

## **THE 144,000 IN THE APOCALYPSE AS ISRAEL'S GREAT PRIEST-ARMY OF THE THIRD GENERATION**

*Abstract.* This session shows from the Apocalypse of John that the 144,000 + Two Witnesses are the Remnant in the Land at the beginning of Daniel's 70th sabbatical; and that once the Two Witnesses are killed, the 144,000 embark on the ministry for which they were sealed by the holy angels, namely to conquer Abraham's promised inheritance in the name of Jesus as Messiah and sacrifice all who do not eagerly and fully submit to His Name until the blood is up to the horse's bridle. Correlating key aspects of the prophets with John's capstone revelation, this study will apply the normative hermeneutic (or grammatico-historical method) to give a rigorously Biblical view of the ministry of the 144,000 as the great Priest-Army of God in Israel's Last Day which sets up the Millennial Kingdom.

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**I. Israel's Third Generation in the Apocalypse**

**A. Israel's Three Generations.**

1. Definitions of the three generations. (See the TGF 1992 session *Necessity and Nature of Ethnic Israel's Third Generation*, from which the following is extracted)
  - a. Generation. The word generation, in both Hebrew and Greek, is a Biblical term encompassing three closely related ideas—progeny, character, and period of time (see Unger's Bible Dictionary).
    - i. Progeny or biological generation: Gen. 5:1; 37:2, Matt. 1:17, etc.
    - ii. Character or disposition which may typify a biological generation: Ps. 14:5, Matt. 11:16; 12:39; 17:17, Phil. 2:15, etc.
    - iii. Period of time or an age, usually corresponding to a biological generation: Gen. 15:16, Deut. 23:2,3,8, etc.
  - b. Israel's Three Generations. God's dealings with the Nation as recorded in Scripture span far more than three generations. Therefore the use of cardinals and ordinals as done in this study, is man-made, a matter of human convenience, with the purpose of singling out and labeling three especially important generations.
    - i. First Generation refers to that generation of Israel which wandered in the wilderness---many of whom fell for rejecting the hope of Israel, characterized by rebellion and apostasy, and comprising a 40 year period. This was the first generation to see the Shekhinah Cloud and the Law, and to be established in the Land as a Nation (only the remnant).
    - ii. Second Generation refers to that generation of Israel which saw the death, burial, and resurrection of Christ—many of whom participated in the crucifixion of Israel's Hope, characterized by hardheartedness and blindness, and comprising a 40 year period. This is the first generation to see the re-establishment of Israel's prophetic ministry beginning with John the Baptist, and the last generation before the establishment of the Jewless/Gentileless Body of Christ.
    - iii. Third Generation refers to the last generation of Israel, yet to come, who will see the plagues of the Apocalypse, the AntiChrist, the return of Christ in Shekhinah, and the establishment of the Millennial phase of Israel's eternal ethnic earthly empire—the vast majority of whom will be destroyed, characterized by unprecedented, demonic apostasy, and comprising 40 years. This is the last generation to experience Diaspora and persecution (only the remnant).
2. Interrelationships of the Three Generations
  - a. Last two generations comprise Last Days as the fulfillment of Israel's prophets.
    - i. Second Generation: Is. 53:8, Luke 17:25, Matt. 11:13; 13:17, Joel 2:28–32 + Acts 2:16–, Heb. 1:1–2.
    - ii. Third Generation: Matt. 24:34/Luke 21:32, Is. 54:1–10; 66:5–11 / Matt. 24:8 (Greek text), Is. 2:2, John 6:3–40,44,54; 11:24, James 5:3
  - b. Third Generation completes the Second Generation and all Elect Israel: Heb. 10:25, 37; 11:40 (kingdom at hand); Second Generation exhorts Third Generation to persevere (3:1,6; 4:1; 6:9–12; etc).

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- c. Second Generation wrote and received for safekeeping Scriptures addressed specifically for the Third Generation (Hebrews, James, I & II Peter, I & II & III John, Jude, Apocalypse).
  - d. Third Generation mirrors the First Generation:
    - i. Those persevering out of the Third Generation enter into the Land: Heb. 4:11; 11:10,16; 12:22–24, Is. 60, Rev. 14:1, etc. The Third Generation, via the 144,000, has an exodus out of apostate Jerusalem, even as the First Generation had an exodus out of Egypt (Rev. 12—see Section III below and cf. Rev. 11:8).
    - ii. Those persevering in the Third Generation complete the conquest of the Land assigned to those persevering out of the First Generation: Gen. 15:18–21, Josh. 1:4, Micah 4:9, Zech. 14:5–7, Micah 4:10–5:15, Dan. 11:44–45, Joel 2:11; 3:1–21, Obadiah 21.
    - iii. First Generation led by the Cloud / Shekhinah Glory (Ex. 13:21–22; 14:19–24, Num. 9:16–22; 10:11–12, and Remnant of Third Generation led by Cloud (Ezek. 11:23 + Zech. 14:4–7).
- B. Purpose of the Apocalypse. (See the TGF Revelation notes for details.)
1. Completion of the prophecies concerning the Day of the Lord: Rev. 1:10 (Greek text).
  2. Relationship of the Apocalypse to earlier prophets
    - a. Understand old before new—corollary of the normative hermeneutic (II Tim. 2:15): the prophets are to be understood before the Apocalypse: Rev. 10:7, etc. **This is a fundamental principle.** This principle is subsumed in Deut. 18:20.
    - b. Apocalypse is blueprint for correlating the already-understood prophets together into a master plan for the Third Generation: Rev. 10:7, etc.
- C. Clock of the Apocalypse for Third Generation. See our Revelation notes plus the TGF 1997 Session IV *Clocks of Scolls: Seals/Trumpets/Vials of John* from which the following is abstracted without justification/documentation.
1. Seven Seals
    - a. First Four Seals begin the Third Generation (cf. Zech. 6, II Thess. 2:6–8) immediately at the conclusion of the Ascension of the Body (I Thess. 5:16–17).
    - b. The Fifth Seal is a small season culminating in the Sixth Seal, the latter ending the first 33 years of the Third Generation. Given that the AntiChrist mimics Christ, it would seem this small season is 3 years in length. So the Fifth Seal begins at year 30 of the Third Generation and concludes at year 33.
    - c. The Sixth Seal is a singular event: the angelic warfare between Michael and Lucifer resulting in Lucifer's expulsion from the second (angelic) heaven which occurs at the conclusion of year 33 and which results in Satan specially empowering the AntiChrist and resuscitating him from the dead.
    - d. The Seventh Seal opens into the Seven Trumpets, comprises the last 7 years of the Third Generation, and coincides with Daniel's 70th Sabbatical. It includes the sealing of the 144,000 just before the First Trumpet blows.
  2. Seven Trumpets
    - a. First Six Trumpets comprise the first 3.5 years of Daniel's 70th Sabbatical. It is during this time that the Remnant is in the wilderness under divine protection while the Two Witnesses are under siege within the Temple shrine that contains the Holy of Holies (Rev.

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11:1–2 says **shrine** in the Greek). The court immediately around the Temple shrine is controlled by AntiChrist.

- b. The Seventh Trumpet covers the last 3.5 years of Daniel's 70th Sabbatical, comprises the Seven Vials, culminates in the final victory of Jesus of Nazareth as the Messiah of Israel with the 144,000 ascending Mount Zion in triumph (Rev. 14:1).
3. Seven Vials
  - a. These vials depict the complete destruction of AntiChrist's empire physically, geologically, medically, militarily, angelically, etc, and of all humanity which supports AntiChrist.
  - b. The language of these vials shows that this destruction centers geographically and religiously on Reprobate Israel, who with her reprobate Gentiles persecutes Elect Israel and her righteous Gentiles.
4. Parallel Sidebars of the Tiny Scroll (Rev. 10–14) and Special Visions (Rev. 17–19)
  - a. Parallel Sidebars of the Tiny Scroll (Rev. 10–14)
    - i. Setup of the Tiny Scroll (Rev. 10)
    - ii. Sidebar of the Two Witnesses (Rev. 11): first 3.5 years of 70th Sabbatical
    - iii. Sidebar of Remnant in Wilderness (Rev. 12:1–6): first 3.5 years of 70th Sabbatical
    - iv. Sidebar of Angelic Warfare and Protection of Remnant (Rev. 12:7–17): Sixth Seal + first 3.5 years of 70th Sabbatical
    - v. Sidebar of the Beast (Rev. 13:1–10): First Four Seals up to midpoint of 70th Sabbatical
    - vi. Sidebar of the False Prophet (Rev. 13:11–18): First Four Seals up to midpoint of 70th Sabbatical
    - vii. Sidebar of Proclamations (Rev. 14): everlasting gospel (14:6–7), fall of Great Babylon (14:8), everlasting torture of reprobate (14:9–12), harvesting/threshing of reprobate (14:14–20), the latter beginning at midpoint of 70th Sabbatical
  - b. Parallel Sidebars of the Special Visions (Rev. 17–19)
    - i. Sidebar of Great Babylon (Rev. 17): Jerusalem of Third Generation
    - ii. Sidebar of Great Babylon's Destruction (Rev. 18): end of 70th Sabbatical
    - iii. Sidebar of Feasting on Reprobate (Rev. 19): conclusion of 70th Sabbatical
    - iv. Sidebar of Binding of Satan (Rev. 20:1–3): conclusion of 70th Sabbatical
    - v. Sidebar of Judgment of Elect Israel of Third Generation (20:4–6): conclusion of 70th Sabbatical

## **II. Remnant in the Land during the Seventh Seal of the Apocalypse**

This section borrows freely from [TGF 2000 Session III].

- A. Constitution of the 144,000 (Rev. 7:1–8:6; 14:4)
  1. 12,000 from each of 12 extant tribes—Judah, Reuben, Gad, Asher, Nephthali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph (= Ephraim, namely Joseph – Manasseh = Ephraim), Benjamin—born to reprobate parents [TGF 2000 Session V].
    - a. Note the change of order from Gen. 49, with the preeminence of Judah and the Messianic line of Christ. This accords with Jacob giving Judah the rights of the firstborn, even though Reuben was first in birth order.

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- b. Ephraim, as the son of Joseph with the greater blessing (Gen. 48), now bears his father's name. Thus, the two half tribes from Joseph, function as two full tribes. This accords with Joseph being given the double blessing that would have been Reuben's as the first in birth order.
  - c. The 12 tribes, as they moved through and camped in the wilderness, functioned as 13 tribes, with Levi in the center as overseers of the ark and altar, and the other tribes—including the two (then) half-tribes of Ephraim and Manasseh—surrounding Levi (Num. 2). Now 12 of these 13 tribes/half-tribes are here referred to. Shekhinah rested then upon the Ark, now on all 144,000 (Zech 14).
  - d. The precedent and significance of Num. 31 (1,000 from each of the tribes), in the context of the First Generation warring against the Midianites, is dealt with below.
  - e. Rev. 7 is sufficient to prove **the impossibility of all non-normative (hence non-ethnic) interpretations of the 144,000 specifically and the Apocalypse generally**—this is not the “Church” which is His Body in which there is neither Jew (hence no tribe!) nor Gentile. Of course, the Apocalypse is topologically dense with such proofs.
2. Lack of tribe of Dan. Although Dan reappears in the Millennial inheritance of Ezek. 48, Dan is missing in Rev. 7. This is because of the judgment upon that tribe (Deut. 29:18–21, Jud. 18, I Kings 11:26; 12:28–30), so that Dan was subsequently blotted out; for Dan was the first of the tribes to apostatize. It is claimed that the last Danites died out in the First Exile. Note that Dan had only one son listed in Gen. 49 to begin with. **This peculiarity of Rev. 7 confirms its historical validity, its pre-Millennial fulfillment** (since Dan reappears through resurrection in the Millennium), **and the impossibility of all non-normative (and non-ethnic) interpretations** of the Apocalypse (see (1)(e) above).
  3. Presence of tribe of Levi. That Levi is mentioned as one of the tribes, not distinguished from the others, indicates that we have foretaste of the prophecy of Ex. 19:5–6, I Pet. 3:9, so that all 144,000 may be regarded as priests about to make a great sacrifice to Christ; so Shekhinah is upon all the tribes here. Cf. Num. 1:47 for the First Generation.
  4. Freedom from Nephilim. The demonic incursion of Gen. 6 (Is. 14; 26:14, Jude 6, I Pet. 3:19, II Pet. 2:2), which takes place in the Third Generation in the House of Israel (Dan. 2:41–43, Matt. 24:37–38, Jude 6, 19 (Greek text)), does not touch or defile the 144,000 since they have never been with a woman, and hence they have never been with Nephilimic women (Rev. 14:4). In this respect, the 144,000 answer to Noah and his family, all of whom were unblemished in their ancestry (Hebrew text of Gen. 6:9).
  5. Conception of the 144,000 immediately after Rapture of Body at the beginning of Third Generation—see [TGF 2000 Session V, Section II.C].
- B. Identity and Ministry of Two Witnesses (Rev. 11:1–15)
1. Two lampstands/olive trees (Rev. 11:4).
    - a. The precedent usage in Zech. 4:2,3,14 shows that the Two Witnesses answer to Joshua (son of Josedech) and Zerubbabel (son of Shealtiel), the high priest and province governor / temple builder (Haggai 1:1), both classified with the priests (Ezra 3:8). Thus these are the high priest and temple builder / provincial governor of the Third Generation which are under siege within the Temple shrine (**shrine** in Greek text of Rev. 11:1–2) of

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the Third Generation. The Two Witnesses are also prefigured by the Two Witnesses of the First Generation (Num. 13).

- b. The Two Witnesses are opposed by the Two Horns (or Two “AntiWitnesses”) of the lamb of the False Prophet (Rev. 13:11–18), which answer to Jaazaniah (son of Shaphan—Ezek. 8:11 in context) and Jaazaniah (son of Azur—Ezek. 11:1 in context). Thus these are the head (or Nasi) of the Sanhedrin and the chief priest (over the 24 courses of the priesthood) in the Third Generation. So it is high priest and temple builder against chief priest and chair of the Sanhedrin, the former controlling the Temple shrine and the latter controlling the Temple courts and the City and bring about the defilement of these courts. The False Prophet is prefigured by the Sons of Korah of the First Generation (Num. 16). Also see C(4) below.

2. Ministry in the Temple shrine

- a. Recall from [TGF 1997 Session IV] that the Day of Atonement is fulfilled during the first 3.5 years = First Six Trumpets from the correlation; and that on Day of Atonement only the high priest and his assistant work in the Temple shrine, while the rest of the priesthood has a sabbath rest. So during the first 3.5 years of the 70th Sabbatical, the Two Witnesses labor in the Temple shrine while the rest of the dedicated priesthood (= 144,000) are on sabbath in the wilderness (see [TGF 1997 Sessions I,IV] and C(4) below).
- b. Part of the ministry of the Two Witnesses is testifying by calling down judgments, i.e. calling down judgments including those proclaimed in the First Six Trumpets. For example, the plague of locusts (Fifth Trumpet) is called down by the Two Witnesses (Rev. 11:6) as judgment upon the Land. Note that the city and even the court immediately around the shrine are controlled by AntiChrist (Rev. 11:1–2).

C. Remnant in the Land During the Seventh Seal

1. Remnant in the Land at opening of Seventh Seal.

- a. All Elect Israel that is left in the Land, and could be possibly hurt by the Trumpets, are sealed (Rev. 7:1–3).
- b. All those sealed are the 144,000.
- c. The Two Witnesses are in the Temple shrine and safe from the Trumpets—they call down the First Six Trumpets—see B above.
- d. Thus the Remnant in the Land at the beginning of the Seventh Seal are the Two Witnesses + 144,000.

2. Seventh Seal = 70th Sabbatical (see [TGF 1997 Session IV]).

3. Remnant in the Land at the midpoint of Seventh Seal

- a. Two Witnesses are killed by AntiChrist right before the Seventh Trumpet = midpoint of 70th Sabbatical (Rev. 11:2, 7–11). This correlates with the AntiChrist causing the sacrifice and oblation to cease (Dan. 8:11–12; 9:27).
- b. Right after the midpoint of 70th Sabbatical, exactly 144,00 Elect Jews are in the Land, namely those sealed in Rev. 7.

4. Remnant in the Land at the conclusion of Seventh Seal.

- a. Conclusion of Seventh Seal = Conclusion of Seventh Trumpet = Conclusion of Seventh Vial.

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- b. At the conclusion of Seventh Seal, the 144,000 will be in the Land, together with all Elect Israel from Diaspora and the grave (cf. Is. 60, Rev. 20:4).
5. Remnant in the Land and the fulfillment of the Day of Atonement as a prophetic event.
  - a. See [TGF 1997 Sessions I,IV] for a detailed justification of viewing the Mosaic Feasts as prophetic events to be fulfilled in Israel's Last Days and a correlation of these Feasts with other clocks of Israel's Last Days. Briefly:
    - i. Passover is the crucifixion of Christ
    - ii. Unleavened Bread is the burial of Christ
    - iii. Firstfruits is the resurrection of Christ.
    - iv. Weeks/Pentecost is the charismatic witness of the 12 to the Nation
    - v. Trumpets heralds the beginning of the Third Generation
    - vi. Day of Atonement is the ministry of the Two Witnesses and the seclusion of the 144,000 in the wilderness in mourning and preparation.
    - vii. Tabernacles/Booths is the ministry of the 144,000 in warfare as they harvest the reprobate and set up the ingathering of the Elect Israel from Diaspora and the grave / Abraham's Bosom.
  - b. Day of Atonement in more detail (Lev. 16:1–34; 23:26–32; 25:9, Num. 29:7–11):
    - i. The high priest and his assistant are alone in the Temple shrine slaying the goat of sacrifice. In fulfillment, the Two Witnesses are alone in the Temple shrine for 3.5 years, at the conclusion of which they are the goat of sacrifice.
    - ii. The scapegoat, which redeems the nation, is sent into the wilderness while the people mourn their sins and afflict their souls. In fulfillment, the 144,000 leave the City and enter into the wilderness (= cleft of Mount Olivet), where they mourn and afflict their souls for 3.5 years over the apostasy of the Nation (Joel 1:13–, Zech. 12:10–14, Rev. 1:7) and prepare—by beating plowshares into swords and pruning hooks in to spears (Joel 3:10 cf. Is. 2:4 / Micah 4:3)—to redeem the Nation by warfare and sacrifice.
6. All information of prophets concerning the Remnant of Israel in the Third Generation as the Priest-Army (see [TGF 2000 Session III]) now logically applies to the 144,000.

### **III. Supernatural Empowerment of the 144,000**

This section borrows freely from [TGF 2000 Session III].

#### **A. Angelic Sealing of the 144,000**

1. The sealing of Ezek. 9 (see [TGF 2000 Session III]).
  - a. The mark by the angels on the forehead emphatically expresses through Polypoton (**tav [a] tav**)—tav is the last letter of the Hebrew alphabet—that they are absolutely marked and “It is absolutely finished.” So this sure sealing is for the purpose of completely implementing the salvation of Christ for His Nation. (It is the tav which was corrupted into the cross through the influence of Mithraism (the cross, or starbeams, was the sign of Mithra, the Hindu god of light)—the Southern Cross was originally recognized as the “Southern Tav” and prophesied that the Coming One would finish the redemption of His Nation [Bullinger, *The Witness of the Stars*]).
  - b. The exact nature of the mark (“tav”) is not further described in Ezekiel. This is left for John to reveal.

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- c. All the righteous left in Jerusalem are to be sealed—Ezekiel does not give their number. This is left for John to reveal.
2. The sealing of Rev. 7
  - a. The mark by the angels on the forehead is not explicitly described (here) nor is the location of the those being sealed indicated. In Rev. 14:1, the taving is described as **having written upon their foreheads His [the Lamb's] Name and His Father's Name**. As to location, Ezekiel and other prophets have told us this.
    - i. By the principle of I.B.2(a) above, we bring the information of Ezek. 9 to bear on these matters: the 144,000 are sealed while they are yet in Jerusalem with a “tav” on their foreheads, which in fact is the tetragammon YHWH, to show they have been sanctified by the angels of Jehovah Incarnate to completely finish the purification of the Land.
    - ii. This is completely confirmed by Micah 4:10: the Remnant in the Land will be in the City (Jerusalem) and go out of the City at the beginning of the Third Generation ; so the Remnant leaving the City (not including the Two Witnesses who stay in the Temple shrine) is therefore the 144,000 by II.C above.
  - b. The sealing of the 144,000 consecrates and hence protects them against all plagues called down by the Two Witnesses and anything that Satan, AntiChrist, and the False Prophet might try against them. They are indestructible with regard to the ministry for which their sealing consecrates them. This is confirmed by the Remnant being described as tireless (Is. 40:31) and invincible (Joel 2:1–11).
  - c. The sealing takes place in the half hour between the opening of the Seventh Seal and the blowing of the First Trumpet (Rev. 8:1–6).
- B. Angelic provisions for the 144,000
  1. Wilderness prepared from God (Rev. 12:6) for 144,000
    - a. Woman of this Sidebar is the Remnant in the Land at the conclusion of the War between Michael's angels and Lucifer's angels (Rev. 12:7–14). This War is the Sixth Seal which ends the first 33 years of the Third Generation. Since the Dragon immediately attempts to persecute this Woman out in the Land, this Woman is the Remnant in the Land, but not in the Temple, at the beginning of the Seventh Seal = 70th Sabbatical. Hence this Woman is precisely the 144,000 by II.C above.
    - b. This wilderness place has already been described in detail in the prophets (again see [TGF 2000 Session III]).
      - i. The Remnant leaves the City and lodges/dwells in the field (Micah 4:10). The Hebrew for **field** is **sadeh**, which in the context of leaving the City, conforms to the extensive documentation in [Brown-Driver-Briggs] of **uninhabited outdoors** or **wild place** which is **cultivable** or **pastureland**.
      - ii. The Remnant goes into the great valley or cleft freshly created by the splitting of Mount Olivet by the **Feet of Jehovah** (proven elsewhere to be the **Shekhinah Cloud of Glory**) and is supernaturally nourished there under the Cloud (Zech. 14: 4–7).
      - iii. Christ states that the Remnant are to flee into the mountains when they see the abomination of desolation in the holy place (Dan. 9:27, Ezek. 8:3–16, Matt. 24:15–18,20, Mark 13:14–17,19); and Christ states that the Remnant are to flee into



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the mountains when they see Jerusalem surrounded by armies (Luke 21:20–22).

Note the Matthew and Mark passages refer to **holy place**:

- 1) The defilement of Ezek. 8 takes place at the north gate and in various places of the courts of the Temple. This shows that **holy place** in Matthew and Mark refers to the courts of Temple.
  - 2) The phrase **holy place** in the Greek is often used of the Temple compound and Temple courts. See Matt. 4:5 where it refers to a wing (= pinnacle) of the Temple compound. **Holy place** in this case should be distinguished from **shrine** which pinpoints the Temple building which houses the Holy of Holies along with the Holy Place (in the narrow sense).
- iv. The statements of these pre-Apocalypse prophets complement each other. The newly created valley has not been previously inhabited, and it is created by the splitting of Mount Olivet and so is in the mountains.
- c. The prophetic descriptions fully justify John's referring to this place as **wilderness**—the Greek **eremos** means **uninhabited region, desert**—which has been miraculously **prepared from God** (Greek).
  - d. The 144,000 are in the wilderness-cleft-valley for 3.5 years (Rev. 12:6,14) = first half of the 70th Sabbatical, the very time of the ministry of the Two Witnesses.
2. Wings of the Great Eagle for 144,000 (Rev. 12:14). Thus is an reenactment of Exod. 19:4 and Deut. 32:7-11, and fulfills the prophecy so often misunderstood in our own day, namely Is. 40:28-31. Furthermore, wings are often associated with angelic beings specifically, and with the Shekhinah generally. This synchs with 12:6 of the Second Sidebar.
- a. See the descriptions of the cherubic beings in Is. 6:1-7, Ezek. 1-2, Rev. 4, etc.
  - b. Wings are associated with the Shekhinah Cloud: II Sam. 22:10-13, Ps. 18:9-11, where in both we read "wings of the Spirit" in reference to the Thick Cloud.
  - c. Wings are associated with the Priest-Army of the prophets (Joel 2:1–11) and hence with the 144,000.
  - d. Summary: the Shekhinah will overshadow the Remnant and cover them in the newly rent valley of Olivet (Zech. 14:4-7), i.e. the Great Eagle = Angelic Shekhinah.
3. Invincibility of 144,000 (Rev. 7:3; 12:14,16).
- a. Angelically sealed to be safe from the plagues of all Trumpets (Rev. 7:3)—see A above.
  - b. Always strong and never tired (Is. 40:31).
  - c. Cannot be defeated in battle as the Daughter of Troops (Micah 4:10–5:15, Joel 2:1–11, Obadiah 21/Rev. 14:1).
  - d. Prefigured by the invincibility of First Generation (Josh. 1:5; 23:9–10).
4. Angelic nourishment of 144,000
- a. Remnant nourished under and by the Cloud (Zech. 14:5–5). Compare with:
    - i. Role of Cloud for First Generation (Exod. 14:19–22)
    - ii. Provision of food miraculously for First Generation (Exod. 16:15,31–35).
  - b. Nourishment promised by Messiah: Matt. 6:9–13, Luke 11:2–4). This is the true meaning of the "Lord's prayer". The language of **give us day according to day our daily bread** shows that it answers to the wilderness experience of the First Generation and will apply literally to the 144,000 of the Third Generation in their wilderness experience.

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- c. Nourishment by the angels of 144k (Rev. 12:6,14).
- C. Summary. In the context of John's Clock of Scrolls, when the 144,000 in the City see the stars of heaven shaken and the Cloud of Glory descend to Mount Olivet and split the mountain into Olivet "Valley" (Sixth Seal), and at the same time see all Jerusalem and the Temple compound under the control of the AntiChrist, with the abomination of desolation in the Temple courts under the Two AntiWitnesses, they are sealed by the holy angels upon the forehead and immediately flee into that valley under the Cloud, stay there for 3.5 years where they mourn the apostasy of the Nation, prepare weapons to battle-sacrifice for the next 3.5 years, and for all of the 70th Sabbatical and Seventh Seal and Seven Trumpets and Seven Vials they are angelically nourished and empowered to do all these things.

**IV. 144,000 as Messiah's Army of Purifying Warrior-Priests**

This section freely borrows from [TGF 2000 Sessions I, II, and III].

- A. Arrayed in White as Part of Priestly Israel
1. Arrayed in white (Rev. 5:9-10; 7:9) implies that the 144,000 will function as priests and make a great sacrifice.
  2. Their physical purity is attested by their lack of defilement by Nephilimic women, a consequence of their being virgin priests (Rev. 14:4). See II.A.2 above.
  3. They are typified by Phinehas the priest (Num. 25) in the First Generation.
- B. Army of Vengeance Sacrificing All Reprobates on the Planet not Killed by the Plagues
1. 144,000 are the fulfillment of the Army of Vengeance of Numbers 31.
    - a. Army of Vengeance in the First Generation—Num. 31
    - b. The First Generation Army numbered 1,000 from each of the 12 tribes
    - c. The First Generation Army was to kill all reprobates.
    - d. The First Generation Army was accompanied by the blowing of Trumpets.
    - e. The 144,000 are twelve times this earlier army.
    - f. Both armies tiny in comparison to their adversaries (cf. Amos 5:3; 9:8-10, Ezek. 9, Zech 13:8).
  2. 144,000 are the fulfillment of the army out of the First Generation which took Jericho—Josh. 5:13-6:27.
    - a. All the reprobate of Jericho were killed.
    - b. City burnt with fire.
    - c. Campaign preceded by six blowings of the trumpets and commences with the seventh blowing of the trumpets.
  3. 144,000 are the fulfillment of the army of Gideon (Judges 6-8)
    - a. Three hundred men who slay 135,000 Midianites.
    - b. Their campaign preceded by the blowing of trumpets.
  4. 144,000 as the Remnant in the Land finish the military commission originally given to Joshua.
    - a. Commission given to Joshua was to secure the inheritance given to Abraham: Gen. 15:18-21, Josh. 1:1-6.
    - b. The 144,000 finish what the First Generation did not do.
      - i. Conquer over to Babylonia-Assyria (Micah 4:10-5:15)
      - ii. Conquer from east and north through Lebanon and Syria down to the plains of Megiddo (Dan. 11:44-55).

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- iii. Conquer completely down to the brook of Kidron, pushing all the reprobate of the planet ahead of them (Joel 3, Rev. 16:12–16).
  - iv. Conquer Mount Zion and purify it (Dan. 8:14, Obadiah 21, Rev. 14:1).
  - v. Conquer it all as an invincible army (Micah 4:10–5:15, Joel 1:4; 2:1–11).
  - vi. 144,000 need not reconquer what the First Generation conquered (Josh. 11–12).
5. 144,000 purify the Land and the whole planet of all reprobate: apostate Jews, Gentiles, and Nephilim.
- a. Sacrifice all reprobates throughout all of Abraham's inheritance (Micah 4:9, Zech. 14:5–7, Micah 4:10–5:15, Dan. 11:44–45, Joel 2:11; 3:1–21, Obadiah 21).
  - b. All the reprobates of the planet come to Abraham's inheritance (Joel 3, Rev. 16:12–16) to become the mother of all sacrifices (Ezek. 39:9–16).
  - c. The Sickle of Messiah (144,000) harvests reprobates until the blood in the Kidron valley is up to the horse's bridle (Is. 34:1–8; 41:15–16, Amos 9:1,4,10, Micah 4:12–13, Zech. 12:3, Rev. 14:14–20).
  - d. The 144,000 bring perfect vengeance and justice to a sinful world by brute force. It is fitting that the kingdom they establish in its Millennial phase has this important characteristic of perfect justice in a sinful world (see Millennium notes).
  - e. 144,000 cleanse out all the Nephilim; cf First Generation's cleansing of the Nephilim (Num. 13:33, Deut. 2:11,20; 13:11,13, Josh. 11:21–22; 12:4; 13:12–13; 14:14–15, 15:8, 17:5; 18:6).
  - f. 144,000 march by ranks (Joel 1:4; 2:7,8). First Generation marched by ranks (Num. 10); but for 144,000, Levi replaces Dan and the Shekhinah over and around the 144,000 replaces the Ark of the Covenant and the Mercy Seat. See [TGF 2000 Session III].
- C. Summary of Geography of 144,000's Campaign
1. 144,000 start in Jerusalem, are sealed, and then move into the Valley of Olivet.
  2. After 3.5 years, they march to Assyria and the Euphrates, conquering and sacrificing as they go. The line of march, allowing for staggering of the ranks—see [TGF 2000 Session III], is about 140 miles across.
  3. At the Euphrates, they turn northwest and continue conquering along the Euphrates, sacrificing as they go.
  4. They move due west until they come to the Mediterranean, turn due south toward Meggido, conquering and sacrificing as they go.
  5. They engage the AntiChrist and the reprobate left on the planet and move them down toward the brook Kidron, conquering and sacrificing as they go.
  6. In the brook Kidron, they finish sacrificing all these reprobate as a great offering to Messiah.
  7. They then ascend the slopes of Zion and conquer and purify Zion.

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**V. Song Summarizing Ministry of 144,000**

**ONWARD, HUNDRED-FORTY-FOUR THOUSAND**

(A song of encouragement for Israel's future, holy, ethnic, earthly empire)

Trinity Grace Fellowship, November 1995

First Stanza

Hundred-forty-four thousand, Jacob's hope secure,  
Not defiled with demons, bloodlines wholly pure,  
Christ the Lord of Glory, oversees them all,  
Angels marking every forehead, not a man can fall,  
Hundred-forty-four thousand, Jacob's hope secure,  
Sealed to mete out vengeance, make Mount Zion pure.

Second Stanza

Hundred-forty-four thousand, hidden in the cleft,  
Safe from all Six Trumpets, wait in Olivet,  
Christ the Tender Shepherd, sends His care below,  
For the time and times and half time, 'til the Seventh blow,  
Hundred-forty-four thousand, resting in the cleft,  
Nourished by the angels, wait in Olivet.

Third Stanza

Hundred-forty-four thousand, marching out to war,  
With Shekhinah Glory, going on before,  
Christ the Royal Master, reaps the reprobate,  
Sickle off each head of grain, tread out every grape,  
Hundred-forty-four thousand, conq'ring in the war,  
With Messiah's angels, going on before.

Fourth Stanza

Hundred-forty-four thousand, winning all the Land,  
From the great Euphrates, to Egyptian sand,  
Christ the Glorious Captain, gives the Victor's cry,  
From the plain of Armageddon, to Mount Zion high,  
Hundred-forty-four thousand, triumph in the Land,  
From the Hittite border, to Arabian sand.