

Session 7 The Forerunner Message in Psalms 46, 47, and 48

I. INTRODUCTION TO PSALM 46

- A. Psalm 45 celebrates the King's wedding. It is followed by Psalms 46, 47, 48 which are eschatological songs of Zion that focus on the King's reign over the earth from Jerusalem.
- B. Psalm 46 is an eschatological psalm depicting the day of the LORD, where Jesus is a very present help to His people—even as nations rage against them in context to the Great Tribulation. This psalm magnifies His judgments in liberating and protecting His people.
- C. Psalm 46 was written by the sons of Korah—they authored 12 psalms (Pss. 42-49, 84-85, 87-88).
- D. The heading indicates “a song for alamothe”—this may indicate that female voices were to sing it. The Hebrew word, *alamoth*, means “young women” (i.e., with soprano voices). Alamothe may also indicate the type of music or instrument (1 Chr. 15:20) to accompany ladies' voices in a higher range. Possibly a choir of young ladies sang these coming desolations—perhaps indicating that they sang without being afraid of the events of which they sang due to their confidence in God.

E. Outline of Psalm 46

- 46:1-3** God helps His people during His end-time judgments
- 46:4-7** God promises ultimate victory for Zion
- 46:8-11** Understanding God's glorious works in the end times

II. GOD HELPS HIS PEOPLE DURING HIS END-TIME JUDGMENTS (PS. 46:1-3)

- A. God's people can walk with confidence in Him as their shelter from danger and source of strength in the face of many end-time calamities resulting from His shaking the mountains, seas and lands.
¹God is our refuge and strength, a very present help in trouble. ²Therefore we will not fear, even though the earth be removed, and though the mountains be carried into the midst of the sea; ³though its waters roar and be troubled, though the mountains shake with its swelling. Selah (Ps. 46:1-3)
- B. ***God is our refuge and strength***: God protects and strengthens His people in the day of wrath.
- C. ***A very present help in trouble***: The cataclysmic events in 46:2-3 both result in some trouble for God's people while also being used by the Lord to help God's people by stopping the Antichrist's forces that oppress and persecute them. God's end-time judgments are against the Antichrist.
- D. ***We will not fear***: The Lord will also help His people in supernatural ways in times of crisis.
¹He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. ²I will say of the LORD, “He is my refuge and my fortress...in Him I will trust.” ³Surely He shall deliver you from the snare of the fowler and from the perilous pestilence... ⁵You shall not be afraid of the terror by night, nor of the arrow that flies by day, nor of the pestilence that walks in darkness, nor of the destruction that lays waste at noonday. (Ps. 91:1-6)

E. **The earth removed and mountains shake:** The seventh-bowl judgment will release the most severe earthquake in history, followed by 100-pound hailstones (16:17-21). Earthquakes will be used by God in His end-time judgments (Isa. 2:10, 19, 21; 13:13; 29:6; Ezek. 38:19; Hag. 2:6; Zech. 14:4-5; Mt. 24:7; Mk. 13:8; Lk. 21:11; Heb. 12:26-27; Rev. 6:12-14; 8:5; 11:13, 19; 16:18-20).

1. **The Lord shakes nations:** He does this to reveal what is unshakable and to wake up the nations to seek righteousness.

“I will shake heaven and earth, the sea and dry land; ⁷and I will shake all nations and they shall come to the Desire of All Nations [Jesus]...” (Hag. 2:6-7)

2. **They shall come to the Lord:** The 5-fold shaking in Haggai 2:6 will result in the billion-soul harvest. God is initiating the shaking to reveal that which is unshakable (Heb. 12:26-27)—to reveal Jesus, as our “desirable savior” so we do not trust in shakable things (circumstances).

III. GOD PROMISES ULTIMATE VICTORY FOR ZION (PS. 46:4-7)

A. The psalmist paused at a *selah* in 46:3—after this pause he gave a strong encouragement in 46:4-5. The scene changes dramatically to the city of God and the river that flows through it. The presence of this river tells us that the desolations released by God in 46:2-3, 8 are not the end of the story.

⁴There is a river whose streams shall make glad the city of God, the holy place of the tabernacle ...⁵God is in the midst of her; she shall not be moved; God shall help her, just at the break of dawn. ⁶The nations raged; the kingdoms were moved; He uttered His voice; the earth melted. (Ps. 46:4-6)

B. **There is a river:** After Jesus returns, a life-giving river will flow from the millennial temple in Jerusalem to bring life and healing to all it touches (Ezek. 47:8-9; Zech. 14:8).

¹...there was water flowing from...the temple...⁸This water...enters the [Dead Sea]... when it reaches the sea, its waters are healed...⁹everything will live wherever the river goes. (Ezek. 47:1-9)

C. **The nations raged:** The nations will rage against God and Israel (Ps. 2:1-2; Zech. 12:3; 14:1-2)

D. **Kingdoms moved and the earth melted:** Many translate “moved” to indicate that kingdoms “fell.”

IV. UNDERSTANDING GOD’S GLORIOUS WORKS IN THE END TIMES (PS. 46:8-11)

A. The psalmist gave a twofold exhortation for God’s people to “*behold His works*” and to “*be still*” by trusting His leadership (46:8-10). Worldwide peace is the result of His judgments (46:9).

⁸Come, behold [understand] the works of the LORD, who has made desolations in the earth. ⁹He makes wars cease to the end of the earth...¹⁰Be still, and know that I am God; I will be exalted among the nations...¹¹The LORD of hosts is with us... (Ps. 46:8-11)

B. **Behold:** The redeemed are exhorted to “behold” or understand God’s works in His end-time judgments that result in desolations in the earth— to remove the enemy of His people. God takes full responsibility for the desolations that include the earthquakes and terrible storms at sea (46:2-3).

V. INTRODUCTION TO PSALM 47

A. Psalm 47 is an enthronement psalm that prophesies the Lord's worldwide kingship and reign over all the nations. Thus, the psalmist calls Israel and all nations to sing praise to God the King.

B. Outline of Psalm 47

47:1-4 The great King will rule over all nations

47:5-9 The great King will be praised by all nations

VI. THE GREAT KING WILL RULE OVER ALL NATIONS (PS. 47:1-4)

A. The psalmist called all nations to celebrate the Lord's greatness and sovereign leadership.

¹Oh, clap your hands, all you peoples [nations]! ...²For the LORD Most High is awesome; He is a great King over all the earth. ³He will subdue the peoples [nations] under us...⁴He will choose our inheritance for us, the excellence of Jacob whom He loves. Selah (Ps. 47:1-4)

B. ***Oh, clap your hands, all you peoples:*** All the nations who will gather around Jerusalem in hostility in context to Jesus' return are called to celebrate the God of Israel who defeated them.

C. ***The great King is awesome:*** We worship Him because He is the great king over the earth.

D. ***He will subdue the peoples under us:*** All Gentile *nations* will be brought under Jesus' leadership.

E. ***He will choose our inheritance for us:*** God showed His sovereignty by subduing nations to give the Israelites their inheritance in Canaan.

VII. THE GREAT KING WILL BE PRAISED BY ALL NATIONS (PS. 47:5-9)

A. The psalmist exhorts all to sing praises to God, our King (47:5-9). The Lord is seen being welcomed in His royal march, then ascending His throne in Jerusalem. Trumpets announced His procession.

⁵God has gone up [to ascend His throne] with a shout, the LORD with the sound of a trumpet.

⁶Sing praises to God, sing praises! Sing praises to our King, sing praises! (Ps. 47:5-6)

B. ***Sing praises to God:*** The call to sing praises is emphasized four times in 47:6 and again in 47:7. Isaiah prophesied a global worship movement (42:10-13) connected to Jesus' return (42:13).

¹⁰Sing to the LORD a new song and His praise from the ends of the earth...and all that is in it, you coastlands...¹¹Let the wilderness and its cities lift their voice... ¹³The LORD shall go forth [Jesus' return] like a mighty man...He shall prevail against His enemies... (Isa. 42:10-13)

C. The body of Christ will sing with deep understanding related to Jesus' return to reign.

⁷For God is the King of all the earth; sing praises with understanding. ⁸God reigns over the nations; God sits on His holy throne. ⁹The princes of the people have gathered together, the people of the God of Abraham. For the shields of the earth belong to God... (Ps. 47:7-9)

VIII. INTRODUCTION TO PSALM 48

- A. Psalm 48 is one of the *Songs of Zion* that highlight the greatness of God as seen in Mount Zion (Pss. 48, 76, 84, 87, 122). In this series of three psalms (Ps 46-48), God is called the “Great King.” The author and the date of writing of Psalm 48 are unknown.

B. Outline of Psalm 48

- 48:1-3 The city of the great King
 48:4-8 Marveling and trembling at God’s glory
 48:9-14 Meditate much on the glory of Jesus and His great city

IX. OVERVIEW: THE CITY OF THE KING—A “MOUNTAIN-CITY-TEMPLE-HOUSE”

For more on the New Jerusalem see Module #5 FST15 - The Forerunner Message in Revelation 21-22

- A. Jesus declared that Jerusalem was His city—“the city of the great King” (Mt. 5:35).
³⁵“...Jerusalem for it is the city of the great King.” (Mt. 5:35)
- B. At the time of Jesus’ return, God will bring the heavenly and earthly realms together (Eph. 1:10; Col. 1:19-20). The centerpiece of God’s eternal purpose is for Jesus to come back to establish His kingdom rule over all the earth as He joins the heavenly and earthly realms together.
⁹Having made known to us the mystery of His will...¹⁰that He might gather together in one all things in Christ, both which are in heaven and which are on earth. (Eph. 1:9-10)
1. **Heaven** speaks of the supernatural realm where God’s presence is openly manifested.
 2. **Earth** speaks of the physical realm where natural process continues. Jesus will rule the earth with the natural processes still in place yet enhanced by the Spirit’s supernatural dimension.
- C. The New Jerusalem will descend to a place above the millennial temple in Jerusalem, resulting in a vast “*Mountain-City-Temple-House*” that will function as a vast “governmental complex” referred to as His throne of glory (Mt. 25:31).
³¹“When the Son of Man comes in His glory...then He will sit on the throne of His glory.
³²All the nations will be gathered before Him...” (Mt. 25:31-32)
- D. The millennial temple in Jerusalem will be “God’s House”— it will be as large as a mountain and it will be on the top of a mountain; thus it will be a vast “*Mountain-City-Temple-House*” (Isa. 2:2).
²“...in the latter days that the mountain of the LORD’s house shall be established on the top of the mountains and shall be exalted above the hills; and all nations shall flow to it. (Isa. 2:2)
1. **Mountain of the Lord’s house:** Jesus’ “mountain house” is literally a house larger than a mountain. It includes His throne in the millennial temple in Jerusalem and His throne in the New Jerusalem. Jesus’ leadership will be seen here in grandeur, extravagance, and beauty.
 2. **On top of the mountains:** The Lord’s “mountain house” will sit on top of the mountains that surround Jerusalem. Jerusalem is currently on a mountain that is lower than the Mt. of Olives.

3. The topography of Jerusalem will be drastically changed. The land will be both leveled and raised, or elevated, to a height above all other mountains. Jerusalem and the land around it will become a flat plain (Zech. 14:10) that will be about 40 miles in diameter reaching from Geba (6 miles north of Jerusalem) to Rimmon (35 miles southwest of Jerusalem).

⁴In that day His feet will stand on the Mount of Olives...[it] shall be split in two...making a very large valley; half of the mountain shall move toward the north...¹⁰All the land shall be turned into a plain from Geba [6 miles north of Jerusalem] to Rimmon...[35 miles south of Jerusalem]. Jerusalem shall be raised up and inhabited in her place. (Zech. 14:4, 10)
 4. Earthquakes will bring about some of these topographical changes (Isa. 2:10, 19, 21; 13:13; 29:6; Ezek. 38:19; Hag. 2:6, 21; Zech. 14:4-5; Rev. 16:18-20).
- E. The New Jerusalem will descend to a place *above* the millennial temple and will connect the two Jerusalems resulting in Jesus' "Mountain-City-Temple-House"—a vast governmental complex that includes the millennial temple. This "City" will extend nearly 1500 miles above the earth.
 - F. At the second coming, Jesus will establish His throne of glory in the millennial temple in Jerusalem. Jesus' throne of glory will be on the millennial earth *and* in the New Jerusalem simultaneously (Jer. 3:17; Ezek. 43:4-7; Zech. 6:12-13; Rev. 22:3). ***It will be one throne with two expressions.***
 1. Jesus' throne will be in millennial temple in Jerusalem (Jer. 3:17; Ezek. 43:4-7).

¹⁷Jerusalem shall be called The Throne of the LORD ... (Jer. 3:17)

⁴The glory of the LORD came into the temple [millennial temple] ...⁶I heard Him [Jesus] speaking...from the temple ...⁷He said, "Son of man, this is the place of My throne... where I will dwell in the midst of the children of Israel forever." (Ezek. 43:4-7)
 2. Jesus' throne is in the New Jerusalem (Rev. 22:3).

³The throne of God and of the Lamb shall be in it [New Jerusalem]. (Rev. 22:3)
 3. I think of Jesus' throne of glory as a vast governmental complex with the "far north end" of it extending into the New Jerusalem and the "far south end" of it in the millennial temple.
 - G. There are 5 reasons the New Jerusalem is close to millennial Jerusalem, yet not on the earth. See ***Appendix A*** at the end of the updated handout and ***see FSG module #5 session 15*** for more on the New Jerusalem and its relationship to millennial Jerusalem as the city of the great King (Ps. 48:2).
 - H. The New Jerusalem will descend to the earth in 2 stages—at Jesus' return (Rev. 21:10) and after the Millennium (Rev. 21:2). The events in 21:9-22 do not occur in chronological order *after* the new earth seen in Revelation 21:1-2. It is important to see that Revelation 21:9-22:5 is a parenthetical section that describes what occurs *before* the events in Revelation 21:1-8.
 1. The events in Revelation 21:9-22:5 refer to the Millennium because the nature of what is described includes the eternal and temporal realms functioning together.
 2. Some actions are out of character with the eternal state—we see kings living on the millennial earth entering the New Jerusalem (Rev. 21:24-26) and taking healing leaves to their nations (Rev. 22:2). We see unbelievers being forbidden to enter the New Jerusalem (Rev. 21:27).

- I. The kings of the earth will enter the New Jerusalem during the Millennium to bring their glory to offer to Jesus (Rev. 21:24-26). The kings of the millennial nations will receive leaves from the tree of life (inside of the New Jerusalem) to bring back for the healing of their nations (Rev. 22:2).
- ²⁴...the kings of the earth bring their glory and honor into it [New Jerusalem]...²⁶They shall bring the glory and the honor of the nations into it [New Jerusalem]. (Rev. 21:24-26)
- ²...the tree of life...the leaves of the tree were for the healing of the nations. (Rev. 22:2)
- J. The great walls of the New Jerusalem are 1,380 miles in length, height, and width (Rev. 21:16). The walls are 216 feet or 72 yards thick (Rev. 21:17). A cubit is about 18 inches.
- ¹²She had a great and high wall...¹⁶The city is laid out as a square...he measured the city...twelve thousand furlongs [1,380 miles]. Its length, breadth, and height are equal. ¹⁷Then he measured its wall: one hundred and forty-four cubits [72 yards thick]... (Rev. 21:12-17)
- K. Jesus' throne and royal court will be in His millennial temple complex which will be beautiful and glorious (Isa. 60:13). He may host leadership meetings there with those who reign with Him.
- ¹³...to beautify the place of My [millennial] sanctuary; and I will make...[it] glorious. (Isa. 60:13)
- Jesus will use beautiful sapphire gems and gates of crystal with sparkling jewels in building Jerusalem, the temple, and "all" of their walls (Isa. 54:11-12).
- ¹¹"...I will lay your stones with colorful gems and...your foundations with sapphires.
¹²I will make your...gates of crystal, and all your walls of precious stones." (Isa. 54:11-12)
- The glory of the New Jerusalem will be reflected in millennial Jerusalem. The walls of both Jerusalems will be adorned with many types of jewels and more (Rev. 21:18-21).
- ¹⁸The construction of its wall was of jasper; and the city was pure gold, like clear glass.
¹⁹The foundations of the wall of the city were adorned with all kinds of precious stones...
²¹The twelve gates were twelve pearls...the street...was pure gold, like transparent glass. (Rev. 21:18-21)
- L. Psalm 48 is set in context to the time when Jerusalem is the joy of the whole earth (Ps. 48:2), after being attacked in the Tribulation. After Jesus returns, He will make Jerusalem an eternal excellence and a praise in the earth (Isa. 60:15; 62:7).
- ¹⁵I will make you [millennial Jerusalem]an eternal excellence, a joy of many generations. (Isa. 60:15)
- ⁶I have set watchmen...[who] give Him no rest...till He makes Jerusalem a praise in the earth. (Isa. 62:6-7)
- M. The millennial kings of the earth will visit millennial Jerusalem often (Isa. 60:11).
- ²...but the LORD will arise over you [millennial Jerusalem] and His glory will be seen upon you.
³The Gentiles shall come to your light, and kings to the brightness of your rising...¹⁰kings shall minister to you...¹¹may bring to you the wealth of the Gentiles, and their kings in procession... (Isa. 60:2-3, 10-11)

X. THE CITY OF THE GREAT KING (PS. 48:1-3)

- A. The theme of Psalm 48 is that God is worthy of praise. Jesus will be praised most and best in the city. To “see the city” is to awaken greater praise in our heart for our great King (48:1, 9, 10-12).
*¹Great is the LORD, and greatly to be praised in the city of our God, in His holy mountain.
²Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King. ³God is in her palaces; He is known as her refuge. (Ps. 48:1-3)*
- B. *In His holy mountain:* The city of God is on God’s mountain. The New Jerusalem will descend to a place above the millennial temple, resulting in a vast “*Mountain-City-Temple-House*” (Isa. 2:2).
- C. *Beautiful in elevation:* The height of the city is one aspect of its beauty. The millennial temple will be a house as large as a mountain and a house that is built on a mountain (Isa. 2:2).
- D. *The joy of the whole earth is Mount Zion:* The whole earth will be filled with joy over this city. Everyone will talk about it, sharing their testimonies from visiting the city.
- E. *Mount Zion:* The heart of the city of the King is the temple complex on millennial Mount Zion.
- F. *On the sides of the north:* The city of David was on the northside of Mt. Zion which provides security for the holy site since the temple was almost inaccessible from the south, east, or west.
1. A “spiritual” interpretation of Isaiah 14:13 associates the sides of north with God’s presence.
*¹²How you are fallen from heaven, O Lucifer...¹³You have said in your heart...
“I will exalt my throne above the stars of God [angels; Job 38:7]; I will also sit on the mount of the congregation on the farthest sides of the north...¹⁴I will be like the Most High.” (Isa. 14:12-14)*
 2. Ezekiel saw a vision of Jesus associated with “coming out of the north” (Ezek. 1:4, 26-28).
⁴I looked, and behold, a whirlwind was coming out of the north, a great cloud [of glory] with raging fire engulfing itself...²⁶Above the firmament...was the likeness of a throne, in appearance like a sapphire stone...with the appearance of a man [Jesus]...²⁸This was the appearance of...the glory of the LORD...I fell on my face... (Ezek. 1:4, 26-28)

XI. MARVELING AND TREMBLING AT GOD’S GLORY (PS. 48:4-8)

- A. The kings of the earth saw millennial Jerusalem; they marveled and were terrified.
⁴For behold, the kings assembled, they passed by together. ⁵They saw it, and so they marveled; they were troubled, they hastened away. ⁶Fear took hold of them there, and pain, as of a woman in birth pangs, ⁷as when You break the ships of Tarshish with an east wind. ⁸As we have heard, so we have seen in the city of the LORD of hosts...God will establish it forever. Selah (Ps. 48:4-8)
- B. The most common interpretation of this applies to the Assyrian army retreating from Jerusalem in the days of Hezekiah after an angel killed 185,000 soldiers one night (Isa. 37:36). The other two examples offered are when the Moabites, Ammonites, and Edomites sought to attack Israel under Jehoshaphat (2 Chr. 20) and when Pekah and Rezin showed hostility toward Ahaz (2 Kgs. 15:37).

- C. **Kings passed by together and marveled:** There may be multiple partial fulfillments to 48:4-8.
¹¹The LORD will be awesome to them, for He will reduce to nothing all the gods of the earth; people shall worship Him, each one from his place...all the shores of the nations. (Zeph. 2:10)
- D. **They were troubled:** They hastened away. Fear took hold of them “there” in Jerusalem. The fear of these kings is compared the writhing of a woman in labor (48:7) and the fear those on a ship feel when tossed by the powerful east winds in the Mediterranean Sea. Tarshish may refer the colony of Tartessus in Spain, but it probably speaks of the powerful east wind that tormented ships at sea.

XII. EXPERIENCING FEAR IN THE IMMEDIATE PRESENCE OF GOD

- A. John fell as a dead man when he saw the glory of Jesus (Rev. 1:13-17).
¹³...[I saw] One like the Son of Man...¹⁴His eyes like a flame of fire...¹⁶His countenance was like the sun shining in its strength. ¹⁷And when I saw Him, I fell at His feet as dead... (Rev. 1:13-17)
- B. When Daniel saw a vision of God’s glory, the men with him fled in great terror (10:7-9) while he was overwhelmed by fear and sorrow and lost his strength by what he saw (10:15-19).
⁷And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves...⁸I was left alone when I saw this great vision, and no strength remained in me...¹⁶[I said] “...because of the vision my sorrows have overwhelmed me ...”¹⁹And he said, “O man greatly beloved...” (Dan. 10:16-19)
- C. Israel trembled when they saw God’s presence at Mt. Sinai.
¹¹...the LORD will come down on Mount Sinai in the sight of all...¹⁶there were thunderings and lightnings, and a thick cloud...the people who were in the camp trembled... (Ex. 19:11-16)
- D. Isaiah described how different people will respond to God in times when His judgments increase—sinners will be terrified (33:14) and those living godly will dwell in His presence (33:15-16).
¹³“Hear, you who are afar off...acknowledge My might.” ¹⁴The sinners in Zion are afraid; fearfulness has seized the hypocrites: “Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?”...¹⁷Your eyes will see the King in His beauty...¹⁸Your heart will meditate on terror...²⁰Look upon [millennial] Zion... (Isa. 33:13-20)

XIII. MEDITATE MUCH ON THE GLORY OF JESUS AND HIS GREAT CITY (PS. 48:9-14)

- A. We are called to meditate on God’s love and beauty that is manifest in His temple (48:9-14).
⁹We have thought, O God, on Your lovingkindness, in the midst of Your temple...¹¹Let Mount Zion rejoice...[and] be glad because of Your judgments. ¹²Walk about Zion, and go all around her. Count her towers; ¹³mark well her bulwarks; consider her palaces; that you may tell it to the generation following. ¹⁴For this is God, our God forever and ever... (Ps. 48:9-14)
- B. **We have thought on Your lovingkindness:** We must mediate on the glory of God.
- C. **Walk about Zion:** Observe the prophetic details of the city of the great King

XIV. APPENDIX A

Five Reasons Why the New Jerusalem Will Be Near the Earth but Not on It

There are *five reasons* why I believe the New Jerusalem will be *close* and accessible to earthly Jerusalem during the Millennium, but not actually *on the earth* until after the Millennium.

#1 Jesus' throne: Jesus' throne will be in the millennial temple¹ on earth in Jerusalem *and* in the heavenly New Jerusalem. It is *one throne with two expressions* (Jer. 3:17; Ezek. 43:4-7; Zech. 6:12-13; Rev. 22:3). Jesus' throne of glory will be in the holy of holies of the temple in Jerusalem (Ezek. 43:6-7).

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

¹⁷*At that time Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem. (Jer. 3:17)*

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

1. Jesus' throne of glory (Mt. 19:28; 25:31; Rev. 4) has an expression in both Jerusalems.
³¹*"When the Son of Man comes...He will sit on the throne of His glory." (Mt. 25:31)*
³⁵*"...nor by Jerusalem, for it is the city of the great King." (Mt. 5:35)*
2. I suggest it may be a vast "governmental complex" that includes both the millennial temple structure on earth and the vast "throne room" of the Father and Son in the New Jerusalem (Rev. 4).
3. I see the possibility of a governmental complex, with the "northern part" extending into the New Jerusalem and the "southern part" based in the millennial temple in Jerusalem on earth.

#2 The size of earthly Jerusalem: Since the New Jerusalem will be 1,380 miles cubed (Rev. 21:16), it will be far too large to rest on the city of Jerusalem on the earth.

Millennial Jerusalem is either about 10 square miles or 80 square miles, depending on whether the measurement is 4,500 *rods* or *cubits* (Ezek. 48:15-19, 30-35; 45:6).

Many commentators suggest that the unit of measure used to measure Jerusalem in Ezekiel 43 was *rods* (10.5 feet), not *cubits* (about 1.5 feet). If Jerusalem is 4,500 rods by 4,500 rods (a rod being 10.5 feet), then the city will be about 47,250 feet by 47,250 feet—about 9 by 9 miles, or about 81 square miles.

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

¹ I use the phrase "the millennial temple" to refer to the Jewish temple that will stand in Jerusalem in the Millennium.

#3 The leaves in the New Jerusalem: The leaves are for the healing of the nations (Rev. 22:2), but in the New Jerusalem there will be no need for healing. Thus these leaves will be used to facilitate healing in the nations of the millennial earth.²

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

Therefore the New Jerusalem must be close enough to the earth that people with natural bodies, living on the earth, can have access to these healing leaves.

#4 The kings on the millennial earth: These kings will come into the New Jerusalem to bring their glory and honor which I assume includes their national resources and accomplishments (Rev. 21:24-26; 22:14).

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

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

#5 Angels stand guard at the gates: The gates of the New Jerusalem are guarded to make sure that no one enters who does not have right of entry and the right to the tree of life (Rev. 21:12, 27; 22:14-15).

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

If this is so, the New Jerusalem must be close enough to the earth for this to matter.

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

The angels who guard the gates of the New Jerusalem are parallel to the angels who guarded the entrance to Eden and the tree of life after Adam and Eve sinned (Gen. 3:22-24).

²²*“And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”...*

²⁴*So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. (Gen. 3:22-24)*

² I use the phrase “the millennial earth” to refer to the earth during the time of the Millennium.