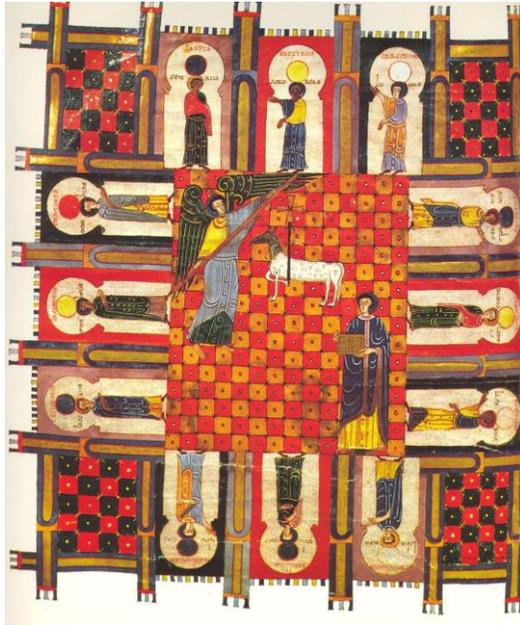


Millennial Kingdom + Mud Flood: A
Tale of *Two* Jerusalem's

by Noel Joshua Hadley



PART ONE:

Old Jerusalem, New Jerusalem, Hidden Jerusalem, and the Fake Jerusalem We All Know and Love

“THE MILLENNIAL Kingdom of Messiah couldn’t very well have happened,” you tell me while sarcastically snapping your neck about at the horizon like a robotic pigeon. “Messiah’s kingdom and New Jerusalem are *synonymous*. One cannot simply happen without the other. I’m onto you. You’re *so wrong*. Where’s New Jerusalem, Noel? Show me New Jerusalem! Why so silent? Stumped you *again*.”

Well, I can’t very well *show you* New Jerusalem now, can I, as I am not yet immortal, but *also* because it hasn’t arrived yet. *Proof* that I’ve fallen

off the bandwagon and that the Millennial Kingdom hasn't happened, you say. *Oh, is it?* Technically, we're dealing with four separate Yerushalayim's—not two. But as titles go, I was attempting to be clever. *A Tale of Two Cities* is a post mud flood Charles Dickens novel. See what I did there? A middle-aged man once told me, it's always best to start with something silly. Loosen your audience up a bit. Thank you but *please*, save your applaud for the end, as we have much to cover.

I bet you didn't see four Yerushalayim's coming though. Three *maybe*. But not four. And that is because there is the historical Yerushalayim we find in Scripture, which is not to be confused with the *fake* Yerushalayim we find in Israel today. If you're counting them up on your fingers, that's two. But *also*, there are two Yerushalayim's detailed during the Millennial Kingdom of Messiah, which makes four in all. *Mm-hmm*, there's more than one city of Yerushalayim in the kingdom of Messiah. Confused? Don't be. It's like visiting York in England and then loving the experience so much that you thirst for a voyage to New York in America. That is why we're here—to visit both locations. So, I guess you could say, 'The Tale of Two Jerusalem's' *is* an accurate title after all.

I suppose, if I had to describe my purpose in writing *this* paper, then it's one in which I aim to uncross wires, resolve conflicts, and answer aching inquiries while ultimately discovering new unanswered questions in the process. The unanswered part is where the fun really begins. After we're through, you and I will have new breadcrumbs to follow. Are you excited? I am. That being said, my present purpose is not to demonstrate that the Millennial Kingdom already happened, as I suspect it did. Nor is it to prove that the sliver of real estate which they tell us is Israel is a hoax. Those are arguments best saved for another outing. We are here simply to establish two *separate* Yerushalayim's co-existing during the Millennial Kingdom.

Let's get right to it then.

Truth of the matter is, the Millennial Kingdom is *synonymous* with New Yerushalayim, just probably not how most people have been taught to think. When someone is asked to paint a picture of Messiah's thousand-year reign, they typically start with the Yerushalayim described for us in Revelation and then work backwards in Scripture. That wouldn't

necessarily be a problem, except for the fact that very few pay any attention to what Yechezq'el (Ezekiel) describes for us.

Follow along.

¹ In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of Yahuah was upon me and brought me thither. ² In the visions of Elohiym brought he me into **the land of Yashar'el**, and set me upon a very high mountain, by which was as **the frame of a city on the south**. ³ And he brought me thither and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. ⁴ And the man said unto me, "Son of A'dam, behold with your eyes, and hear with your ears, and set your heart upon all that I shall show you; for to the intent that I might show them unto you are you brought hither: declare all that you see to the house of Yashar'el."

Yechezq'el (Ezekiel) 40:1-4 [Cepher]

It *says* Yechezq'el was taken to the land of Yashar'el. That's probably important, and certainly no small detail, as he was in captivity at the time of his vision. You will tell me you've been to Israel and the city just described isn't to be found, as the Roman Catholic Church is still puppeteering there. I've been as well and have the same observation. I totally get it, that claiming modern Israel is not the real Yashar'el from Scripture is fighting words. However, I am also attempting to establish the importance of its geographical location for readers on both sides of the argument.

I *checked*. A survey was conducted among my readers and many lean towards the likelihood that Zionist Israel is a forgery. A fake. So, if my claim is correct, then wherever the actual historical land of Yashar'el is, we should expect to find the city of Yerushalayim and its Temple there. The Yerushalayim being described, I suspect, is the camp of Yah which

HaSatan surrounds in Revelation 20, which tells us it's still there. Those whereabouts will need to be discussed at a later hour. The frame of the city which Yechezq'el sees *is* Yerushalayim. Don't take my word for it. Read the entire chapter for yourself. Start in chapter 40 and continue all the way through to 48. Both the city and the Temple are described in detail. I simply want to acknowledge the fact that the Yerushalayim being spoken of *is* in fact positioned within the land of Yashar'el.

Jumping ahead.

¹⁵ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs and the city shall be in the midst thereof. ¹⁶ And these shall be the measures thereof; **the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.** ¹⁷ And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. ¹⁸ And the remnant in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. ¹⁹ And they that serve the city shall serve it out of all the tribes of Yashar'el.

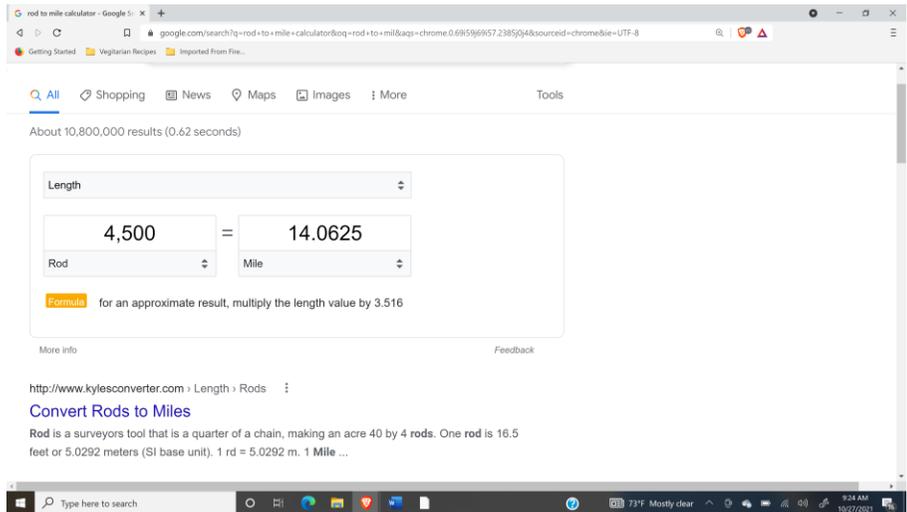
Yechezq'el (Ezekiel) 48:16-19 [Cepher]

The city of Yerushalayim is 4,500 on all sides. 4,500 *what*, exactly? Are we talking about kilometers, yards, feet, or inches? The text doesn't outright say. The King James Version claims 4,500 *cubits*, but that's not quite right at all. If it were, then we'd be looking at something measuring 1.28 square miles. Compare that with the old city of Yerushalayim in the modern state of Israel, which is 0.9 kilometers alongside each wall, or .35 square miles

total. *Sure*, the Yerushalayim of Yechezq'el's vision has grown 4 times larger; perfect for a brisk morning jog; but not the city we're looking for.

By comparison, New York City is 22.82 mi². Washington D.C. is something like 68 mi², which is a *huge* naughty no-no, seeing as how Article I of the Constitution states that the district cannot exceed “ten Miles square.” *Oh well*. Slave Masters got to eat, I guess. Neither New York City nor Washington D.C. are walled cities though. In ancient terms, Nebuchadnezzar's Babylon was the largest city in the world, covering about 4 square miles—according to *official* history. Therefore, if the KJV is correct, and it's *not*, then Yechezq'el's vision of Yerushalayim failed to exceed the very city he was currently inhabiting.

Again, the Hebrew Masoretic doesn't *say* cubits. The most likely measurement of Yechezq'el was taken in rods. Before you accuse me of making the same error as King Jimmy's entourage, hear me out on this. I decided to punch in some numbers, using a Rod to Mile conversion tool, and the city of Yechezq'el's vision suddenly took on a rather fascinating form.



Firstly, 1 Rod equals 0.003125 of a single mile. You can then see in the provided picture that 4,500 rods adds up to *something* just over 14 miles. That's how long each wall is. Pick your cardinal direction—north, east, south, or west. The Yerushalayim of Yechezq'el's vision is **14 square miles**. And isn't that interesting? The number sounds familiar, don't it? Where have we read that before? *Hmmm*. Perhaps *here*.

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 lies foursquare, and the length is as large as the breadth: and he measured the city with the reed, **twelve thousand stadion**. The length and the breadth and the height of it are equal. ¹⁷ And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

Chizayon (Revelation) 21:15-17 [Cepher]

Yochanon's revelation never gives the sum of New Yerushalayim. He simply makes us calculate the numbers provided. The KJV measures the city in furlongs, whereas the Cepher claims stadions. *What gives?* Well, apparently, from the Middle Ages onwards, the word *stadion* became a synonym for the furlong. How appropriate, considering what we've come to know of that period. (**Hint:** the dark age *was* the Millennial Kingdom). A single stadia is 607 feet, or nearly 1/8th of a mile. Given that we have 12,000 stadia to work with, according to Yochanon's vision of New Yerushalayim, its sum is something like **1,400 square miles**.

Well, well, well. It's a match. *Sort of.* As you can clearly see, one city is 14 square miles, whereas the next is 1,400. 1,500 by some calculations, but I'm inclined to believe the two are in synch with the other. Already, we've established something. Yochanon's Yerushalayim dwarfs Yechezq'el's Yerushalayim. Therefore, they're *not* the same city. The next time somebody argues that New Yerushalayim descends from heaven *before* the Millennial Kingdom and that Messiah rules from it, you can show them to be wrong based upon these numbers alone.

What this ultimately means is, Yechezq'el's city and temple is intended to be a small-scale representation of the city and temple in

heaven. That really shouldn't surprise anyone, as the tabernacle which Moshe built was *also* intended as a small-scale representation of the temple in heaven. The relationship is only alluded to in Exodus 25. Hebrews however details for us the fuller concept.

²² And almost all things are by the Torah purged with blood; and without the shedding of blood there is no remission. ²³ **It was therefore necessary that the patterns of things in the heavens should be purified with these;** but the heavenly things themselves with better sacrifices than these. ²⁴ For Mashiach is not entered into the **holy places made with hands, which are the figures of the true;** but into heaven itself, now to appear in the presence of Elohiym for us:

Ivriym (Hebrews) 9:22-24 [Cepher]

There you have it. The holy places made with hands [*here on Earth*] are figures of what is True [*in heaven*]. In this way, the city and Temple which Yechezq'el describes is a small-scale type and shadow of Yochanon's much larger reality. Practically speaking, I'm not ready to talk about how the type and shadow plays out quite yet. You can probably already guess though. There is still more evidence to give for the two separate cities before we get to that part.

The prophet Zakaryahu offers us yet *another* clue.

¹² And speak unto him, saying, Thus speaks Yahuah Tseva'oth, saying, Behold the man whose name is **The Branch;** and he shall grow up out of his place, **and he shall build the Temple of Yahuah:** ¹³ **Even he shall build the Temple of Yahuah:** and he shall bear the glory, and shall sit and rule upon his throne: and **he shall be a priest upon his throne:** and the counsel of shalom shall be between them both.

Zakaryahu (Zachariah) 6:12-13 [Cepher]

Zakaryahu repeats it *twice*. “He [Mashiach] shall build the Temple of Yahuah.” And just in case you missed it: “Even he [Mashiach] shall build the Temple of Yahuah.” He’s referring to Yechezq’el’s Yerushalayim. The Temple complex being built is something along the lines of one square mile within a 10 mile² city. Would that assign the Temple in heaven to something like a hundred square miles? Seems legit.

Zakaryahu never says New Yerushalayim arrives with Messiah, in which he claims: “Guess what guys? I’ve *already* built it.” No, he arrives and *then* he builds it. In that order. And *no*, don’t tell me he’s setting about to construct a 1,400 mile² city while on the Earth, as that would be *ridiculous*. What that *indirectly* tells us is that the Yerushalayim being built after his arrival is the one in which Yechezq’el told us about. *Also*, assuming that Israel *is* legitimate, then any *third* Temple built by the Zionist State, or the Temple Institute for that matter, will either be completely disregarded or destroyed to make room for the new. You’d think everyone would connect those dots, but *no*.

Guess what, guys? The Temple in heaven was already built when Zakaryahu made that prophecy, and not by human hands. *Shocking*, I know. I’ve shown you Moshe according to Hebrews. It was already built by his time too. If that’s not enough, then I’ll refer you to Baruk, which *says*:

4 AND Yahuah said unto me: This city shall be delivered up for a time; and the people shall be chastened during a time; and the people shall be chastened during a time; and the world will not be given over to oblivion. ² Do you think that this is the city of which I said: On the palms of my hands have I graven you? ³ **This building now built in your midst is not that which is revealed with me, that which was prepared beforehand here** from the time when I took counsel to make Paradise, and showed it to A’dam before he sinned, but when he transgressed the commandment, **it was removed from him**, as also Paradise. ⁴ After these things **I showed it to my servant Avraham by night** among the portions of the victims. ⁵ And again also I showed it to Mosheh on Mount Ciyndai when I showed to him the likeness of Tabernacle and all

its vessels. ⁶ And now, behold, it is preserved with me, as also Paradise. Go, therefore, and do as I command you.

Baruk Sheniy (2 Baruk) 4:1-6 [Cepher]

You see, two Temples. Better yet, how about going back and reading my paper on "The Once and Future Jerusalem"? I thoroughly demonstrated that the City of Elohiym was built before the current world age even began. It once sat upon the earth and then was lifted up into heaven. Those details don't need repeating here. Suffice to say, Zakaryahu is clearly not referring to the abode in heaven when saying Mashiach "shall build the Temple of Yahuah." *Kapeesh?*

PART TWO:

And *Death* Shall Be No More

THIS is the part where we begin driving the nails into the coffin. As if that hasn't already been happening. I mean, I could leave off with the measurements and call it a closed case, but then somebody would come along and tell me they're simply spiritual metaphors. Spiritual metaphors for *what*—exactly? That is often how it goes in a post Newtonian world when our preferred worldview *below* doesn't match up with the *above* described. Nothing is to be taken literal and it's all metaphor. Except for when it's not. And then it is again. But I digress.

There is another defining difference between the two cities. Lots of them—actually. A very important one however is the fact that **nobody dies** in the Renewed Yerushalayim of Yochanon's vision. It *says* so right *here*.

21 AND I saw a renewed heaven and a renewed earth: for the first heaven and the first earth were passed away; and there was no more sea. ² And I Yochanon saw the holy city Renewed Yerushalayim, coming down from Elohiym out of heaven, prepared as a bride adorned for her man. ³ And I heard a great voice out of heaven saying: Behold, the Tabernacle of Elohiym is with men, and he will tabernacle with them, and they shall be his people, and Elohiym himself shall be with them, and be their Elohiym. ⁴ And Elohiym shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain: for the former things are passed away.

Chizayon (Revelation) 21:1-4 [Cepher]

So much can be pulled from this passage alone that I was pressed to highlight the entire thing. You'll have to forgive me. *Please*. I beg it of you. It simply couldn't be helped. There's so much going on here, but let's focus on a few key conditions for Renewed Yerushalayim's descent to the Earth. The *first* heaven and the first earth having already passed away is our initial clue.

Another metaphor, I'm sure. *Oh sigh*. If you are tempted to convey the message, that the passing away and renewal of the two witnesses (*aka* heaven and earth) is yet again another spiritual metaphor for one thing or another, and that the earth itself will not literally be renewed, then explain to me how death shall be no more. And, just to make certain we're not crossing our wires again, we can see what Yochanon is attempting to convey in the *same* chapter.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is **the second death**.

Chizayon (Revelation) 21:8 [Cepher]

And *again*.

¹¹ And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. ¹² And I saw the dead, small and great, stand before Elohiym; and the cepheriym were opened: and another cepher was opened, which is the cepher of life: and the dead were judged out of those things which were written in the cepheriym, according to their works. ¹³ And the sea gave up the dead which were in it; and death and She'ol delivered up the dead which were in them: and they were judged every man according to their works. ¹⁴ And **death and She'ol were cast into the lake of fire. This is the second death**. ¹⁵ And whosoever was not found written in the cepher of life was cast into the lake of fire.

Chizayon (Revelation) 20:11-15

No more death *means* no more death. We can absolutely be certain of that fact because Yochanon defines the finality of death as She'ol being cast into the lake of fire. Therefore, you can no longer say there is a holding cell for dead people. All dead people have been accounted for in She'ol, only now She'ol itself is tossed into the garbage heap and burnt to a crisp, taking everybody with it. The idea of a *second* death is a finality in that the *first* death is done away with, once and for all. That is our context for the arrival of New Yerushalayim. The sinners are done away with. It's a problem, since we're told by the prophet Yesha'yahu that there *would be* death in the Millennial Kingdom of Messiah.

Follow along.

¹⁷ For, behold, **I create renewed heavens and a renewed earth:** and the former shall not be remembered, nor come into mind. ¹⁸ But be ye glad and rejoice forever in that which I create: for, behold, I create Yerushalayim a rejoicing, and her people a joy. ¹⁹ And I will rejoice in Yerushalayim, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. ²⁰ **There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die a hundred years old: but the sinner being a hundred years old shall be accursed.**

Yesha'yahu (Isaiah) 65:17-20 [Cepher]

The context before us *is* the Millennial Kingdom, as we can clearly see a case is made that a child *might* die at a hundred years of age. We are even told why that is. The hundred-year-old person is accursed due to sin. Are you telling me there's sin in Renewed Yerushalayim? Yahuah does promise to create a renewed heaven and a renewed earth in this *same* passage, but then adds that the former things shall not be remembered nor come into mind. The exact *same* sentiments are given in Chizayon 21:4. Therefore, we can easily deduce that the child who dies does so *before* the former things are wiped from our memory. It would be strange indeed for a child to die and then, seconds later, nobody remembers that fact.

“Where did my child go? She was here a moment ago. Oh wait, did I even have a child? Oh no! It’s happened again! I think the former things haven’t been remembered again!” *Exactly*. That is because verse seventeen looks *beyond* the kingdom to renewed heavens and a renewed earth, whereas the remaining verses feature the kingdom age itself.

Yesha’yahu goes on to describe more of what his reader might expect of kingdom living, but I’m purposely leaving those details out, *for now*, as that would sidetrack our present purpose. What I am attempting to demonstrate is that death exists during the Millennial Kingdom but not afterwards. Practically speaking, you shall see how the two cities are in mutual partnership before this is over.

PART THREE:

One Earth as It Is in Heaven

AND *now* we get to the good stuff. You see, those who claim that the Yerushalayim of the Millennial Kingdom is the *same* as Yochanon's New Yerushalayim miss out and ultimately confuse some very important details. Understanding their working relationship is as simple as acknowledging a line from *Adonai's* prayer. "On earth as it is in heaven." The Yerushalayim which Messiah reigned from during the kingdom can most likely be pinpointed on the map directly *below* Renewed Yerushalayim, but again, that location is the topic for another outing. I simply want to help you form the picture. Yahusha was dictating the will of heaven upon the earth from one Yerushalayim to another. It's really that simple.

It would furthermore behoove you to recall that Yahusha's building *of* and ruling *from* the Temple in Yechezq'el's earthly Yerushalayim aims to direct our attention as to what purpose the Millennial saints mutually play in the narrative. They are a kingdom of priests. *See* for yourself.

And you have made them a **kingdom and priests** to our Elohiym, and **they shall reign on the earth.**

Revelation 5:10

You probably knew that already. If so, then I've just offered a refreshing peppermint. I can't *assume* though. It needs to be established that the co-ruling priests of Messiah's kingdom *below* had a mutual working relationship with heaven *above*. If I'm being repetitive, it's only because Yochanon often repeats himself. Apparently, we need reminders. Yah knows we forget easy. Well, the *entire* priestly narrative plays out in chapter 20.

20 And I saw an angel coming down from heaven, having the key of the bottomless pit and a great chain in his hand. ² And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, ³ And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. ⁴ And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yahusha, and for the Word of Elohiym, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; **and they lived and reigned with Mashiach a thousand years.** ⁵ But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. ⁶ Blessed and holy is he that has part in the first resurrection: on such the second death has no power, **but they shall be priests of Elohiym and of Mashiach and shall reign with him a thousand years.**

Chizayon (Revelation) 20:1-5 [Cepher]

If the idea *was* that the resurrected saints were to reign with Mashiach for an *eternity*, then it's rather strange for Yochanon to claim a thousand years only. Somebody out there on the Intel-net is just itching to tell me it's another metaphor. *Sigh*. Let's put it *this* way. If the resurrected saints' rule with Mashiach 'forever', then *when* do the remaining children of Yashar'el enter the picture? *Exactly*. The thousand years are literal, complete with time stamps. You see, the resurrected saints are here identified. Those who rule with Mashiach are the very souls who were beheaded for (*follow along*): "the witness of Yahusha, and for the Word of Elohiym, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands."

Had New Yerushalayim descended to the earth *before* the beginning of the kingdom, then it might be said that all Yashar'el, from the beginning of Adamic history to its end, would also be ruling alongside

the apocalypse saints, but *no*. Before you argue that the Mark of the Beast is spiritual *only* and so every son of Yashar'el in history is included in the co-rulership, from A'dam and Sheth onwards, notice what Yochanon *doesn't* say. He does not include those who are written in the Ceper of Life. And that is because being written in the Ceper of Life is a definite qualifier for the resurrection and entering New Yerushalayim in heaven but is far too broad for the thousand years co-rulership.

Was Moshe beheaded for refusing to worship the Beast? *Nope*. He *is* written in the Book of Life, but according to Yochanon's definition, Moshe and Avraham don't make the cut. Unless there was an exemption to the rule, then I think it's safe to assume they weren't co-ruling with Mashiach upon the earth. Notice that Yochanon doesn't say *crucifixion* either. Plenty of saints were murdered in an atrocious manner. Nor did he say, those who were fallen soldiers in the war, or contrarily, living true to our Father's commands until a ripe old age. Lots of them doing that throughout history too. No, the beheading is directly related to rejecting the Beast, presumedly in an allotted time-period. The beheaded is a repeated theme throughout Revelation, and a narrative which, I can only conclude, *official* history has now hidden from us.

People point to a prophecy in Zakaryahu (Zechariah) to *prove* that New Yerushalayim has already descended to the earth before the gunshot sprint of the Millennial Kingdom, but that's just *wrong*. The only proof is that their wires are crossed. We're once again dealing with two separate Yerushalayim's, but I'll let you read it for yourself.

¹⁶ And it shall come to pass, that **everyone that is left of all the nations which came against Yerushalayim shall even go up from year to year to worship the King, Yahuah Tseva'oth, and to keep the feast of Cukkoth.** ¹⁷ And it shall be, that **whoso will not come up of all the families of the earth unto Yerushalayim to worship the King, Yahuah Tseva'oth,** even upon them shall be no rain. ¹⁸ And if the family of Mitsrayim go not up, and come not, that have no rain; there shall be the plague, wherewith Yahuah will smite the heathen that come not up to keep the Feast of Cukkoth. ¹⁹ This shall be the punishment of Mitsrayim, and the

punishment of all nations that come not up to keep the Feast of Cukkoth.

Zakaryahu (Zechariah) 14:16-19 [Cepher]

These nations have already come against Yerushalayim and were apparently successful in its destruction. It's why Mashiach had to build a new city and Temple complex. Are you telling me that *those* sinners are expected to enter New Yerushalayim? Yeah, *no*. The quick and easy answer *is*—that's not happening. And yet it says right here that everyone is expected to go to Yerushalayim each Sukkot to worship the King or face the curse. Simple deductive reasoning informs us that Yechezq'el's city is once again being described.

Observing the feast of Sukkot during the Millennial Kingdom is not so dissimilar from observing it *now* or at any other time in history. We do so to align ourselves with the dictates of heaven because we love the character of Yahuah. That doesn't mean we're entering heaven. Not yet, at any rate. We're simply walking in the light of it. That's precisely what Revelation clams, by the way.

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 honor 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 the honor of the nations into it.**

Chizayon (Revelation) 21:24-26 [Cepher]

It doesn't say the nations of them which are saved shall walk *into* the city. Rather, they walk in the light of it. Those are two completely different actions. We're dealing with that *on earth as it is in heaven* theme again. Are you capable of walking in the light of heaven? Why *yes*, you are. By walking as Messiah walked and obeying Torah, the mortal nations are actively moving in the light of Renewed Yerushalayim, whereas only the kings of those nations may enter. If that were the picture being described in Zakaryahu, that sinners are expected to enter the city of Elohiym during

the autumn feasts, then it would be inconsistent with the rest of Scripture.
Continuing.

²⁷ And there shall in no wise enter into it anything that defiles, neither whatsoever works abomination, or makes a lie: but **they which are written in the lamb's cepher of life.**

Chizayon (Revelation) 21:27 [Cepher]

There it is. I was telling you about it earlier. The qualifier for entering Renewed Yerushalayim is to be written in the Cepher of Life. That's simply not the qualifier for being a priest though. Narrow is the road and yet the Cepher of Life is still too broad of a term. *Yes*, they are written in the Cepher of Life, but they were also beheaded for keeping the Father's commands and the Testimony of Yahusha and then being beheaded for it. That then begs the *next* question. How exactly do you *know* someone is written in the Cepher of Life? You'd have to persevere until the end, of course.

That's essentially what Mashiach tells us in Mattithyahu.

¹² And because the transgression of the Torah shall abound, the love of many shall wax cold. ¹³ **But he that shall endure unto the end, the same shall be saved.**

Mattithyahu 24:12-13 [Cepher]

Everyone else will be thrust into the lake of fire.

¹⁵ And whosoever was not found written in the cepher of life was **cast into the lake of fire.**

Chizayon (Revelation) 20:15 [Cepher]

I mean, you *could* argue that everyone is written in the Cepher of Life until the very moment when they're dead and scrubbed out of it, but that would then be terrible logic for qualifying one's entry into New Yerushalayim. It's like I'm expected to believe a mortal sinner could enter through one

of it's twelve gates on the proposition that he or she hasn't died yet. *Ridiculous*. By the way, people love to leave out the *first* part, where Mashiach defines *endurance* and *salvation* by counterbalancing the abounding transgression of Torah. You see, *on earth as it is in heaven*. The populace which refused to enter Yerushalayim for Sukkot were breaking Torah. Those sinners had yet to endure until the end. Therefore, they couldn't say with assurance that they wouldn't be scrubbed from the Ceper of Life. Contrarily, there were those who did endure until the end. We are told in Revelation:

²⁶ **And he that overcomes, and guards my works unto the end, to him will I give power over the nations.** ²⁷ **And he shall rule them with a rod of iron;** as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Chizayon (Revelation) 2:26-27 [Ceper]

The ruling priests *endured*. There's no other way around it. Only they were granted access into New Yerushalayim. It's like Yochanon can't say it enough. He tells us again and again *and again* and again, and still the Dispensationalists refuse to listen. Here's what he says—*again*.

¹⁴ **Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city.** ¹⁵ For without are dogs, and sorcerers and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie.

Chizayon (Revelation) 22:14-15 [Ceper]

Only those who do his commandments will be granted access to the tree of life. But don't overlook the second part. Only those who do his commandments may enter in through the gates into the city. Only makes sense that everyone else would be rejected. I mean, *if* the sinful nations were granted access to New Yerushalayim by dictate of the King then, aside from the obvious, polluting the city, that would create other problems entirely. Like, what if one of them happened to eat from the fruit of the Tree of Life? *Yeab*, that's not happening. There's a reason why

sinners were forcibly removed from Paradise in the first place. It's in Genesis. Opening chapters. We *read*:

²² And Yahuah Elohiym said, Behold, the man is become as one of us, to know good and evil: **and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:** ²³ Therefore, Yahuah Elohiym sent him forth from the Garden of Eden, to till ground from whence he was taken. ²⁴ **So he drove out the man; and he placed at the eat of the Garden of Eden Keruviym, and a flaming sword which turned every way, to guard the way of the tree of life.**

(Genesis) 3:33-34 [Cepher]

Amazing how these same themes continue unhinged throughout Scripture. Sinners cannot enter New Yerushalayim for the very reason why A'dam and Havah were driven out of Paradise. Don't you find it odd that New Yerushalayim is described to us as a city with very high walls? Perhaps I'm reading too much into this, but it's almost like Yahuah is attempting to keep certain influencers out.

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 Yashar'el.

Chizayon (Revelation) 21:12 [Cepher]

I never noticed that until now. The twelve gates have an equal number of **angels** to guard them. That's bad ass, right there. They probably have a wingspan capable of fanning an elephant over and flaming swords and everything. Wouldn't need weapons though. Not for humans, at least. Any mortal who gazed upon one of those sentry guards would slap their face upon the concrete faster than a Christian could claim the Torah's been done away with. If New Yerushalayim *were* on the earth, do you seriously think the sinful nations of the world are getting past the bouncer? I don't either.

Again, only the co-ruling dignitaries are granted permission to enter. We see another such example *here*.

22 AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of Elohiym 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 bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the **healing of the nations**.

Chizayon (Revelation) 22:1-2 [Cepher]

Notice how it never says the **fruit** from the tree are for the healing of the nations. That's because we have already seen in Bere'shiyth precisely *how* the fruit delivers. It brings about immortality. Another problem for everyone not found written in the Cepher of Life. Therefore, the fruit is only ever offered to the resurrected. Perhaps the leaves are ground up into a fine dust for medicinal purposes. Who *really* knows? From everything we've seen, particularly with the example given in Revelation 21:24-26, simple deductive reasoning should inform us that the kings of the earth enter the city to gather the leaves for the healing of the nations.

The very fact that the nations needed healed tells us that sin was involved, and we know the sound of weeping or crying will never be heard in Renewed Yerushalayim. The defining difference however between the Melchizedek king-priests and the sinful kings and priests of Qayin is that we are expected to serve the sons of Qayin whereas Yahusha set the perfect example by washing the feet of his disciples. This is what it means that the least will be the greatest in his kingdom. The kings of the earth were granted entry *above* in order that they might serve the people they ruled over on the earth *below*.

In their *former* life, while still mortal, they had learned the trick of the trade, which is the righteous way. Their ministry as kings over the nations would be exemplified by being servant to all, as seen in the life of Messiah, but even before that by Moshe.

Blessed be the Name of Yahuah of the world, **who hath taught us His righteous way. He hath taught us to clothe the naked**, as He clothed A'dam and Havah; **He taught us to unite the bridegroom and the bride in marriage**, as He united Havah to A'dam. **He hath taught us to visit the sick**, as He revealed Himself to Avraham when he was ill, from being circumcised; **He hath taught us to console the mourners**, as He revealed Himself again to Ya'aqov when returning from Padan, in the place where his mother had died. **He hath taught us to feed the poor**, as He sent Yashar'el bread from heaven; **He hath taught us to bury the dead by** (by what He did for) Moshch; for **He revealed Himself in His Word**, and **with Him the companies of ministering angels**.

Miyka'el and Gabriel spread forth the golden bed, fastened with chrysolites, gems, and beryls, adorned with hangings of purple silk, and satin, and white linens. Metatron, Yophiel, and Uriel, and Yephephya, the wise sages, lad him upon it, and by His Word He conducted him four miles, and buried him in the valley opposite Beth Peor; that Yashar'el, as oft as they look up to Peor, may have the memory of their sin; and at sight of the burying place of Moshch may be humbled: but no man knows his sepulcher unto this day.

Targum Deuteronomy 34:7

If the co-ruling king-priests journeyed all the way to heaven to retrieve a leaf which might heal their nation, then I think it's safe to assume that, as representatives of the Son of Elohiym, they embodied these qualities of servitude. They clothed the naked. They visited the sick. They consoled the mourners. They fed the poor. They buried the dead. They even united men and women in marriage. HaSatan was imprisoned. His confederacy of angels was outcast. The Edenic vision, which sprung first and foremost from Mount Tsiyon, where Yerushalayim stood, would have been beautiful to behold. Unfortunately, it can truly be said that the nations of the world wanted the benefits of everything Yahusha's government of *shalom* offered, but they had no love for the Father. To gaze into his face is to perceive Torah.

One last thing. Earlier we read in Chizayon (Revelation) 21:3 that Elohiym will tabernacle among men. The context of course is the arrival of New Yerushalayim. *Another clue.* That is describing Yahuah, the Most-High Elohiym, answering our prayer by uniting heaven and earth, once and for all. Beforehand, he has always sent His Word. That what it says in the Deuteronomy Targum. He revealed Himself in His Word. The same can be said of the Millennial Kingdom, of course. But now, *finally*, the Most-High will literally unite the two into one singular space. That's what the coming of New Yerushalayim entails. And it doesn't happen during the Millennial Kingdom because Yahuah, the Elohiym of Yashar'el, will not congregate among the souls of sinners.

Before heaven and earth can be united, once and for all, only the ashes of sinners will remain. That is why it can truly be said,

Yahuah is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Kepha Sheniy (2 Peter) 3:9 [Cepher]