



# **Three Rivers Fellowship**

## ***A Working Outline on New Jerusalem***

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## 1. Abstract

In this session, we briefly examine the topic of the New Jerusalem as outlined in detail in Revelation 21 and 22. First, we look at some typological and some direct references in the Old Testament. Second, we examine the specific New Testament verses that are directly linked to New Jerusalem. Third, we examine some theological issues such as the relationship of the Body of Christ to New Jerusalem. Finally, we provide some summary comments.

## 2. Introduction

Israel's hope is an earthly one. The Elect Nation is looking to spend the Millennial Kingdom abiding in the land promised to Abraham, administrating the Gentile nations. The Millennial kingdom is a time of perfect justice in a sinful world, yet the time period we are considering in this brief outline is the *eternal phase* of God's earthly program for both Jew and Gentile, when all sin has been cast away and righteousness reigns throughout the created cosmos.

The goal of this outline is to briefly cover the New Jerusalem as outlined in Revelation 21 and in this regard, there is very little detail in the Old Testament that enumerates or identifies New Jerusalem as detailed for us in Rev 21.

Section 3 below examines some of the Old Testament references that deal with the Millennial Kingdom but may have implications for the New Jerusalem during the eternal kingdom phase.

Section 4 examines the New Testament references that discuss the construction schedule and project management of New Jerusalem.

Finally, in section 5 we examine the relationship of the Body of Christ to the New Jerusalem.

## 3. Old Testament Considerations

In this section, we examine a set of Scriptures that deal with Israel's hope. In previous studies we have seen in detail the Millennial phase of Israel's hope. Here the references we examine have been chosen to help form a foundation for the general hope of Israel that leads to the New Jerusalem – the earthly City of God!

### 3.1. The Hope of the Psalmist

Doubtless the river here refers to the Millennial river that begins in Shiloh, continues south into Jerusalem, and splits east to the Dead Sea and west to the Mediterranean Sea. The city of God without contradiction refers to Millennial Jerusalem. However, at the very least these could very well picture in type the eternal kingdom where there will be no tear and no suffering. Both the river and city are descriptive elements of New Jerusalem and certainly God is in the "midst of her".

Psm 46:4 *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.*  
5 *God is in the midst of her; she shall not be moved: God shall help her, and that right early.*

As we have seen in our study on the Holy Oblation<sup>1</sup>, the geophysical nature of the Millennial kingdom will be setup to allow for a river to form with its source in Shiloh and flowing south into Jerusalem. From Jerusalem, it splits into two tributaries: one heading west into the Mediterranean Sea and the other flowing east into the Dead Sea (making it no longer "dead". but teaming with life).

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<sup>1</sup> For a detailed discussion on the Millennial River out of Shiloh see, Robert Walsh, The Holy Oblation and the Millennial Kingdom, Pittsburgh, PA, 1979, Revised 2003.

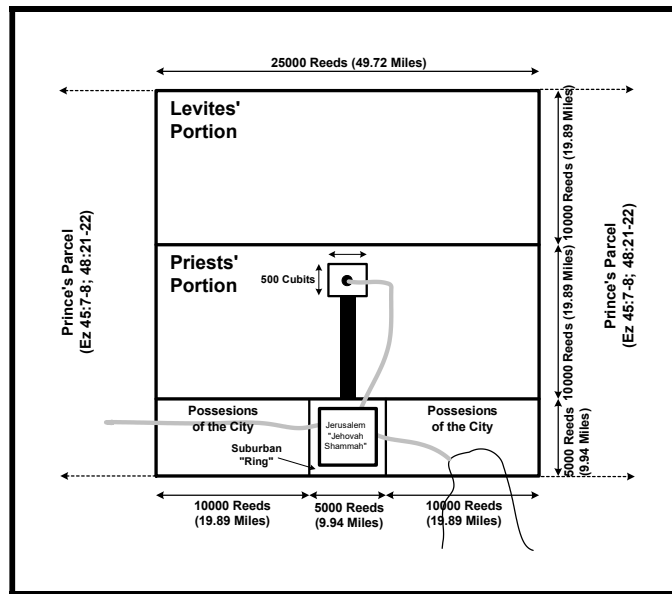


Figure 1. Map Illustrating the Shiloh-Jerusalem River

Psalms 72 is clearly a song about the Millennial reign of Messiah, David's Son. Each of the descriptive elements in this psalm can be viewed as a picture of the eternal kingdom with a few very interesting exceptions.

- Psm 72:11 Yea, all kings shall fall down before him: all nations shall serve him.  
 12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.  
 13 He shall spare the poor and needy, and shall save the souls of the needy.  
 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.  
 15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.  
 16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.  
 17 His name shall endure forever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.  
 18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.  
 19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.

First, in Psalm 72 poor people and needy children are discussed; while in the eternal kingdom there are no such people – all are rich, abundantly so.

Secondly, the view seems to be squarely focused on the land and not on a city that has no “dirt”, but has streets paved with gold so pure that one can see through it.

Thirdly, there is no “Gentile Wilderness” in the eternal kingdom; everyone is without lack.

Finally, the abundance of everything within the land is a picture of the abundance in the eternal kingdom.

So, in a very real way, we can see that the Millennium is the first phase of God's eternal kingdom and that the Millennium is a foretaste of that eternal kingdom.

### 3.2. The Hope of Israel through the Song of Solomon

The eschatological ramifications of Song of Solomon are remarkable, but here we focus on one single verse SoS 2:16.

SoS 2:16 My beloved *is* mine, and I *am* his:

Here in context, we see the discussion of the complete loving submission of the Shulamite and her oneness with Messiah. This loving oneness expressed in the marriage relationship will be seen in full blown glory during the eternal kingdom. New Jerusalem is the full eternal expression of this relationship between Israel and Messiah; between the nation and Jehovah, the Second Person of the Trinity.

### 3.3. The Hope Israel and the 144,000

In the book of Hebrews, we see both the Millennial and Eternal views of Israel's hope. In particular, coming onto Mt. Zion is a particularly rich reference to the 144K marching up to Zion after a 3 ½ year campaign ending in total victory over the Satanic evil of the Third Generation.

Heb 12:21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)  
 22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,  
 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,  
 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

The heavenly Jerusalem can only refer to New Jerusalem since it literally comes down out of heaven to begin the eternal kingdom. This is a prime example of proper exegesis. In the Eternal kingdom, there is NO Mt. Zion, so there must be a gap of time between phrases in verse 22 and therefore a wonderful way of showing that the Millennial Kingdom is a shadow of the Eternal Kingdom.

### 3.4. Miscellaneous References

The reference in Isa 54 is an interesting one indeed. Some of the descriptions contained in verses 7-14 can only be fulfilled in the eternal kingdom, but some are clearly Millennial events.

Isa 54:11 O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.  
 12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

This would argue for the Millennial kingdom being a type of the Eternal kingdom, or perhaps the first phase of the Eternal kingdom; where we have perfect justice in a sinful world during the Millennial kingdom, but perfect justice in a perfect world during the Eternal kingdom.

The remarkable construction with the colorful stones during the Millennial kingdom can be viewed as a type fulfilled in New Jerusalem with its streets of pure gold as described in detail in the Apocalypse of John.

### 3.5. An Inspired Commentary on Abraham's Faithful-Hope

The writer of Hebrews provides us a wonderful discussion on Abraham's knowledge and revelation given to him back in Gen 12.

Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:  
10 For he looked for a city which hath foundations, whose builder and maker is God.

Here we see Abraham trusting God for the promise he was given. He spent the rest of his earthly life never receiving the heavenly promise but knowing full well that the eternal city is to be part of his future. Interesting is the fact that no mention of a *city* is given to us by Moses in Gen 12, 15, or 18. So Hebrews provides additional information regarding the promise given to Abraham.

The final aspect of Abraham's promise is the eternal phase of the kingdom; to be part of the New Jerusalem. Abraham will be its "First Citizen".

### 4. New Testament Considerations based on Revelation 21 and 22

Additional information and detail of New Jerusalem is given in the New Testament. We saw that even in the Old Testament times, Abraham and his descendants were looking for a city, which is eternal where the light-source is the Lamb Himself and where there is neither darkness nor night.

The Scriptures discussed in this section provide us details as to its construction schedule including its Request for Proposal (RFP), Notice to Proceed (NTP), Building, and, finally to its Revenue Service. The amount of detail given in the New Testament is rather remarkable and for sure very exciting.

#### 4.1. Identity of New Jerusalem

In this subsection, we examine the verses that explicitly provide the identity of New Jerusalem. Frankly, before one knows the schedule, they ought to know what it is they are to build. We need to be aware of what the Savior said that He was going to build for His earthly disciples.

Rev 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Verse 2 explicitly identifies New Jerusalem as the holy city coming down out of heaven. It is further identified as a bride that is made perfectly ready<sup>2</sup> for her husband. All of this, while coming down out of heaven is earthly in character: a city, a bride, a husband... all elements defined within an earthly context by the very fact that their final abode is the new earth.

Rev 21: 9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.  
10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Verse 9 provides the identity of the bride of Christ. First, the bride is identified to be the "Lamb's Wife". To show John the true identity of the bride/wife he teleports John to a great mountain to witness the holy city of New Jerusalem descending out of heaven to reside eternally on the earth. So, the angel shows John that:

The Bride = The Lamb's Wife = Holy Jerusalem = The Eternal Earthly Abode of Elect Israel

John was teleported to a very high mountain so that he might watch the holy city descend from heaven to eternally reside on the earth. The implication is that the city, New Jerusalem, was ready and waiting to descend out of happen. So, the city must have been constructed prior to John's participation in this

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<sup>2</sup> Here the Greek word is "κεκοσμημένην", the perfect passive participle of our famous word "κοσμέω". The bride has been perfectly made into a "κοσμηδς" readied for her husband. Thus, the quality of the κοσμηδς is in view here. New Jerusalem, the bride, indeed Israel as a nation has been declared righteous before God, angels, and men. The hope of Israel is eternally complete.

vision.

Thus, we see explicit descriptive language as to the identity of this city. It is New Jerusalem where the nation of Israel shall reside for eternity on a perfect earth within a perfect heaven. New Jerusalem is indeed the righteous nation of Israel.

We conclude that the phrases “the bride”, “the Lamb’s Wife” refer to the elect nation of Israel in general and New Jerusalem in particular and have nothing to do with the Body of Christ (=Body).

Body != Bride  
 Body != Elect Israel  
 Body != New Jerusalem

That New Jerusalem is the eternal earthly abode of elect Israel, necessitates the absence of Gentiles living within the city. This is not to say that Gentiles don’t visit, or even “stay over” in the city and visit Jewish friends, but their eternal earthly abode is among the nations of the earth. The righteous Gentiles reside outside of New Jerusalem. The Ethiopian Eunuch will reside in the area of New Earth specified for him and his nation along with the righteous Ninevites, the righteous Phoenicians, Gibeonites, Chinese (from the land of Sinim), etc. The hope of the righteous Gentiles is to be the managers of the New Earth-system.

## 4.2. The Design of New Jerusalem

John 14 provides a wealth of information concerning Israel’s hope.

John 14:1 Let not your heart be troubled: ye believe in God, believe also in me.  
 2 In my Father’s house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.  
 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

First, we are told that the house belongs to the Father. All of creation, salvation, and eternity belongs to and is providence of the Father as the First Member of the Godhead.

Second, the context here is Christ discussing His Father’s house. The Greek word for house is our familiar word “οἶκος” and here is properly translated *house* or *building*. Christ is specifically talking to Peter (Chapter 13) and the disciples (ye, verse 1) and to Israel generally (by extension). So, talking about a house or a building that *houses* many people is a natural topic, especially since he is relaying the hope of Israel to the disciples.

The Savior continues to provide additional design details concerning His Father’s house. Christ states that in His Father’s house are many “mansions”. This is a very poor translation of the Greek word “μοναὶ” (from μονή), which is from the word family of “μένω” which means *to remain* or *abide*. Thus, our noun form means *a place of abiding* or better yet our modern notion of *apartment*.

“In My Father’s building are many *apartments*.”

This translation provides a more fully loaded picture of New Jerusalem. In a very real way, New Jerusalem is a massive apartment building, with offices, ballrooms, government offices, shops, restaurants, barber shops, symphony halls, universities, etc.

In this section, we examine in brief some of the obvious items making up the New Jerusalem building.

Rev 21:11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Revelation 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and 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 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Details to be added.

### 4.2.1. The Environment of New Jerusalem

Details to be added.



#### 4.2.2. The Location, Size, and Shape of New Jerusalem

In this section we cover some very interesting details about New Jerusalem. We examine its location, its size, and its possible shape.

##### 4.2.2.1. Location of New Jerusalem

We see that New Jerusalem descends out of heaven from God as it has been specifically prepared to reside on planet New Earth. The remaining discussion in Rev 21 describes New Jerusalem as it resides on New Earth where the righteous Gentile nations come from their respective land areas and come in and out of the city.

The discussion in Rev 21 then shows that New Jerusalem was constructed in heaven only to eventually descend out of heaven to reside on New Earth for eternity. New Jerusalem is the holy city to which the writer of Hebrews was referring when discussing the hope given to Abraham.

##### 4.2.2.2. The Shape and Size of New Jerusalem

Generally, there are two shapes thought to be possibilities for New Jerusalem. A Cube and a Four-Sided Pyramid, the latter, like the Pyramids of Egypt and other pyramid-like structures (e.g., Nubians, Mayans, Indians (India), etc.).

In this fun discussion, we examine some of the pros and cons of each shape and pick one over the other.

Enjoy!

In the figure below, we provide examples of the two shapes along with some of the relevant dimensions enumerated in the Biblical text. The dimensions on the figure are in miles. The Revelation text provides the dimensions of New Jerusalem using the ancient unit of  $\sigma\tau\alpha\delta\iota\alpha$ , which the KJV Translators translated as "furlong". According to most Bible Scholars a " $\sigma\tau\alpha\delta\iota\alpha$ " is approximately 600 feet (200 yards [183 meters]). Our analysis below will assume these units and conversion factors.

The apostle John tells us that the length of the sides and height are equal length of 12,000 furlongs, which converts to 1394 miles using our conversion factors above. So, let's take a look at our shapes...

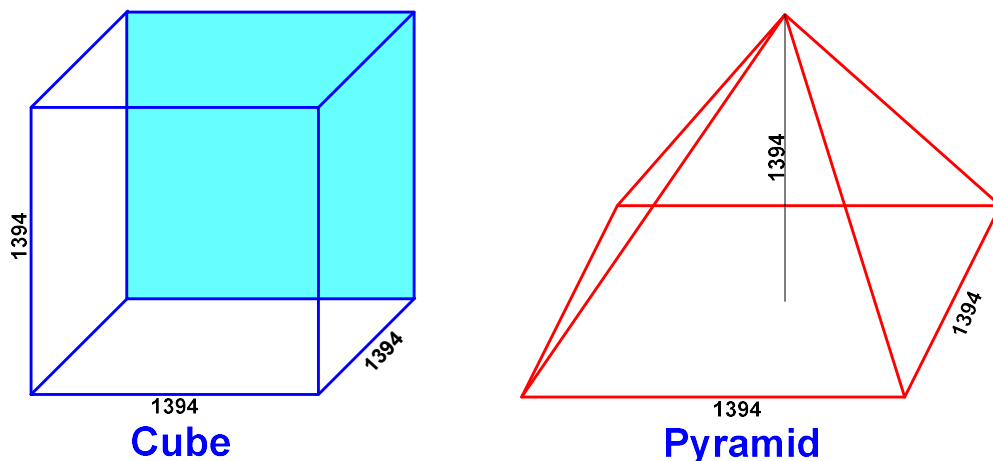


Figure 2. Possible Geometries of New Jerusalem

First, there is the cube shape with a base of equal length sides and height of equal length to the sides as well. The total volume of the cube ( $V_{\text{CUBE}}$ ) is more than  $2.7 \times 10^9$  cubic miles ( $1394 \times 1394 \times 1394$ ). If we assume that each floor is 10 feet high, then we have a total number of floors to be 736,032. Each floor would have a total square footage of more than  $5.4 \times 10^{13}$  sq feet. If we assume an average size of a

person's apartment to be a whopping 2000 sq feet, then the upper bound on the number of persons living in cubic New Jerusalem is more than 27 trillion people. Note however that this number is an EXTREME upper bound (Supremum) since we assumed that all the space in New Jerusalem is devoted to apartments and the average area devoted to each apartment is a mere 2000 feet, which I seriously doubt will be the case. Imagine the ball rooms and the ornate specialty rooms.<sup>3</sup>

Secondly, there is the pyramid-like structure with equal sides and height. The base comprises four sides and the height is of equal length to the base-sides. The total volume of an equilateral square pyramid is:

$$V_{PYR} = S*S*H / 3$$

Where,

S = Length of Base-Side (1394 miles)

H = Length of Height (1394 miles)

$$V_{PYR} = (1394 * 1394 * 1394) / 3 = 9.03 \times 10^8 \text{ miles}$$

$$V_{PYR} = 1/3 * V_{CUBE}$$

Now as we did for the cube shape, we assume that each floor is 10 feet high, we can have 736,032 floors, but in this case each floor gets reduced in square area because the walls get closer together as one ascends floor to floor. To make our calculations easy, let us assume that the number of apartments is related to the total volume of the pyramid. If the volume of the pyramid is 1/3 that of the cube, it follows that the number of apartments will be approximately 1/3 the number of apartments in the cube. So, the number of apartments in the pyramid New Jerusalem is 9 Trillion people – another EXTREME upper bound.

So, which of these two shapes is likely the case. No one knows for sure, but we can have some fun taking a stab at it. Let's have some fun!

First, the pyramid is a more stable construction because the statics and dynamic of the pyramid's angular shape lends itself to excellent support.

Second, the center of gravity of the cube is ½ the height of the cube which is 697 miles above the New Earth. Depending on the size of the New Earth this may provide for a very awkward rotation for the earth. Whereas the center of gravity of the pyramid is ¼ the height of the pyramid which is 386 miles above the surface of New Earth. Still high, but the mass is less than the cube. The numbers allow for either configuration, but the pyramid provides for better dynamics for the New Earth system.

Finally, and arguably the strongest of these three arguments is that existence of pyramid shapes around the world. We know that man tries to copy and pervert everything God does. The angelic ministry prior to Paul and prior to and after the Flood was highly active. New Jerusalem is part of the revealed data for Israel's eternal kingdom, so this kind of information must have been communicated to men through the angelic ministry (Remember Acts 7:3 and Hebrew 11:16). Thus, the fact that pyramids are ubiquitous around the earth with ancient cultures, it could be that the pyramids of Egypt and other nations are mere corruptions of God's New Jerusalem.

What kind of scale are we talking about when it comes to the size of New Jerusalem. Let's compare it to something very familiar with us.

Rev 21:16 states that each side and height is 1394 miles. The area covered by New Jerusalem is more than  $1.94 \times 10^6$  sq. miles (1.94 million square miles) about ½ the size of "lower 48" of the United States.

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<sup>3</sup> See Henry Morris' fun discussion. Henry M. Morris, The Revelation Record, Tyndale House Publishers, Inc., Wheaton, IL, 1983, pp.450-455.



Figure 3. An Indicative Size of New Jerusalem

This makes each foundation about 465 miles long, but we have no specification of the depth of the walls (foundations) are to be.

### 4.2.3. The Wall

We see in Rev 21:12-21 a remarkable wall surrounding the main city building. The wall is 144 cubits high, which corresponds to approximately 216 feet (72 yards).<sup>4</sup>

We are not told the thickness of the wall, but we are given more information about its construction. We find that:

1. The Wall surrounds the entire main New Jerusalem building.
2. Each wall comprises three gates, and each gate is administrated by an angel.
3. Each gate is named after one of the Twelve Tribes of Israel.
4. Each wall comprises three foundations.
5. Each foundation is named after one of the Twelve Apostles.

The foundations of the walls are said to be garnished with precious stones like Aaron's Judgment Breastplate (Adjudication).

The following table collates some interesting data between the characteristics of New Jerusalem and Aaron's Judgment Breastplate. The author is not fully committed to much significance .... YET!

<sup>4</sup> It is interesting that we are told that the reference of the cubit's length is that of the angel's arm. Could this cubit be the longer length as some archeologists claim (22" per cubit)?

Comparison Table of New Jerusalem's Foundations and Aaron's Judgment Breast Plate						
Number	Revelation (Twelve Apostles)			Exodus (Aaron's Breastplate)		
	English	Greek	Wall	English	LXX Greek	Row
1	Jasper	ιάσπις	East	Sardius	σάρδιον	1
2	Sapphire	σάπφειρος		Topaz	τοπάζιον	
3	Chalcedony	χαλκηδών		Carbuncle	σμάραγδος	
4	Emerald	σμάραγδος	North	Emerald	ἄνθραξ	2
5	Sardonyx	σαρδόνυξ		Sapphire	σάπφειρος	
6	Sardius	σάρδιον		Diamond	ἴασπις	
7	Chrysolite	χρυσόλιθος	West	Ligure	λιγύριον	3
8	Beryl	βήρυλλος		Agate	ἀχάτης	
9	Topaz	τοπάζιον		Amethyst	ἀμέθυστος	
10	Chrysopraus	χρυσόπρασος	South	Beryl	χρυσόλιθος	4
11	Jacinth	ὑάκινθος		Onyx	βηρύλλιον	
12	Amethyst	ἀμέθυστος		Jasper	όνύχιον	

Table 1. Comparison between the Wall of New Jerusalem and Aaron's Judgment Breast Plate

It is interesting that each of these foundations (stones) will be identified with one of the Twelve Apostles. Assuming Peter is the First apostle, then the Jasper-Peter Foundation, and so on.

- Four walls of New Jerusalem and four rows of precious and semi-precious stones in Aaron's Breastplate.
- Almost the same stones listed in each with a few exceptions.
- Order of stones is not exact between the two items.

More work needs to be performed on the *correlation of the stones*.

Each of the gates is carved out of a giant pearl<sup>5</sup> and through these gates is a highway made of pure transparent gold. It is not the impression of the author that this highway is a two-lane road, but a major multi-lane freeway active in both directions, allowing the righteous Gentiles to come in and out of the city to bring their stuff. The following figure provides a simple illustration of the wall.

<sup>5</sup> It is interesting that since the New Jerusalem is already completed it could very well be that these massive pearls are artificially manufactured without the aid of an earthly oyster. These were angelically made and therefore very special pearls.

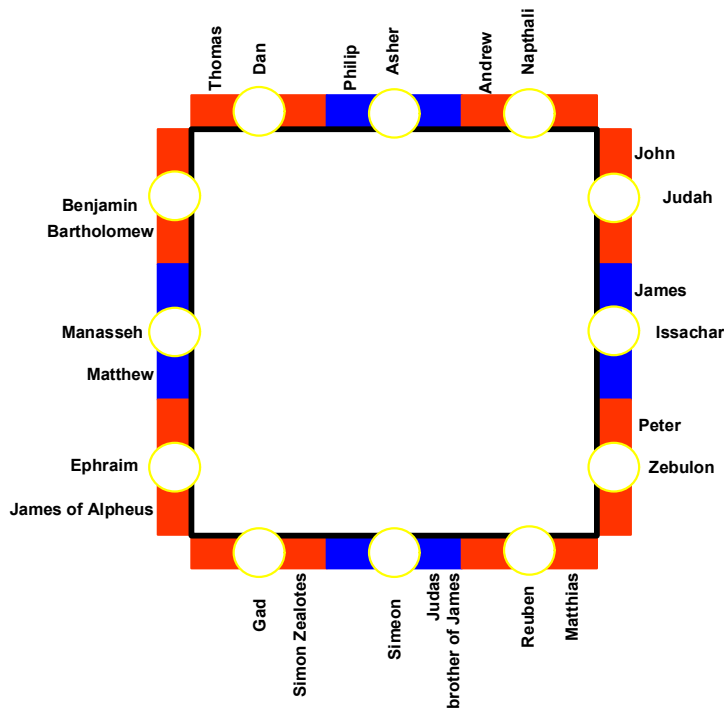


Figure 4. The Constituents of the Wall

As discussed above each foundation is named after an Apostle; each “pearly” gate is named for one of the Twelve Tribes (note Joseph receives his double portion through his two sons [Manasseh and Ephraim], the West Side comprising Rachel’s Sons/Grandsons). Through each gate is a highway of pure-transparent gold, entering/exiting what might be a remarkable indoor city with roads, stores, warehouses, auditoriums, etc.

**4.2.4. Lighting**

One of the most important items to consider when designing a room in your house (e.g., kitchen, bath, etc.) is its lighting. For the kitchen, you want to have sufficient ambient lighting to walk throughout the room without tripping over something you cannot see, and at the same time not too bright causing constant squinting. You also need “task” lighting to provide sufficient light to perform the more intricate tasks, such as cutting meat and vegetables, or cooking over the stove. Finally, you may want to have accent lighting to add that “little something” to the ambiance of the room. In the kitchen, you may want to install under-cabinet lights that display differing colors or foot lights that provide dim lighting late at night when you get up at 2:00a for a snack.

The New Jerusalem has all of this and more. Today, our earth system is lit by the sun and is very directional. In Rev 21:11 we find that the light provided for New Jerusalem is the glory of God and the light from God’s glory is reflected and refracted to interact with the construction and materials of New Jerusalem such that it is a “thing of beauty”.<sup>6</sup>

In the eternal kingdom, there is no need of the sun since the Lamb of God (the Glory of the Godhead) will be the light source for eternity and emanating from all special dimensions. Today we have evening and morning because the sun provides a directional light that as the earth spins on its axis, we alternate from dark to light, back to dark ... and the cycle continues. But in New Jerusalem there will be no night as it

<sup>6</sup> A Figure of Understatement.

will be lit forever from all directions and never be dark. This is what we find in Rev 22:5.

### 4.3. Project Schedule of New Jerusalem

In this section, we shall discuss the Project Management and project structure of New Jerusalem, identifying its Project Director, and scheduling milestones such as its RFP, NTP, its completion, and finally its revenue service date. Such detail is very enjoyable.

Relevant Scriptures are:

**John 14:2,3 => 1 Pet 1:4,5; Heb 11:16 (Project Schedule); Rev 21:9-22:6 (Design)**

After describing the general design of the Father's building Christ calls upon His own faithfulness to lead the starting of the building's construction; namely, what is often called the NTP. When the Savior leaves (see 13:1) he will be going into the construction business and His departure is the NTP for the Father's building. As we will see later, we are talking about a major real estate project! His faithfulness is directly linked to the building of the Father's house; this shows the absolute trustworthiness of Israel's hope and that their future rests steadfastly upon the faithfulness of their Messiah (compare 14:6<sup>7</sup> and Rev 19:11).

So, Christ's *going to prepare a place* for Israel is directly linked to His faithfulness. He states, "I go to prepare a place for you". Recall that this phrase and explanation falls within the context of Christ knowing that His departure is at hand (see 13:1). The Greek text is lost in the KJV translation. The Greek states (paraphrased with intent) "... and to show my faithfulness, I am going to prepare a place for you".

“ὅτι πορεύομαι ἐτοιμάσσαι τόπον ὑμῖν”

“since I am going to prepare a place for you all.”

The Greek word for “I am going” is in the Present Tense, which is used to show that Christ is on His way to begin construction - just as soon as He leaves this earth (13:1) where His *going away* is to prepare (Infinitive form) the Father's building. Christ is the Project Director.

Verse 3 continues the discussion of the Father's building schedule. Christ uses a conditional statement that “if I should go and should prepare a place for you all”. Notice the subjunctive mood of the verbs *go* and *prepare*. This form of a first-class conditional is used to show contingency, where Christ's coming back for Israel is contingent upon his leaving the disciples on earth and entering into the heavenly construction business.

The Savior guarantees His return to gather His elect (Israel) to be with Him.

The construction of New Jerusalem began the moment Christ ascended into heaven for the final time (Acts 1), so that it had not been started when Christ was having this discussion with His disciples.

Is the Father's building completed as of 2017? Let's examine the question.

1 Pet 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice,

<sup>7</sup> Note the Figure of Hendiatris (One through Three) in John 14:6. The phrase “I am the way the truth and the life” should have been better translated “I am the true and living way”, where the last two elements become superlative adjectives of the first.

## THREE RIVERS FELLOWSHIP

First, we see in 1 Pet 1:3<sup>8</sup> that Israel's hope has been ascertained (begotten) by the Savior's resurrection and that this hope (inheritance) is incorruptible, undefiled, and cannot fade away.

Second, we see that Israel's hope is reserved in heaven. The Greek word for *reserved* is “τετηρημένην” (Perfect Tense, Passive Voice, and a Participle). The perfect tense is used to show continued completeness, which means that by the time Peter wrote his first epistle the Father's building was already complete.

Finally, the *revealing* of the Father's building is stated to be in the last time and given the context of and correlation with Rev 21 we see that the *last time* referred to here in 1 Peter is the eternal kingdom (not the Millennial Kingdom), but after the Millennial Kingdom, Loosing of Satan, and Great White Throne Judgment.

Heb 11:16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Hebrews 11, which is the great hall of faith chapter, states explicitly that God has prepared a city for Israel. The city is complete and waiting for the tenants to move in.

The writer of Hebrews states that God has “prepared” a city for Israel. The word for prepare is the Aorist Tense of ἐτοιμάζω, which means that the “preparing” of the New Jerusalem is complete (refer to 1 Pet 1:4) and its entire construction period is now viewed as a singular point (punctiliar). This is like the English phrase “I ran the race” where the whole process of “running” is viewed as a singular event (point).

<b>New Jerusalem Annotated Project Schedule</b>		
<b>Number</b>	<b>Schedule Item Description</b>	<b>Relevant Comments</b>
1	Proposal Design	The Godhead in eternity past decides (decrees) the existence and construction of the New Jerusalem. This falls in line with the theological concept indicated by the Biblical phrase “From the foundation of the world”.
2	Knowledge Transfer	The Godhead's Logos, in the form of the Angel of the Lord communicates the idea, design, and engineering to the Angels who are to take part in its construction.
3	Revealed to the “First Tenant”	Christ in His pre-incarnate form reveals the “City of God” to Abraham (the First Tenant = “First Citizen”).
4	Awaiting Notice to Proceed (NTP)	All engineering activities awaiting the Notice to Proceed (NTP). From Abraham to Ascension of Messiah.
5	NTP	The Ascension of Christ is the event that allows Christ as Messiah to begin working on New Jerusalem. This is the Notice to Proceed to start working on New Jerusalem.
6	Construction	The entire project team is engaged.
7	Completion	The New Jerusalem is completed (Sometime prior to the Salvation of Saul of Tarsus).
8	Salvation of Saul of Tarsus	When Saul of Tarsus is saved in Acts 9, all of Israel's program comes to a halt as the Second Generation is over and either the Third Generation begins or everyone leftover is reprobate, but Saul of Tarsus is regenerated showing that something is different... and it AIN'T Messianic!
9	New Jerusalem is purposefully placed in storage	This storage period lasts from the beginning of the Body Age (Acts 9) to the renovation of the new heavens and new earth (Rev 21).

<sup>8</sup> Emphasis that of the author.



New Jerusalem Annotated Project Schedule		
Number	Schedule Item Description	Relevant Comments
10	Revenue Service	The New Jerusalem is lowered down from heaven to its new resting place on the new earth, and eternity for Israel and her Gentiles begins. Rev 21-22.

Table 2. Table of Annotated Chronological Events

If we correlate various theological principles with these relevant Biblical references, we can conceivably come up with the following Project Schedule and Sequence.

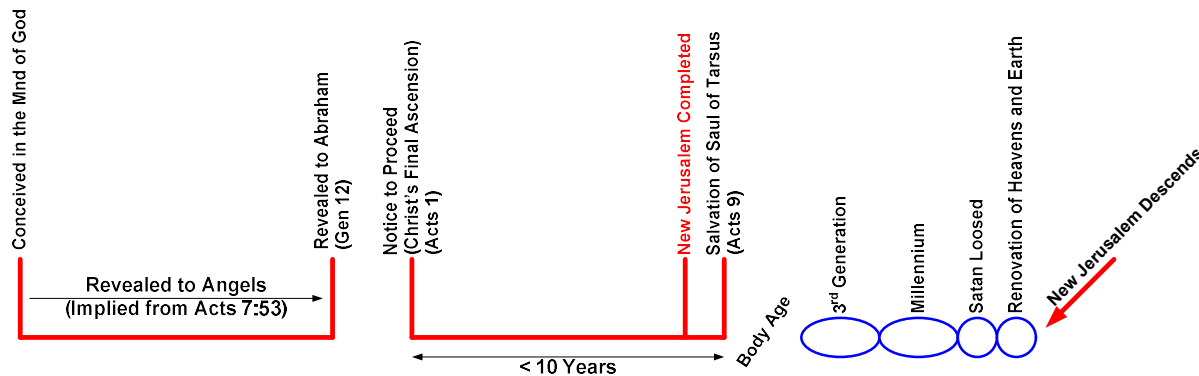


Figure 5. A Chronological Sequence of New Jerusalem's DBOM Contract

Moreover, if we carefully examine the entire lifecycle of this schedule and the work performed, we can actually identify the type of contract that the Godhead decreed in eternity past. The Contract devised by the Godhead is called a DBOM Contract: A Design, Build, Operate, and Maintain Contract. The angelic realm will be busy for eternity managing the physical matters of this wonderful building complex. Under the supervision of Christ Himself, the angels continue to perform their very important eternal role.

“Who received the law by the disposition of angels...” (Acts 7:53)

This verse is pregnant with theological significance regarding the role and responsibility of the angelic realm. They oversee managing the entire new universe and new earth which includes New Jerusalem. See also Gal 3:19 for the relationship between the Law and Angels.

#### 4.4. Christ as the Lamb of God and New Jerusalem

Details to be added.

### 5. The Relationship of the Body of Christ to New Jerusalem

In this section, we briefly compare and contrast the hopes of Israel and the body of Christ. There is much confusion over the relationship of New Jerusalem and the Body of Christ.

#### 5.1. The Nature of Israel's Hope

Beginning with Abraham the nature of Israel's hope is earthly.

Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:  
 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing;  
 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall



all families of the earth be blessed.

First, Abram is shown the land he and his progeny (through Isaac) is to inherit. We find that more information is detailed for us as we scan the Old Testament, where we can define the exact borders and constituency of Abraham's Promised Land.

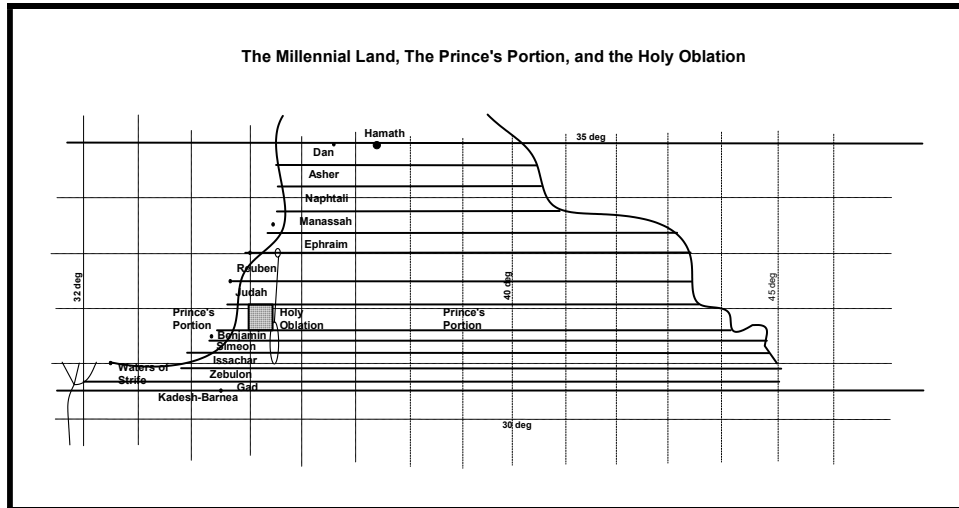


Figure 6. Abraham's Promised Land

Secondly, Abraham is to be the father of a great nation (Israel) and that Israel is to be an eternal blessing to all nations of the earth.

All of this is first fulfilled in the Millennium but is fully expressed in righteousness in the eternal kingdom as seen in New Jerusalem.

Finally, within New Jerusalem and Israel's eternal kingdom, there remains ethnic distinction of nations.

Rev 21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.  
 25 And the gates of it shall not be shut at all by day: for there shall be no night there.  
 26 And they shall bring the glory and honour of the nations into it.  
 27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Here we see nations going in and out of New Jerusalem. Comprising Israel's hope is eternal ethnic distinction all performed in righteousness and without sin. These are the righteous gentile nations for whom Israel will intercede and on whose benefit Israel will act as priests of God. Recall that Israel is to be a nation of priests on behalf of the Gentile nations.

Ex 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

Zech 8:23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

Israel's hope is earthly!

## 5.2. The Nature of the Body's Hope

First, we find that the Body of Christ is heavenly in nature and that the eternal abode of the Body is in the third heaven (See 2 Cor 12:2) sitting upon the Father throne.

Eph 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

Eph 2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

The source of our eternal blessings is from the Third Heaven (see context) and Christ in His Exalted Humanity eternally sits upon the Father's throne, where we also sit with Him (correlating Eph 1:20 with 2:6 and Rev 3:21). Furthermore, we see this to be a relationship which lasts for eternity:

1 Thes 4:17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

So very much in contrast to Israel's Hope of New Jerusalem, the Body's hope is strictly third-heavenly.

Secondly, unlike Israel, only one aspect of the marriage relationship typifies the relationship between Christ and the Body of Christ; namely, the marital union, when husband and wife are "one flesh", hence "one Body". This cannot be said of Israel, as the nation is typified by all aspects of married life (Israel is the bride and wife, but NEVER viewed as "the Body").

Finally, the nature of the Body of Christ excludes ethnic distinction:

1 Cor 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Col 3:10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

So, the body of Christ unlike that of Israel has no ethnic characteristic to it or its hope. The relationship that we share together and with Christ is non-ethnic in nature and so it matters not that the Body Saint believer is "ethnically" Jewish, or Bulgarian, or Japanese. The working of the Baptism of the Holy Spirit today places the regenerated sinner into the Body of Christ, not an ethnic unit, such as David, Noah, or the Ethiopian Eunuch.

The New Jerusalem is described as a "tabernacle" (σκηνη) where God will tabernacle (σκηνώω) with elect Israel and her Gentiles. No doubt this tabernacling is through the angelic shekinah cloud as was performed in the wilderness wandering. Christ and His body reside on the Father's throne and adjudicate

the earthly affairs through the angels as has always been the case (except now the Body of Christ is fully realized).

### **5.3. The Location of New Jerusalem**

As we have directly seen, New Jerusalem is constructed in heaven and is currently (even as we speak) “sitting in heavenly moth balls” awaiting consummation of the Godhead with all His redeemed elects.

As John tells us, he “saw” the New Jerusalem descend out of heaven to eternally reside on planet New Earth. So, while the source of Israel’s hope is heavenly, its eternal destination and nature is Earthly. We can think of New Jerusalem in some sense as “heaven on earth”.

### **5.4. The Location of the Body of Christ**

As discussed above, the eternal abode of the Body of Christ is in the Third Heaven, seated upon the Father’s Throne administrating the entire created order!

## **6. Summary**

Additional research is required on this fun topic. The environment, correlations, and additional data for each section ought to be done in the future.