

Session 9 The Corridor of Glory: The Mountain-City of God's House

I. CENTERPIECE OF GOD'S PURPOSE: BRING HEAVEN AND EARTH TOGETHER IN JESUS

A. **Review:** the centerpiece of God's eternal purpose is for Jesus to come back to fully establish His Kingdom rule over all the earth as He joins the heavenly and earthly realms together

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

B. **Review:** The spirit realm and the material realm come together as the New Jerusalem descends in two stages. Stage one of the descent of the New Jerusalem is partial, yet substantial at the Second Coming. Stage two of the descent of the New Jerusalem is total and ultimately after the Millennium. The New Jerusalem descends to just above the Millennial earth. There are at least five reasons that we know that the New Jerusalem is distinct from the Millennial Jerusalem yet close to it without fully resting on the Millennial earth. Kings of the earth come into the New Jerusalem during the Millennium to bring their glory (Rev. 21:24). There are leaves for the healing of the nations (Rev. 22:2). There are angels guarding sinners from entry (Rev. 21:12, 22:14-15; Gen. 3:22-24). The New Jerusalem lights up the saved nations on the Millennial earth and not unsaved ones (Rev. 21:24; 20:7-9). The size of the Millennial Jerusalem is approximately 10 square miles or 4,500 rods x 4,500 rods (Ezek. 48:30-35; 45:6; 48:15-19) yet the New Jerusalem is approximately 1500 miles.

C. **Review:** At Jesus' Second Coming, He sets up His Throne of Glory to judge all nations (Mt. 25:31; Jer. 3:17; Ezek. 43:4-7; Zech. 6:12-13). Jesus' Throne of glory has an earthly and heavenly dimension being established in the Millennial Jerusalem and also in the heavenly New Jerusalem. The government of heaven and of earth come together as the 2 Jerusalems are brought together (Rev. 22:3). The saints reign on the Millennial earth (Mt. 19:28, Lk. 22:29), yet we live with resurrected bodies in the New Jerusalem.

II. THE COMMAND TO SPEAK OF GOD'S GLORY IN THE MILLENNIAL JERUSALEM, ETC.

(Ezek. 40:4; 43:10; 44:5; 3:1-4, 10; Ps. 48:12-13; 87:2-3; 145:5-13; Rev. 10:9-11)

Son of man, look with your eyes and hear with your ears, and fix your mind on everything I show you... Declare to the house of Israel everything you see. (Ezek. 40:4)

Son of man, describe the Temple to...Israel, they may be ashamed of their iniquities...(Ezek. 43:10)

Mark well, see...and hear...all that I say to you concerning all the ordinances of the House of the LORD...mark well who may enter the house and all who go out from the sanctuary. (Ezek. 44:5)

I will meditate on the glorious splendor of Your majesty...on Your wondrous works (New Jerusalem, etc.). 6 Men shall speak of the might of Your awesome acts, and I will declare Your greatness. 10 All Your works shall praise You, O LORD, and Your saints shall bless You. 11 They shall speak of the glory of Your Kingdom, and talk of Your power, 12 to make known to the sons of men His mighty acts, and the glorious majesty of His Kingdom. 13 Your kingdom is an everlasting kingdom, and Your dominion endures throughout all generations. (Ps. 145:5-13)

III. ZION AS GOD'S HOUSE: CONVERGENCE OF MILLENNIAL & HEAVENLY JERUSALEMS

- A. Millennial Jerusalem and the Heavenly New Jerusalem are closely connected in many Scriptures. The joining of the two Jerusalems establishes the "Corridor of Glory" and provide the context for Jesus' Throne of glory.
- B. There is a dynamic convergence of the Millennial Jerusalem and the New Jerusalem. Converge means to come together from different directions to an intersecting point to achieve union. The term convergence points to the paradox of both dimensions (heavenly and earthly), each having distinction, yet with a significant merging or overlapping as a unified reality. This also includes the convergence of the two Holy of Holies, two Gardens, two Rivers, two Trees and the two Highways with the whirlwind and cloud of glory between them establishing Jesus' Throne of glory in God's Temple (Isa. 66:1; 11:10). The tower of Babel was ancient man's attempt to create the corridor of glory to travel back and forth from earth to Heaven.
- C. Millennial Jerusalem has a supernatural dimension of glory in its connectedness to the New Jerusalem. Note the earthly dimensions in the descriptions of the Millennial Jerusalem along side the supernatural dimensions in the same passage that can only describe the New Jerusalem. This has cause commentators troubles in interpreting the details of the text. This is only possible to do with a paradigm of the two Jerusalem connected in a dynamic convergence together.

Great is the LORD, and greatly to be praised in the City of our God, in His holy Mountain. 2 Beautiful in elevation, the joy of the whole earth, is Mount Zion...the City of the great King. (Ps. 48:1-2)

Jerusalem...is the City of the great King. (Mt. 5:35)

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. 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. (Isaiah 60:13-14)

All inhabitants of the world and dwellers on the earth...when He blows a trumpet (Second Coming), you hear it. 4 The LORD said to me, "I will take My rest and I will look from My dwelling place...7 In that time a present will be brought to the LORD from a people tall and smooth of skin (Ethiopians)...whose land the rivers divide-- to the place of the name of the LORD of hosts, to Mount Zion. (Isa. 18:1-7)

At that time Jerusalem (Millennial 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)

Son of man, this is the place (Millennial Temple) of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. (Ezek. 43:7)

He remembers His covenant forever...9 The covenant which He made with Abraham...10 and confirmed it to Jacob for a statute, to Israel as an everlasting covenant, 11 Saying, "To you I will give the land of Canaan as the allotment of your inheritance..." (Ps. 105:8-11)

They shall dwell in the land that I have given to Jacob....where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever...28 The nations will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore. (Ezek. 37:25, 28)

For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness.....give Him no rest till He establishes and...makes Jerusalem a praise in the earth. (Isaiah 62:1, 7)

The LORD...has given rest to His people, that they may dwell in Jerusalem forever. (1 Chr. 23:25)

He put on garments of vengeance...zeal as a cloak. 18...He will repay, fury to His adversaries...19 So shall they fear the name of the LORD from the west, and His glory from the rising of the sun (east); when the enemy comes in like a flood, the Spirit of the LORD will lift up a standard against him. 20 The Redeemer (Jesus) will come to Zion (Jerusalem)... (Isa. 59:17-20)

In that day that the LORD will punish on high the host of exalted ones (demonic principalities), and on the earth the kings of the earth. 22 They will be gathered together...and shut up in the prison; after many days (after the Millennium) they will be punished (cast into Lake of Fire). 23 Then the moon will be disgraced and the sun ashamed (on the New Earth); for the LORD of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously. (Isa. 24:21-23)

D. The Heavenly Jerusalem is also called Mt. Zion, the New Jerusalem, Jerusalem above, or the City of God.

Come to Mount Zion and to the City of the living God, the Heavenly Jerusalem. (Heb. 12:22)

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

The Jerusalem above is free, which is the mother of us all. (Gal. 4:26)

He waited for the City which has foundations, whose builder and maker is God. (Heb. 11:10)

They desire a better, that is, a heavenly country...for He has prepared a City for them. (Heb. 11:16)

E. Jerusalem lasts forever (Ps. 37:29; 78:68-69; 104:5; 105:10-11; 125:1-2;.1 Kings 8:13; 9:1-3; 2 Kings 21:7; 1 Chr. 15:2; 23:25; 28:8; 2 Chr. 7:16; 20:7; 30:8; 33:4, 7; Isa. 60:20-21; Ezek. 37:25).

IV. ZION AS GOD'S HOUSE IS BOTH A CITY AND A MOUNTAIN

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." (Zech 8:3)

Great is the LORD, and greatly to be praised in the City of our God, in His holy Mountain. 2 Beautiful in elevation, the joy of the whole earth, is Mount Zion...the City of the great King. (Ps. 48:1-2)

A. The Throne of glory is in context to God's House or Zion which is a vast Mountain-City which includes the Millennial Jerusalem & the New Jerusalem that connect in the "Corridor of Glory."

His foundation is in the holy Mountains. 2 The LORD loves the gates of Zion more than all the dwellings of Jacob. 3 Glorious things are spoken of you, O City of God! (Ps. 87:1-3)

He waited for the City which has foundations, whose builder and maker is God. (Heb. 11:10)

- B. God's House is called a City which is approximately 1,500 miles high. Compare this to the highest mountain on the earth (Mt. Everest) being only 5 miles above sea level and to outer space being 800 miles from the earth. The approximate size of land in the USA between the Mississippi River to the Pacific Ocean then from the Canadian border to the Mexican border is nearly the size of New Jerusalem at its base (1,500 miles x 1500 miles).

The City is laid out as a square; its length is as great as its breadth. He measured the city...: 12,000 furlongs (appx. 1500 miles, thus a Mountain-City). Its length, breadth, and height are equal. 18 The construction of its wall was of jasper; and the City was pure gold, like clear glass. (Rev. 21:16-18)

- C. God's House is also called a Mountain being both a City and a Mountain. Millennial Jerusalem has a dynamic convergence to the New Jerusalem to form the ultimate Mountain of the Lord's House.

The word that Isaiah...concerning Jerusalem (earthly and heavenly). 2 In the latter days that THE MOUNTAIN of the LORD's House shall be established on the top of the mountains (plural)...and all nations shall flow to it. 3 Many people shall...say, "Come, and let us go up to THE MOUNTAIN of the LORD, to the House of the God of Jacob; He will teach us His ways...(Isa. 2:1-3)

Thus says the Lord GOD: "...I will...plant it (remnant of Israel) on a high and prominent Mountain. 23 On the Mountain height of Israel I will plant it; and it will...bear fruit...(Ezek. 17:22-23)

- D. The Millennial Jerusalem is built on (possibly) the highest point of the Millennial earth. The topography of the land will be altered change as the Millennial Jerusalem will be raised up.

In that day His feet will stand on the Mount of Olives...and the Mount of Olives shall be split in two...making a very large valley...10 All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. Jerusalem shall be raised up and inhabited...(Zech. 14:4, 10)

Geba, is Gibeah of Saul, and was in the tribe of Benjamin, one of the northern border towns of Judah (2 Kings 23:8),.

Rimmon was on the southern border of Palestine, is identified as modern Umm-er-Rummamin, north of Beersheba.

The words " south of Jerusalem " are added, to distinguish this latter place from the town Rimmon in Galilee 2

(identified with Rummaneh), and from the rock Rimmon in the hill range of Benjamin.3

The district from Geba to Rimmon will be changed into a "plain"

The Jordan valley runs from the slopes of Hermon to the Red Sea, as is known as the deepest depression in the surface of the globe. The sea of Galilee being 652 feet below the level of the Mediterranean, while the Dead Sea, in its course, is 1316 feet below the level of the Red Sea. Parts of this valley were distinguished for their luxurious vegetation, but the reference here is not to its fertility nor to its deep depression, which probably will itself undergo modification in that day of great physical as well as moral upheavals, but to the fact of its being a plain.

The whole hill-country specified shall be leveled or become a plain, and Jerusalem shall be lifted up (or " exalted") "

In this brief statement about the towering position of Jerusalem in that day the prophet Zechariah gives us also, as is his wont, a terse summary of the longer predictions of the former prophets ; for already Isaiah and Micah, as well as Ezekiel, announced that " it shall come to pass in the latter days that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills."

And here again, as in the case of the " living waters " in the 8th verse, the literal fact will at the same time be emblematic of a great spiritual truth. Zion in the millennial age will be the city of truth, " the habitation of righteousness and mountain of holiness," and therefore will be raised conspicuously aloft in the view of all the nations ; it will be the source whence the living waters of God's grace and salvation are to issue in all directions, and therefore every obstacle which might hinder their flow shall be " changed " and turned into a plain. It will be the centre of God's governmental rule of the world, and the place to which " all nations shall flow " for instruction and guidance, and therefore it must be lifted high, and approach to it rendered easy.

In the words of the beautiful paraphrase of the prophetic announcement by Isaiah and Micah :

The second half of the 10th verse describes the bounds of the restored and enlarged city, which shall thus be " lifted up " and settled down to dwell safely " in her own place." " From Benjamin's gate unto the place of the first (or ' Isa. ii. 2.`former') gate, unto the corner gate, and from the tower of Hananel unto the king's winepresses." I shall not trouble my readers with topographical details, all the more as by general confession the gates and towers here named cannot with any certainty be identified. Suffice it here to say that " Benjamin's gate," which is very probably the same as " the gate of Ephraim," mentioned in 2 Kings xiv. 13, was in the north wall of the city through which the road to Benjamin, and thence to Ephraim, ran.

The first (or " former ") " gate," which no longer existed in Zechariah's time, since only the place where it once stood is referred to, is supposed to have been at the north-eastern corner, and the " corner gate " (which is also mentioned in 2 Kings xiv. 13 as well as in Jer. xxxi. 38) at the north-western corner. If these suppositions be correct, this line would describe the whole breadth of the city from east to west, while the tower of Hananel,' which stood at the north or north-east corner, and " the king's winepresses," which all are agreed were in the king's gardens south of the city, would indicate the northern and southern boundaries. But the chief importance of these local and topographical details in this great prophecy is the proof which they afford that it must be literally understood, and that it is of Jerusalem and Palestine that the prophet primarily speaks, or what can the allegorising commentators make of these physical land-marks and boundaries, such as " the gate of Benjamin " and " the corner gate " ? And in what part of the heavenly Jerusalem can " the tower of Hananel " and " the king's winepresses " be located ?

The voice of one crying in the wilderness: "Prepare the way of the LORD; make straight in the desert a highway for our God (a highway to serve God's purposes). 4 Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth 5 the glory of the LORD shall be revealed, and all flesh shall see it together. (Isa. 40:3-5)

- E. The ultimate Mountain of the Lord's House includes the New Jerusalem as the "very high" Mountain that Ezekiel saw. He described the Millennial Jerusalem (Ezek. 40:2; 17:22; 20:40) as on the south side of God's ultimate Mountain. Present Jerusalem is currently only 2,500 feet above sea level.

He took me into the land of Israel and set me on a very high Mountain; on it toward the south (south side of New Jerusalem) was something like the structure of a city (Millennial Jerusalem) (Ezek. 40:2).

Great is the LORD, and greatly to be praised in the city of our God, in His holy mountain. 2 Beautiful in elevation, the joy of the whole earth, is Mount Zion (New Jerusalem) on the sides of the north (north side of Millennial Jerusalem), the city of the great King (Ps. 48:1-2).

F. Height is a dynamic aspect in the convergence of the Millennial and New Jerusalems.

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

They shall come and sing in the height of Zion, streaming to the goodness of the LORD (Jer. 31:12).

The Lord...chose...Mount Zion...69 He built His sanctuary like the heights (Ps. 78:68-69)

Thus says the Lord GOD: "...I will...plant it (remnant of Israel) on a high and prominent Mountain. 23 On the Mountain height of Israel I will plant it; and it will...bear fruit...(Ezek. 17:22-23)

G. The Lord is high above His people in several ways, especially in His transcendence glory yet this even including geographic height of His Throne.

The LORD is great in Zion, and He is high above all the peoples (Ps. 99:2).

The LORD is great in Zion, and He is high above all the peoples. (Ps. 99:2)

H. *Jerusalem lasts forever in context to God's Mountain (Isa 2:1-4; 27:13; 56:7; 66:20; Ezek. 17:22-23; 20:40; 40:2; Joel 2:1; 3:17; Zeph 3:11; Zech 8:3; Ps. 48:1-2).*

V. NEW JERUSALEM ON SIDES OF THE NORTH

Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the north (of Millennial Jerusalem), the city of the great King. (Psalms 48:2)

A. The City reaches far into the "north of the earth" in that it is 1,500 miles in height as well as being north of the Millennial Jerusalem" (Ezek. 48). Lucifer aspired to ascend by sitting in a coveted place in what is called the mount of the congregation on the farthest sides of the north. In seeking this, he sought to be like God.

How you are fallen from heaven, O Lucifer...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; 14...I will be like the Most High.' (Isaiah 14:12-14)

He (God) comes from the north as golden splendor; with God is awesome majesty. 23 As for the Almighty, we cannot find Him; He is excellent in power...and abundant justice... (Job 37:22-23)

A-B. The north here includes height as in the whirlwind also comes from above (the sky).

Behold, a whirlwind was coming out of the north, a great cloud (Jesus' Chariot-Throne) with raging fire engulfing itself; and brightness was all around it and radiating out of its midst...(Ezek. 1:4)

He stretches out the north over empty space; He hangs the earth on nothing. (Job 26:7)

B.C. The Millennial Temple which connects to the New Jerusalem is north of Millennial Jerusalem as is confirmed by comparing the placements and sizes of the properties in Ezek. 47:13-48:35.

In the visions of God, He took me into the land of Israel and set me on a very high mountain; on it toward the south was something like the structure of a city (Millennial Jerusalem). (Ezek. 40:2)

C.D. The New Jerusalem is on north side yet the Millennial river flows from east side of Temple

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. (Ezek. 47:2)

In that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. The Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south. (Zechariah 14:4)

VI. MOUNTAIN-CITY: DYNAMIC CONVERGENCE OF THE HOLY OF HOLIES

A. The Holy of Holies is the place in which God's manifest Presence is discernable. The entire New Jerusalem is the ultimate Holy of Holies with God's Throne releasing waves of glory (diamond-like light) flowing through it continually, as the definitive issue that makes it the Holy of Holies.

He...showed me the great city, the holy Jerusalem, descending out of heaven from God, 11 having the glory of God. Her light was like....like a jasper stone (diamond), clear as crystal. (Rev. 21:10-11)

B. The Holy of Holies in the Millennial temple will have a full expression of God's glory (as seen in the New Jerusalem). This is a unique dilemma because the Holy of Holies in the Jerusalem Temple is on a sin-tainted earth. In its glory, it is dangerous to bring sin-tainted humanity (without resurrected bodies) into contact with Jesus' transcendent purity (Ex. 33:20-23; 19:21; 20:19; Gen. 32:30; Judges 13:12-22; Rev. 22:4). Understanding this dilemma gives us a context for the strict procedures for those (non-resurrected bodies) who come near the Temple (Ezek. 40-48).

He said, "You (Moses) cannot see My face; for no man shall see Me, and live." (Ex. 33:20)

C. A premier example of this principle is seen when both the Temple and Isaiah shook when only Jesus' robe came into the Temple.

I saw the Lord sitting on a Throne, high and lifted up, and the train of His robe filled the temple...4 The posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. 5 So I said: "Woe is me, for I am undone!...For my eyes have seen the King." (Isa. 6:1-5)

D. When Jesus is enthroned in the Millennial Temple (as Ezekiel prophesied), then all will tremble in the presence of His holiness.

He (Jesus) said to me, "Son of man, this (Millennial Jerusalem's Temple) is the place of My Throne ...where I will dwell in the midst of the children of Israel forever." (Ezek. 43:7)

E. When Jesus released a small token of His presence into a prayer meeting the entire building shook.

When they had prayed, the place where they were assembled together was shaken (Acts 4:31).

- F. When the Father Jesus release His presence into natural creation is will dramatic affect it.
I saw a Great White Throne...Him who sat on it, from whose face the earth...fled...(Rev. 20:11-15)
- G. The Millennial Holy of Holies receives the full manifestation of God's glory, whereas the Millennial earth experiences a measure of it. The Millennial earth is filled with revelation, but not the full manifest glory. The Millennial Jerusalem Holy of Holies will have the fullness of the Acts 2 waves and winds of glory breaking in. That is why it is called the Holy of Holies. The whole earth has the knowledge of God in terms of His ways being taught. The spirit of revelation is in the greatest measure globally, more than any time in history.
For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea. (Hab. 2:14)
- H. The fullness of the manifest glory will exist globally after the New Jerusalem descends onto the New Earth after all traces of sin are completely removed.
Truly, as I live, all the earth shall be filled with the glory of the LORD (Num. 14:21)

VII. THRONE OF GLORY (MOUNTAIN-CITY): DYNAMIC CONVERGENCE OF TWO GARDENS

- A. The Garden of Eden above has the River of Life and the Tree of Life.
He showed me a pure River of water of Life, clear as crystal, proceeding from the Throne of 2...on either side of the River, was the Tree of Life, which bore 12 fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. (Rev. 22:1-2)
The LORD God said, "Behold, the man has become like one of Us, to know good and evil. and now, lest he put out his hand and take also of the Tree of Life, and eat, and live forever"-- (Gen 3:22)
- B. The River of Life from the New Jerusalem will flow through the Millennial Temple to bring healing to the Millennial nations. The River of Life and the Tree of Life are deeply connected as two manifestations of one reality. The River is the life source for the Tree, which in turn is a life source to people who eat the fruit. The Water of Life is a direct source of "refreshing and renewal of life" to all who drink it in the Millennial earth or in the New Jerusalem. The Dead Sea (v.8) has a very high amount of minerals in it (25% instead of 5% for sea water), thus making it impossible for fish to live in it. The River has supernatural properties that heal the waters of the Dead Sea (47:9-10).
He (angel) brought me...to the door of the (Millennial) Temple...water, flowing from under the...Temple toward the east 4...came up to my knees. Again he measured...the water came up to my waist. 5 Again he measured...it was a river that I could not cross; for the water was too deep...7 along the bank of the river, were very many trees on one side and the other. 8 Then he (angel) said: "This water flows toward the eastern region, goes down into the valley, and enters the sea (Dead Sea). When it reaches the sea, its waters are healed. 9 It shall be that every living thing that moves, wherever the rivers (plural) go, will live. 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.... (Ezek. 47:1-9).

- C. The dynamic healing properties of this fruit is because of the River from the sanctuary (v12). As this River flows through the nation from Jerusalem, it causes trees to grow that bear fruit that possess supernatural properties to heal and restore (v. 12). The water flows into and transforms desert regions that have been historically desolate (Isa. 35:1-6). This River is a prophetic picture of salvation with the River in our human spirit, as well as being a literal river fulfilling the details of Ezek. 47:1-12. This River is one reason for the transformation of the vegetation of the earth (Rom. 8:19-23; Isa. 11; 35).

Along the bank of the river, were very many trees...12 will grow all kinds of trees used for food; their leaves will not wither...they will bear fruit every month, because their water flows from the Sanctuary. Their fruit will be for food...their leaves for medicine. (Ezek. 47:7, 12)

So they will say, "This land (Israel) that was desolate has become like the garden of Eden; and the wasted, desolate, and ruined cities are now fortified and inhabited." (Ezek. 36:35)

I will make them and the places all around My hill a blessing...27 Then the trees of the field shall yield their fruit....29 I will raise up for them a Garden of Renown... (Ezek. 34:26-29)

- D. The River of God Gen 2:10, Psalm 46, Isaiah 35, Ezek 47:1-12, Joel 3:18, Zech 14:8, Rev 22: 1-5
- E. The garden of Eden (Ezek. 34:26-29; 36:8-11, 30-35; 47:6-12; Isa. 35:1-8; Gen 3:22; Mal. 4:2; Rev. 22:1-3); Ezek. 34:26-29; 36:8-11, 30-35; 47:6-12; Gen 3:22, Rev. 22:1-3.
- F. The river revitalizes the desert regions. How long is this river?
The desert shall rejoice and blossom as the rose; 2 It shall blossom abundantly...shall see the glory of the LORD, the excellency of our God....6 Then the lame shall leap like a deer...for waters shall burst forth in the wilderness, and streams in the desert. (Isa. 35:1-6)
- G. The dynamic convergence of the two Rivers make this a remarkable river on the earth. In this River, the reality that exists in the New Jerusalem flows to the earth. It originates from the Throne in New Jerusalem flowing through the "Corridor of Glory" then coming forth from Jesus' Throne in the Holy of Holies (Millennial Jerusalem) creating a mysterious dimension (in the dynamic convergence). The fact that it is a river instead of a pond or fountain means it brings the same reality where ever it goes.
- H. The River of Life was seen prophetically in the Rock that Moses struck in the wilderness is a clear parallel of this as a prophetic picture of a River that does not have an earthly origin. Approximately 3 million people were drinking out of this Rock-river on a daily basis as well as all the livestock. We wonder how long the river was that flowed from the Rock to provide for Israel on a daily basis? The Rock was a prophetic token of the Millennial Throne. Moses was to strike the Rock on the first occasion (Ex. 17:5-6) and from then on, he was only to speak to it, but he struck it again (Num. 20:7-11). Paul interpreted why it was so serious to strike the Rock twice.

For they drank of that spiritual Rock that followed them, and that Rock was Christ. (1 Cor. 10:4)

VIII. THRONE OF GLORY (MOUNTAIN-CITY): DYNAMIC CONVERGENCE OF TWO HIGHWAYS

- A. A highway will be built that will enable people to come to Jerusalem.

The voice of one crying in the wilderness: "Prepare the way of the LORD; make straight in the desert a highway for our God (a highway to serve God's purposes). 4 Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth 5 the glory of the LORD shall be revealed, and all flesh shall see it together. (Isa. 40:3-5)

- B. The relevant question for the Highway of Holiness into the New Jerusalem of is that of who may use it.
A Highway shall be there...the Highway of Holiness. The unclean shall not pass over it. (Isa. 35:8)

Who may ascend into the hill of the LORD? Or who may stand in His holy place? 4 He who has clean hands and a pure heart.... (Ps. 24:3-4)

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

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 They shall bring the glory and the honor of the nations into it. (Rev. 21:24-26)

Blessed are those who do His commandments, they have the right to the tree of life, and may enter through the gates into the city. 15 But outside are...sexually immoral and idolaters. (Rev. 22:4-15)

- C. Kings on the road passed by to see the New Jerusalem in relationship to the Millennial Jerusalem.
For behold, the kings assembled, they passed by together. 5 They saw it, and so they marveled; they were troubled, they hastened away. 6 Fear took hold of them there...8 As we have heard, So we have seen in the city of the LORD...in the city of our God: God will establish it forever. (Ps. 48:4-8)

IX. GOD'S RESTING PLACE

- A. The centerpiece of God's eternal purpose is for Jesus to come back to fully establish His Kingdom rule over all the earth as He joins the heavenly and earthly realms together (Eph. 1:9-10). In other words, God created the human race that He might find His home in people who voluntarily love and obey Him or that they would be His resting place (Rev. 21:1-8). *God rests in people on earth who voluntarily live in unity with His heart.* At present, God is striving with His people in their compromise. God rests in us when all resistance in us is subdued. This happens on the earth first partially but substantially in the Millennial Temple which called His glorious Resting Place on the earth (Isa. 66:1; 11:10). Then it happens totally and ultimately when the New Jerusalem descends to the New Earth.

Heaven is My Throne, and earth is My footstool... where is the place of My rest? (Isa. 66:1)

The Gentiles shall seek Him (Jesus), and His resting place shall be glorious. (Isa. 11:10)

This (Zion) is My resting place forever; here I will dwell, for I have desired it. (Ps. 132:14)

- B. Jesus' Throne of glory is within the great Mountain-City with the dynamic convergence of the Millennial Jerusalem and the New Jerusalem. Converge means to come together from different directions to an intersecting point to achieve union. This also includes the convergence of the two Holy of Holies, two Gardens, two Rivers, two Trees and the two Highways with the whirlwind and cloud of glory between them establishing God's Temple or His glorious Resting Place on the earth (Isa. 66:1; 11:10). The term convergence points to the paradox of both dimensions (heavenly and earthly), each having distinction, yet with a significant merging or overlapping as a unified reality. The tower of Babel was ancient man's attempt to create the corridor of glory to travel back and forth from earth to Heaven.