



Ezekiel 46-48

Tape #7336
Ezekiel 46-48
By Chuck Smith

We are in Ezekiel right now, chapter forty six. Ezekiel pretty much concentrates on the future glory of Israel. This is not the church. The glory that we have as the church will even exceed that of Israel, for we are the bride of Christ, and we will be ruling and reigning with Him.

Now Israel will have to go through the great tribulation. A hundred and forty four thousand of them will be sealed by God, to help their survival in the great tribulation. They will live through the tribulation in their natural bodies, and on into this new era, the true “new age”.

Now Satan has a counterfeit for almost everything God does, and he’s got his counterfeit “new age” going already. But it is a counterfeit. There is a true new age coming, and that’s the kingdom age, the age of our Lord Jesus Christ, when He comes and reigns for a thousand years over the earth.

During this thousand year reign of Jesus Christ, Satan will be bound, and in the *abusso*. It would seem that the curse of sin will be removed from the earth, so that again there will be longevity of life. People will live to ripe old ages of nine hundred, a thousand or so. There will not be physical impairments. You won’t have handicaps. You won’t have lame people, you won’t have blind, or deaf, that will be gone.

The desert regions will be blossoming like roses, that there’ll be a beautiful earth covered with vegetation. I’ve often kidded that I wanted, when we come to reign and rule with Christ, I had put in for Hawaii. But in reality, the whole world will be like Hawaii, so you know, you won’t need to go over there for the good weather, and the beautiful ocean. So it’s going to be a restored earth. It’s going to be glorious here on the earth. We will be ruling and reigning with Christ over this restored earth, but we will be in our new bodies.

Our, the Bible talks about these bodies as “tents”. When you think of a tent, you don’t think of something permanent. Couple weeks vacation maybe, but you know, and it’s exciting to get out in the woods, but you notice how hot tents are when the sun is on them? You get inside, and they’re not the most comfortable thing in the world. So you always look at, it’s, it’s good for awhile, but you don’t think of it as permanent. If you were told, “Well you’re gonna have to put your tent on this lot and that’s where you’re gonna live from now on”, you wouldn’t be very happy about that. So you think of something that is transient, something that is temporary, but you think of a house in a more permanent way.

So when these earthly bodies, this tent, the earthly body is dissolved, we have a building of God that’s not made with hands, that’s eternal in the heavens. Our new glorified body, and we will be in those glorified bodies, as we return with Jesus Christ, as He comes to reign over the earth.

Ezekiel’s gonna talk now a little bit about the conditions around Israel during that time. The conditions of the nation, how that the land will be allotted to the various tribes at that time. So as we have looked at the new temple that is to be built, and as we see how the plan has been apportioned out for the various groups, we have seen this ruler over the Jews who is called the prince. There is reason to believe that the prince is not Jesus Christ, because he does worship the Lord. He does offer sacrifices, and he also has sons that he apportions a part of his land to. So we will find that in chapter forty six, as we deal with the worship of the prince. That is, he’s not being worshiped, but he worships himself, there in the temple.

Thus saith the Lord God; The gate of the inner court that looks towards the east shall be shut for six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. [Special holidays or feast days, the new moon celebrated by special observances.] And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate (46:1-2):

Now this is the gate of the inner court, and it is for the prince, and it is closed for six days, but on the sabbath day when he comes to worship it is open for him, and on the new moons when he comes to worship

it is open for him. They prepared the offerings that he is to offer to the Lord. He leads the people in worship. Now, "the priest will prepare his burnt offerings, his peace offerings, and he shall worship at the threshold"...

and he shall go forth; but the gate shall not be shut until the evening. [It'll be open all day long on the sabbath.] *And likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons. And the burnt offering* [Which is the offering of consecration.] *that the prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish.* [These are to be offered as consecration unto God.] *The meal offering shall be a ephah* [Which is about a bushel and three pints.] *for the ram, and a meal offering for the lambs shall be as he is able to give, and a hin of oil* [Which is about six quarts of oil.] *to an ephah.* [So they mix up this flour, oil mixture, and sort of bake it, and it is the offering unto the Lord.] *IN the day of the new moon it shall be a young bullock without blemish, six lambs and a ram: and they shall be without blemish (46:2-6).*

Notice the sacrifices to be offered are to be without blemish because they bespeak of Jesus Christ, the Lamb of God without spot, or without blemish.

Now people wonder why offerings will be offered in this age. They will be memorial offerings. Now God knows man's tendency to, in time, forget His mercies. Thus, God established holidays as memorials. The Passover was to remind them of God's divine, miraculous deliverance of their fathers from Egypt. With a strong hand, marvelous miracles, God delivered them from Egypt. Thus, the Passover was to remind them, it was a memorial to bring them into remembrance. Every year when they had the Passover, it was to remind them over and over of what God had done.

God has done a wonderful thing in providing a sin offering for us, that is Jesus Christ. When the sin offerings are made in the kingdom age, they will be made as memorials. They were made before in anticipation. They did not actually put away sin, they made a *Kophar*, a covering for the sins, but they did not put away sins. But they were looking ahead to Jesus Christ, who, through His death would put away our sin once, and for all. So they were anticipatory, they were a shadow of things to come, the substance was Jesus.

Now as they are once again offered, they will be as memorial offerings, looking back, and remembering what Jesus has done for us. When we see the lamb being slain as a sin offering, we will be reminded of the Lamb of God who was slain for our sins, who made the sacrifice for our sins. They will of course, elicit from us just praise and thanksgiving that Jesus Christ would give Himself for us, and for our sins!

So memorial offerings as far as the sin offering is concerned. The other offerings, consecration? Yes, a renewed consecration. Peace offerings? Yes, entering into beautiful communion with God.

So the prince will offer the meal offering. And when the prince shall enter, he shall go in by way of the porch of that east gate, and he shall go out by the same gate. [However] *When the people of the land shall come before the Lord in the solemn feasts, he that enters in by the way of the north gate to worship shall exit by way of the south gate; and he that enters by the way of the south gate shall exit by way of the north gate: he shall not return by the way of the gate whereby he came in, but he shall go forth over against it (46:7-9).*

On the other side, now why? I don't know. We'll find out you know, when we get there, we'll say, "Lord why did you do this arrangement?", and we'll find out. But really it doesn't explain why that particular route.

The prince in the midst of them, when they go in, shall go in; and when they go forth, he shall go forth. And in the feasts and in the solemnities the meal offerings shall be an ephah of a bullock, and an ephah to a ram, [That is of the meal, the flour, fine flour, a bushel and three pints.] *and to the lambs as he is able to give, and with it a hin* [Or six quarts] *of oil. Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord (46:10-12),*

God does not demand your commitment to Him. That's something that God allows you to make freely, your free will. God doesn't force you to serve Him. God doesn't force you to fellowship with Him. That's something that God leaves to your choice. You choose whether or not to commit yourself fully to the Lord. You choose whether or not to, to fellowship with the Lord. That is the matter of choice, and God has left it that way deliberately so. Because God wants a meaningful relationship with you. If it was a forced relationship, then how would God really know that you actually did want to just fellowship with Him, or you

did want to just commit yourself? So God leaves that as a matter of free will, your free will. You are free to do it, you are free not to do it. But in the exercising your freedom to do it, then it is very meaningful. Because it means you've done it because you've wanted to do it, not because you were forced to do it. So the voluntary burn offerings, or peace offerings unto the Lord.

they will open for him the gate that looks towards the east, and he will prepare his burnt offering and his peace offerings, as he did on the sabbath day: and he shall go forth; and after his going forth one shall shut the gate. [So a special place for this prince entering, and exiting.] And thou shalt daily prepare a burnt offering unto the Lord of a lamb of the first year without blemish: and thou shalt prepare it every morning. [This is more or less, as a national kind of commitment unto the Lord.] And thou shalt prepare a meal offering for it every morning, the sixth part of an ephah, and a third part of a hin of oil, to temper it with the fine flour; a meal offering continually by a perpetual ordinance unto the Lord. And thus shall they prepare the lamb, and the meal offering, and the oil, every morning for a continual burnt offering (46:12-15).

Each morning sacrifices of dedication, and consecration going up to God. Now concerning the...

Thus saith the Lord God; If the prince shall give a gift unto any of his sons, [So he does have sons.] his inheritance thereof shall be his sons'; it shall be their possession by inheritance. [He has a portion of the land allotted to him, if he gives it to his sons, or anything, it's theirs, it's an inheritance, it passes to them.] But if he gives a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; and after that it shall return to the prince: but his inheritance shall be to his sons' for them (46:16-17).

In other words, it's perpetual, give it to his sons, it remains with his sons and his family. But if he gives it to his servants in the year of liberty, it, probably the sixth year, or the seventh year, it comes back to the prince.

Moreover the prince shall not take of the people's inheritance by oppression, [No forcing] to thrust them out of their possession; but he shall give his sons an inheritance out of his own possession: [He's not to appropriate the property of others, but he gives that which has been appropriated to him.] that my people be not scattered every man from his possession (46:18).

It is interesting how God has placed a value upon property rights, and the desire that the property remain within the family. In the Old Testament under the law, God made special provisions, to keep the, the family inheritance from just being dissipated, broken up. If you sold your property, then you always had a reversionary clause where you could buy it back in a specified period of time. The deeds were written up and sealed. But there was always this opportunity of purchasing the property back with the specified period of time.

If you personally could not buy your property back, then one of the family could. Your, your brother or one of the members of the family, had the right to purchase the property back, in order that the property remain in the family. It seems that God was quite interested in the perpetuating of, of the family inheritance that they were given in the land. Even here, again, the, they're not to appropriate the property of someone else, though he is the governor, or the ruler, because God wants the property to remain with the families, every man continuing in his own possession.

Now after this he brought me through the entry, that was at the side of the gate, into the holy chambers of the priests, which looks toward the north: and, behold, there was a place on the two sides westward (46:19).

Now you need the map we gave you the other night. These are those chambers for the priest in the area of the inner court where they killed the sacrifices and prepared the sacrifices for the offerings. They are where the priests changed their garments and all. These were holy chambers of the priests which looked towards the north. "And behold there was a place on the two sides westward."

Then he said unto me, This is the place where the priests shall boil the trespass offering, and the sin offering, where they shall bake the meal offerings; that they bear them not out into the outer court, to sanctify the people. [These were, these were within the inner court, they're not to be taken to the outer court, these particular sin, and trespass offerings.] Then he brought me forth into the outer court, and he caused me to pass by the four corners of the outer court; [Those little, if you have your maps there, in the outer courts, in each corner of the courts.] in every corner of the court there was this little court, and it was forty cubits by

thirty cubits: [Or forty five feet, by sixty feet.] in each corner. [These were the places where they boiled the offerings in these little chambers.] And he said unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifices of the people (46:20-24).

So when the people would bring their sacrifices, this is where the priests would prepare and boil them, in these four little chambers in the corners of the outer court.

Chapter 47

Now afterward he brought me again to the door of the house; and, behold, [That would be the east gate, “and, behold”,] waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under the right side of the house, at the south side of the altar (47:1).

So you’re coming from the inside to the gate, and on the right-hand side, going out the south side would be this trickle of water. The Hebrew there is, is indicating a trickle of water coming out from the right side.

An when the man that had the line in his hand went forth towards the east, he measured a thousand cubits, [Or about a third of a mile.] and he brought me through the waters; and the waters were to my ankles. Then he measured another third of a mile and he took me through the waters; and it was up to my knees. And he measured down another third of a mile, and he brought me through the waters; and it was up to my loins. And afterwards he measured another third of a mile; and it was a river that I could not pass over: for the waters were risen, and they were deep enough to swim in, a river that you just couldn’t walk across (47:3-5).

So an interesting thing, this river that comes from the throne of God and, and flows eastward!

Now it’s interesting that there are several places in the Bible where this river is mentioned. It would seem that the temple is in a way, and the city of Jerusalem that is here, in a way is sort of a replica or a model of the new Jerusalem. In the new Jerusalem there is a river that proceeds from the throne of God, this seems to proceed from the, from the Holy of Holies. It begins with just a small little trickle of water there at the gate towards the east, coming out of the south side there. But the further you go along, the deeper the water gets.

Now there are people who have difficulty with this, trying to figure out just how in the world is God going to do it. People who have difficulty with that, just have a small concept of God. Go back to Genesis one, one. “In the beginning, God created the heavens and the earth.” A God who is big enough to do that is, is big enough to make a, a trickle of water increase to a river of water so deep that you have to swim across it.

You know, when the Bible talks about God doing things, I have no difficulty at all! My God can do anything! He said, “I am God, is there anything too hard for me?” Thus, you know, if you’re trying to figure out scientifically and all how, you know water, “where’s the water coming from?”, that seems to be the major issue. Well read about the flood! God opened up actually, the fountains of the deep. Who knows what’s under there!

Now we do know, we do know, that when Jesus comes again, He’s gonna set His foot on the mount of Olives, and when it, when it, when He does, it’s gonna split in the middle, half towards the north, half towards the south, forming a great valley. This indicates a tremendous geological change and upheaval! With the splitting of the Mount of Olives, it will probably open up fissures of water. The, the river will flow through the new valley on down towards the Dead Sea. But actually a part of it is going to flow towards the Mediterranean. So you’re gonna be right at the, the, the continental divide, so to speak, in that, a part of the river flows on down to the Mediterranean, and the other part of it will flow on down to the Dead sea.

Let’s turn to Zechariah, chapter fourteen, as he speaks about this same river in conjunction with Jesus splitting with the mount of Olives. Beginning with the first verse, “Behold, the day of the Lord comes, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; the city shall be taken, the houses rifled, the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. And then shall the Lord go forth and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the

mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall split in the middle toward the east and toward the west, and there shall be a very great valley running east and west; half the mountain shall remove toward the north, half of it toward the south.”

So that’s gonna be a tremendous earthquake, splitting that thing. A great fault being created there, opening up the earth. “And you will flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal: and yea, ye shall flee, like as you fled from before the earthquake in the days of Uzziah the king of Judah: and the Lord my God shall come, and all the saints with Him.”

So this is when Christ returns with all of His saints, sets His foot on the mount of Olives, tremendous earthquake splits that thing. “And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at the evening time it shall be light.” Sort of a, a twilight, sort of a lingering twilight. “And it shall be in that day, that living waters shall go out from Jerusalem; half of them towards the former sea, and half of them towards the hinder sea:”, the hinder sea would be the Mediterranean, “in the summer and in the winter it will flow. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.” So it speaks of this river that will, and he associates it with this splitting of the mount of Olives.

Now [We are told by Ezekiel.] *when I returned to the bank of the river I noticed there were very many trees on the one side and on the other. And he said to me, These waters that issue out toward the east country, and go down to the desert [the plains] and go into the sea: which being brought forth into the sea, the waters shall be healed. [As these waters come into the Dead sea, the waters of the Dead sea will be healed.] And it shall come to pass, that every thing that liveth, which moveth, whithersoever the river shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing [that, every thing] shall live wherever the river comes. And it shall come to pass that the fishers shall stand upon it from Engedi even to Eneglaim; and [They shall be a,] there shall be a place for the spreading of their nets; and their fish will be according to their kinds, as the fish of the Mediterranean, exceeding many (47:7-10).*

So something about the water that is going to correct this high-saline content of the Dead sea, so that the Dead sea will actually become a great fishing spot. This Eneglaim they think was at the north end of the Dead sea. Engedi is about middle way down on the west bank of the Dead sea. A great place for fishing.

Now you go to the Dead sea today, and there’s no life in the Dead sea. The salt, mineral content is so great that nothing can live in it. It’s, it’s sort of weird seeing that clear water of the Dead sea, and there’s no plant life that grows in it, there are no fish, there are no living kind of organisms that you can see. It’s just clear water, but so salty that nothing can live in it. So those waters will be healed as this new river flows into it, and wherever the waters go. The plain down by the Jordan will become very fertile again, very fruitful as a result of these waters. There will be these trees on either side of the river. Verse twelve...

And by the river upon the bank thereof, on both sides, shall grow all trees for food, whose leaf shall not fade, [They won’t be deciduous, but evergreens.] neither shall the fruit thereof be consumed (47:12):

Or will not quit bearing, it won’t be deciduous where you get the apricots in the last part of June and the last part of July, your peaches a little later on in July. They won’t, but, it won’t be that there will be a time when there is not fruit on the trees. “Whose leaf shall not fade neither shall the fruit thereof be consumed”...

it shall bring forth new fruit according to his months, [Every month a different kind of fruit, that’s gonna be a fascinating tree!] because of their waters they issued out of the sanctuary: and the fruit shall be for food, and the leaf thereof for medicine (47:12).

There will be a medicinal value in the leaves of the tree. So interesting, these new trees!

Now as I say this is a sort of model of the new Jerusalem, for as you turn to Revelation, chapter twenty one, and you read of the new Jerusalem, actually chapter twenty two. Chapter twenty one we’ll come to as we read the city of Jerusalem. But in chapter twenty two, “He shewed me a pure river of water of life, clear as crystal”, I like that!, “proceeding out of the throne of God and of the Lamb. And in the midst of the street of it, on either side of the river, was there a tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

Same thing that Ezekiel saw. “And there shall be no more curse:”, upon the world, upon man, “but the

throne of God and the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. There will be no night there; no need of candle”, and it goes on and you don’t want to stop because it’s great. It’s so good! But we’re in Ezekiel, not Revelation! But the parallel, you can see the parallel. Writing of these trees, bearing twelve manner of fruit, the leaves are used for their medicinal value, a healing of the nations.

And thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. [That is Ephraim, and Manasseh will have the portions, the sons of Joseph.] And you shall inherit it, one as well as another: concerning the which I lifted up my hand [that is to swear] I swear to give it to your fathers: [The lifting up the hands indicates a, as a taking of an oath, and it’s used different times here in Ezekiel.] and this land shall fall unto you for an inheritance. And this shall be the border of the land [He gives you the borders, and we don’t even know where these places are anymore, but we do know that they start about sixty miles north of Damascus.] The Hamath (47:13-16),

Is perhaps the area, “Hamah”, today, about sixty miles north of Damascus. Of course on the west side of the boundaries is the Mediterranean, and the eastern boundaries, there’s the mention of the Jordan river, and perhaps that will form the eastern boundary of the land that God is going to give. But again, during the great tribulation there will be tremendous cataclysmic upheavals. The geography will be changed. So we cannot really think of it in terms of the present geography. Not only that, the climactic conditions will be vastly changed during the kingdom age again, and so the whole land will be beautiful and fertile at that time.

After he gives you the various names which none of the commentators seem to really know where they are. Several of them take their guesses, but others shoot down their guesses, so why even bother?

It shall come to pass, that you will divide it by lot [or allotment] for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: they shall be unto you as born in the country among the children of Israel; and they shall have an inheritance with you among the tribes of Israel (47:22).

In other words, it won’t be exclusively for Israel, but those that are there will share in the land. The problem with the Arabs, and West Bank and, and all of that will, will not be a problem then. The interesting thing, God will allow those born in the land to also have an inheritance and share in the land.

And it shall come to pass, that what tribe the stranger is sojourning in, there shall you give to him his inheritance, saith the Lord God (47:23).

So even the strangers will be provided for.

Chapter 48

Now here’s where your little map comes in handy, because it shows you the division of the land. The northern most part above Damascus is given to the tribe of Dan. Then just under Dan comes a portion for the tribe of Asher. Then, Naphtali, and then Manasseh, and then Ephraim, Reuben, and then Judah. Seven of the tribes inheriting the land north from that central portion which will belong, first of all, the section there for the Levites, and then the section for the priests. In the center of the section for the priests will be the sanctuary, the temple that we have been, so take that map that you had the other night, and put it right in that little black spot under the small “a”, and that’s where the temple will be. The relationship of the Levites north, the priests surrounding it, and then south of that will be the city of Jerusalem in the capital “B” there, the area of the city of Jerusalem. The outer portions of that center section of course, marked “D”, in capital “D”, is for the prince. There outside of the city of Jerusalem are the suburbs marked “B”, and “D”, and they are where they will grow the produce and all, and to take care of the people living within the city of Jerusalem.

So as you’re reading that portion of Ezekiel, he is describing what you can see on this little chart here. South of course will be Benjamin, tribe of Simeon, Issachar, and Zebulun, the southern most part belonging to the tribe of Gad. In the thirtieth verse, and basically up to, you’re, you’re covering the area up to verse thirty in, in all of these descriptions here. In verse thirty...

These are the goings out of the city on the north side, four thousand five hundred measures. And the

gates of the city shall be after the names of the tribes of Israel: three gates on the north side; one of Reuben, and of Judah, and of Levi. And on the east side four thousand five hundred: and three gates (48:30-32);

Four thousand five hundred is the reeds, so you have, a reed is ten feet. So you have forty five thousand feet which is about four miles, the city will be about a four mile square, “and the three gates”, that is the inner city, and then the suburbs around it, the houses. The east gate four thousand five hundred, and the three gates, or, the east side of the wall, three gates...

one for Joseph one for Benjamin, and the gate of Dan. Then on the south side of the city [Again the wall] four thousand five hundred measures: and three gates; of Simeon, and Issachar, and Zebulun. And on the west side [again] the four thousand five hundred feet with their three gates; [Or forty five thousand feet, “with their three gates”.] the one from Gad, and Asher, and Naphtali. And it was round about eighteen thousand measures: [The city as you would go around it, so about eighteen thousand measures, the measure would again probably be the reed, and so you’re talking about a hundred and eighty thousand feet.] and the name of the city from that day shall be Jehovah Shammah, [or] The Lord is there (48:32-35).

Now let’s turn to Revelation, chapter twenty one, and in chapter twenty one he describes the new Jerusalem that comes down from God out of heaven. This Jerusalem will be set up more or less as a model of the new Jerusalem. But there are two different cities. You’re talking about two different cities. For the new Jerusalem that comes down from God out of heaven is a cube. It’s about a twelve hundred square mile, or, or cubed, it’s twelve hundred miles high, twelve hundred miles broad, and twelve hundred miles in, in length. So it’s a much bigger city the new city that comes down from God out of heaven.

So in verse nine of chapter twenty one, “There came to me one of the seven angels which had the seven vials full of the seven plagues, last plagues, and he talked with me, saying, Come hither, and I will shew you the bride, the Lamb’s wife.” Carried away me, “He carried me away in the spirit to a great and high mountain, and he shewed me the great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, it was clear as crystal; It had a wall that was great and high, it had twelve gates, and at the gates twelve angels, and the names written thereon, which are the names of the twelve tribes of the children of Israel:”

So you see the earthly Jerusalem is just a model of the heavenly. Even as the earthly tabernacle was a model of the heavenly throne of God, so this city that will be established is a model of the new Jerusalem that will come down from God out of heaven with the names of the tribes on each of the gates, on the twelve gates of this city.

“On the east thee gates; on the north three gates; the south three gates, the west three gates. And the wall of the city had twelve foundations”, now this you don’t read because you see, the church is involved in this. “And in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gate, and the wall. And the city lies foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs.”

So you’re talking about twelve hundred miles. It’s a city that goes all as far back as St. Louis, it’s, it’s a good sized city! Being in a cube. We will be in our new bodies, and no doubt will, we’ll be living in a fourth, fifth, maybe a sixth dimension. So that you won’t just be living in a you know, on flat, you’ll be living within, as well as, as on. I mean, it’ll be new dimensions. God’s got some real exciting, interesting things for you in the future. So the capacity of a city like this! The numbers of people! If you, if you would say, take and, you’ve got a twelve hundred square mile, and then you have it twelve hundred miles high, so if you took an area of, of say, a mile high, and then you take the twelve hundred miles square, and you have that twelve hundred times over, you can imagine how many square miles you would have to put people. You would have a lot of room! I mean you could have a few acres for yourself, and accommodate several billion people in a city of that size.

So it’ll be interesting you know! “Eye has not seen, ear has not heard neither has it entered in the hearts of man”, but God has revealed them unto us. But even though He’s revealed them, our minds aren’t able to comprehend them! You know dimensions that we don’t really comprehend or understand.

But that’s just to, to point out that there is a similarity in the gates and in the names of the twelve tribes upon the gates of this earthly Jerusalem during the kingdom age. Then that new Jerusalem that will be

coming down from God out of heaven. Quite a bit larger, a cubed city, and there of course the Bible speaks of the streets of gold and the gates of pearl and all, which are not a part of this earthly city of Jerusalem. But the earthly city, when he's, when he's trying to tell you now the apex of the glory of this city, it is the fact that the Lord is there! What more could you want? What more could you ask? What more could you hope for than to just say, "The Lord is there"! I wish there were a city in the world today that you could say, "The Lord is there, He rules, He reigns!" I'd move!

I'm getting so sick of, of men turning their hearts against God! So sick of the court system that has an anti-Christian prejudice! There's not justice when it comes to Christian issues! You're going into a, a loaded situation. We are being discriminated against much worse than gays or anybody else! We are a minority, and we are under heavy discrimination, but they don't care! You see they talk about "free speech", free speech for anyone who wants to say any filthy, blasphemous thing! But when it comes to "free speech" talking about Jesus Christ, oh no! They have laws against that! You talk about restricting the academic freedoms and you know, whenever you'd say to the professor, "Well you know you shouldn't talk to the kids about that stuff, that's so filthy that's horrible, that's just pure pornography!" Then they throw up this, "Well academic freedoms!"

But tell me about the academic freedom of a teacher in a public school that shares with his classroom the story of Jesus Christ, and what Christmas is about! Look at John Pilosa??? down here in our own southern Orange County, who was teaching, and refused to teach that evolution was a fact. That's the whole issue. He was commanded to teach evolution as a fact. He said, "It isn't", he said, "You show me the facts and I'll teach them." Now he's being sued by the school board, they said that they paid him too much when they hired him, and they're suing him for excess salary. I mean they're harassing the man something fearful! Just, and, and yet let it be turned around! Then they'd cry, "Academic freedom!", you know, "Persecution!" But we as Christians are being persecuted.

But that's alright, our day is coming! Our Lord is coming and things are going to be turned around in that day, as He shall reign in righteousness, and in truth! He said that when He returned, that they would be saying, "Blessed is He who comes in the name of the Lord". You know with every year that goes by, I find myself saying that more and more. "Oh blessed be He who comes in the name of the Lord!" Lord, hurry up! Lord, hasten your coming! Lord I don't want my grandkids to grow up in such a totally corrupted society! Lord come quickly! Hasten your coming Lord! Even so come quickly Lord Jesus! How I long for that day when Jesus reigns. When they say, "Oh the Lord is there!" Great place to be, where the Lord is!

Shall we pray?

Father we thank You for that hope that we have in these dark days, that hope that sustains us as we see Lord the darkness enveloping our society. As we see Lord the downturn of the morals and our whole system Father, being corrupted! We see Lord the tide of evil as it seems to be as a tidal wave, moving across and destroying our nation. Lord the people seem to be so oblivious, they seem to be sleeping, they seem to be unconcerned! Sort of a lethargy Lord, of a person who is freezing to death in a blizzard, just going to sleep, not knowing that the processes of destruction are all around him. Lord help us to walk as children of the light, so that, that day will not take us by surprise. Help us Lord to walk in truth, unspoiled, unspotted by the world. Help us Lord to live lives of purity, and holiness before You. That our lives might shine as lights in this dark place. In Jesus' name we pray, Amen.