's a portrayal of what God is going to fulfill spiritually, and I want to start that in Jeremiah 2:12. Just a couple of verses here.

Jeremiah 2:12 *Be astonished, O heavens, at this, and be horribly afraid; be very desolate," says the LORD.*

13) *"For My people have committed two evils: they have forsaken Me, the fountain of living waters ... (NKJV)*

Now we're not talking about God having custody of all physical water on earth, He is the fountain of living water. So there is living water which is moving water that gives life, but then there's the spiritual side where God the Father gives living water and it comes from Him. He is the fountain.

13 continued) *... And hewn themselves cisterns—broken cisterns that can hold no water. (NKJV)*

No, thank you, we've already got the answer, we want to do this our way, we're going to do it ourselves. God makes the distinction very clear between the living waters and the broken, empty cisterns. Then if we go to the New Testament, in John 7, it is very clear what Jesus Christ is now referring to because it is consistent with the rest of scripture.

John 7:37 *On the last day, that great day of the feast ... (NKJV)*

We've gone back and forth on this. I have gone back and forth on this and the honest answer is, I'm back to where I was before I changed. ((laughs)) I can say that. I believe this is the eighth day, that's just what I believe. I believe the symbolism of the eighth day is that God and Jesus Christ will reign forever and ever and therefore living waters are going to flow from our Father for eternity, and the whole plan and preparation is to set up to where that can take place, and to give time for judgment, and to give time for accountability, and to give time for opportunity so that those who can be saved, can be saved and respond accordingly. When it's all in order, for eternity, living water will flow spiritually from our Father.

37 repeated) *On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. (NKJV)*

Of course, because it comes through Christ, and God gave Him His spirit to dispense.

38) *He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." (NKJV)*

So you're not going to have leakage. We're talking of a spiritual analogy, and yet it matches perfectly with the Old Testament reference. Then Revelation 7, again just showing the consistency. If we take the terms in the most basic sense that are defined

in the scripture and use them, instead of making up our own names—our terms—making up our own definitions, and frankly making up our own story, then it works.

Revelation 7:13 *Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?"*

14) *And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.*

15) *Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.*

16) *They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat;*

17) *for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes."* (NKJV)

The fact is, it just means the sorrow is over—these are spirit beings. There are two distinctions. There's one description of God dwelling with men, there's another description of God having His children dwell with Him. It just says these fountains of living waters—Christ leads us to that and it comes from His Father. We were all taught that the book of Revelation is in time-order sequence with a couple of insert chapters. So the argument is made that this happened, bang, bang, bang, and it just keeps moving, and you can't violate that. I'm sorry, there is no scripture that says the book of Revelation is in time-order sequence. That is an interpretation and it's based on a wrong narrative. It's partly in sequence and it's partly not in sequence.

Just take an outline of the book someday by chapter. I sat down, it took me a few minutes—Revelation 1 through 3, the messages to the seven churches. Revelation 4 through 11 is the scroll with the seven seals and then the seven trumpets. Revelation 12 through 14 are a variety of subjects, anywhere between three and nine subjects, depending on how you combine them or divide them, so there is literally a collection of things being addressed there in three chapters. Revelation 15 and 16 are the seven last plagues. Revelation 17, the harlot and the beast. Revelation 18, the fall of Babylon the Great. Revelation 19 and 20, the battle of the great day of God Almighty, and the Millennium, and the Great White Throne judgment. Then Revelation 21 and 22 is the new heavens and the new earth and the new Jerusalem. Satan's rebellion is in there and the conclusion is in there, but in the broad, general sense, the fact is there are pieces of the book of Revelation that are continuous in time order, and then there are things that are inserted and addressed along the way. There is more than an insert chapter or two, it is not written front to end in continuous fashion. It's just simply not true. Outline the book of Revelation, just by chapter, and you will see.

I want to go now to Revelation 21 and 22 because I want to build the record of scripture first, and then we'll go to those two chapters which are critically important and incredibly helpful. As I did with the new heavens and the new earth, I'm trying to address fundamental points of understanding so that you can have something to kind of pin the

understanding and the scripture to where it should go. Are there questions? Yes, there are going to be questions. But you know what? God be willing, and, as we used to say, the creek don't rise, various men will speak and teach, and they will add pieces to this, and we will move forward as God allows. Revelation 21:1.

Revelation 21:1 *Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away [we're now in the millennial frame]. Also there was no more sea. (NKJV)*

Sea being Satan's dominion; again, that's a previous sermon in which I addressed and gave examples of that. It's not that the water is all gone. The water is going to pour out from the temple and go down to the seas on both sides, so there's going to be water and there's going to be some bodies of water, and they're going to catch fish in them, so that's not what it means.

2) *Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.*

3) *And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men ... (NKJV)*

I don't care what the Gnostics believed, it says here the tabernacle of God is with men.

3 continued) *... and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.*

4) *And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." (NKJV)*

There are elements of this that I addressed in my last sermon, that I need to go forward into the more direct parts on New Jerusalem.

5) *Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful." (NKJV)*

This is the restoration of all things. It's going to be made back the way it was when it was new. What God actually intended for it to be to begin with.

6) *And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.*

7) *He who overcomes shall inherit all things, and I will be his God and he shall be My son. (NKJV)*

The Alpha, the Omega, the beginning and the end, is God the Father and we're going to be His children. That's what the Bible says.

8) *But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.*” (NKJV)

God’s Spirit is being offered. It’s the fountain of the water of life being offered freely to him who thirsts. Sonship is in place. You do not get there apart from being made a spirit being, in the fullest sense. The final judgment, including the second death, is yet to come. I don’t care if it’s in chapter 20. I didn’t write this book, God wrote this book and He laid it out; there are pieces of it in order and there are pieces of it that are inserts. We’re going to have to accept what it records as compared to the story someone made up back in 1915, and laid out in a book, which we then adopted, unfortunately, in its place—in place of the record of scripture itself. Revelation 21:9.

9) *Then one of the seven angels who had the seven bowls filled with the seven last plagues ...* (NKJV)

We’re in the context of the day of the Lord, where this has just taken place. So it’s not like we’re looking back at these events from the perspective of the Millennium being over, as if the bowls had been emptied out 1,000 years ago. No, it’s in the context right here, followed by the revealing of the New Jerusalem.

9 repeated) *Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.”*

10) *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,*

11) *having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal.* (NKJV)

And it goes on and gives some additional descriptions here. This is the New Jerusalem, a holy Jerusalem. This is the dwelling place. When you look up and see the bride, the bride is not the city, the bride is in the city. You’re going to see the bride but the city is coming down. The dwelling is not the bride. The dwelling is where Christ said, I’m going to go prepare a place for you in the dwelling, and then you’ll be the bride and you’ll be in God’s house. Going on down, Revelation 21, because there is a lot of description here that isn’t directly what I can address. Revelation 21:22.

22) *But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.*

23) *The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.* (NKJV)

And it continues on.

24) *And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it.*

25) *Its gates shall not be shut at all by day (there shall be no night there).*

26) *And they shall bring the glory and the honor of the nations into it. (NKJV)*

That's what it says. If we just take it for what it says, then at some point we'll understand it in a clearer fashion.

27) *But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life. (NKJV)*

Again, this is the Millennium. God said, I want to dwell with men. Men are physical on the earth, and He said, I want my children also to dwell with Me. We're in His house; His house is on the earth; His house is Mount Zion, that's where He rules from, and it's the heavenly Jerusalem, and that is the promise that Abraham looked for and waited to receive. Going on then to Revelation 22.

Revelation 22:1 *And he showed me a pure river of water of life ... (NKJV)*

Revelation 21 and 22 do have some descriptions of physical things in them, but this is a spiritual entity. I don't know what God does with that. You can't take something that is 1,400 miles square, cubed like the Holy of Holies is a cube, as God's dwelling. This is His entire dwelling, like the Holy of Holies. You put it on the earth, the earth falls over. So I don't know what He's going to do, but He's going to do it. We're not talking laws of physics here, we're talking God's miraculous power. We're also using spiritual analogies. When you're in Zechariah, it's a physical temple with physical characteristics. When you're here, it is a spiritual entity—New Jerusalem—a dwelling place for the children of God, for His family, and the descriptions of it then seem to mix a bit. I'll just say, we have physical, we have spiritual, and at some point we'll understand the distinctions there better, but we need to at least believe what it says is here.

1 continued) *... clear as crystal, proceeding from the throne of God and of the Lamb.*

2) *In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. (NKJV)*

You could say this is exactly the same as in Ezekiel and I would have to say, I think Ezekiel is actually portraying this. This is the real thing, Ezekiel is the portrayal. One is physical. God's feet are in Jerusalem. His throne is in Mount Zion. That would be the way it worked in the Old Testament, that's the way it will work here.

2 continued) *... The leaves of the tree were for the healing of the nations.*

3) *And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.*

4) *They shall see His face, and His name shall be on their foreheads.*

5) *There shall be no night there: They need no lamp nor light of the sun ...*
(NKJV)

But the people who are out in the physical earth, who are planting crops and eating them, are going to need the light of the sun to work by day—they're going to be in a physical environment. This is not a physical environment that's being portrayed.

5 continued) *... for the Lord God gives them light. And they shall reign forever and ever.* (NKJV)

We need to understand what God's purpose is. Front to back of the Bible, God says, I want to be with you. God wants to be with people I don't even want to be with. That's why I've got to be like Him. ((laughs)) I've got to get there, gain a little ground on that one. God is going to dwell with His children at the beginning of the Millennium in the new heavens and the new earth, dwelling in the New Jerusalem. We will be with Him. God is going to dwell with His children and God and His children are going to dwell in the midst of men.