



# **Three Rivers Fellowship**

**2000 TGF Bible Conference**  
***The Complete Ministry of the 144,000***

**Session 1**  
**Israel's Inheritance in the Land**

**Robert E. Walsh**  
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## 1. INTRODUCTION

This section introduces this Conference as a whole, and an overview of the ministry of the 144,000 (**144K**).

### 1.1. Purpose and Objective of the 2000 TGF Bible Conference

The purpose of this conference is to provide a detailed overview of the ministry of the 144K Jews who are ordained by God to be the human instrument that brings about the Millennial Kingdom. In so doing, a major role of 144K is to secure the Land promised to Abraham and his descendants. The objective of this conference is to examine/explain the meaning and significance of the 144K described in John's Revelation in the context of the entire canon.

### 1.2. Overview of the Ministry of the 144K

The 144K are Jewish male virgins, 12,000 taken from each tribe of Israel during the time of Israel's Third Generation. The 144K are to be sealed by God. For the 1<sup>st</sup> Half of Daniel's 70<sup>th</sup> Week the 144K are protected under Shekhinah while the 2 Witnesses are active in their ministry. Upon the death of the 2 Witnesses, in the middle of Daniel's 70<sup>th</sup> Week, the 144K take that as their cue to leave Valley of the Two Mountains (Olivet) and head toward Babylonia reaping every unrepentant unbeliever and all nephilim in their path. They begin then their northwesterly campaign along the eastern border of Abraham's parcel, along the Euphrates River, eventually turning southward heading toward Jerusalem. While on the way southward, the 144K encounter Anti-Christ and the Armies of the world and defeat all of these Armies in the Valley of Armageddon. The 144K procure the Land given to Abraham and are therefore God's human instrument that usher in the Millennial Kingdom.

### 1.3. The Complete Administrative Infrastructure of the 144K's Ministry

The 144K are not acting alone as they cleanse the Land of the reprobate. The entire ministry of the 144K comes directly from the ordination of God. As with any military campaign a host of logistics are required to bringing about a successful end. The campaign of the 144K is no exception. God has His logistics and backfield support for the 144K which in and of itself is significant. This logistics or administrative support are as follows and detailed throughout this conference.

- (1) God ordains (commands) the campaign of the 144K
- (2) Christ through the Body of Christ gives the specifics of these commands to the holy angels
- (3) The holy angels via Shekhinah (a direct reference to the Cherubim-thronic angels) lead the 144K
- (4) The 144K follow Shekhinah throughout the Land reaping the reprobate and nephilim securing the Land and its borders

Thus we see God using a heavenly / earthly infrastructure to bring about the successful campaign of the 144K:  
GOD -> CHRIST -> BODY OF CHRIST -> ANGELS -> 144K

God as the Commander in Chief gives the ordained framework to Christ (in His Humanity) as the Head of the Joint Chiefs of Staff. The Body of Christ as the Joint Chiefs of Staff gives the Officer Corp their marching orders. The Angels as the Officer Corp lead the Enlisted men in Battle. The Enlisted men as the 144K crush the very life out of Satan's Kingdom.

### 1.4. Session Abstract

This session establishes the boundaries of the Land as promised to Abraham. It thereby lays the geographical foundation for understanding the prophecies concerning the Third Generation of Israel, especially the ministry of the 144K, the great Priest-Army in conquering and purifying the Land in preparation for the setting up of the Millennial Kingdom.

## 2. THE UNCONDITIONAL COVENANTS OF ISRAEL

An Unconditional Covenant can be defined as follows:

**“A divine covenant is ... a sovereign disposition of God, whereby He establishes an unconditional or declarative compact with man, obligating Himself, in grace, by the untrammelled formula, “I WILL”, to bring to pass of Himself definite blessings for the covenanted ones...”<sup>1</sup>**

God has provided the Nation of Israel with 4 unconditional covenants all of which He will bring to fruition. These covenants are The Abrahamic Covenant, Palestinian Covenant, Davidic Covenant, and finally the New Covenant.

<sup>1</sup> Pentecost, J.Dwight, **Things To Come**, Zondervan Publishing House, Grand Rapids, MI, 1977, p.67, citing Charles F. Lincoln, **The Covenants**, Unpublished Doctor's Dissertation, Dallas Theological Seminary, Dallas, TX, 1942, p.26.

They form the legislative basis by which God will bring in the Millennial and Eternal Kingdoms as well as providing the framework for the entire kingdom program. This section provides an overview of each of these unconditional covenants and as it so turns out to be they are the very basis and motivation of the Ministry of the 144K and Israel's entire eschatological program.

These covenants are God's "eternal agreement" that He will for Israel bring about their entire kingdom. They are unconditional in that God will bring them to pass, without a "declaration of obedience" on the part of the Israel. Israel of course by regeneration obeys and plays an important role in the fulfillment of these covenants, but there are no "conditional commands" attached to these 4 covenants. This fact in itself sets these covenants apart from the Mosaic covenant, which contains a host of "conditional commands" (Example, see Ex 19:5).

## 2.1. The Abrahamic Covenant

The Abrahamic Covenant is seen in **Gen. 12:1-3**. The content of this covenant is summarized as follows:

- (1) A Land is promised to Abram and by extension his seed (vs. 1)
- (2) A great nation shall come out of Abram (vs. 2)
- (3) Abram and by extension his seed will be blessed by Jehovah (vs. 2)
- (4) Abram's name will be great (vs. 2)
- (5) Abram and by extension his seed will be a blessing to the Gentile nations (vss. 2,3)
- (6) Israel will be a curse to those that curse Israel (vs. 3)

Abram was originally from the land of Ur which was on the eastside of the Euphrates / Tigris river mouth. He is told in this passage to get out of his father's (Terah) land and go to a Land that God will show him and eventually provide for him. Stephen's inspired commentary (Acts 7:1-5) provides us with some very interesting information. He states that the Abrahamic promise in Gen. 12 actually occurred in Chaldea, before Abram, his father, and family settled in Charran. If Bullinger's<sup>2</sup> comments are correct, then Gen. 12 occurred some 25 years before the Charran trek.

The Abrahamic Covenant states that Abraham and his descendants will be a blessing to the Gentile nations (as seen in #5 above). The Hebrew word used here in vs. 3 for family is "mish-paw-khaw" and is the same word used on Gen. 10:32 also for family. Gen. 10 and 11 form the contextual framework by which we are to understand Chapter 12. When God tells Abram that he is to be a channel of blessing to the "families of the earth" we are to understand this phrase within the immediate context. Genesis 10 and 11 provide us the general framework by which we are to understand the specific nations which Israel will rule and bless. Of course as the Scriptures provide more details, we are able to refine this discussion (for an example see Isa 19:23-25).

The unconditional nature of the Abrahamic Covenant is explicitly stated 4 times using the phrase "I will..." God will bring this covenant to fruition outside of the accomplishments of man.

It will be seen in the discussions of the other unconditional covenants below, that the Abrahamic Covenant is a "super-set" of the others. That is, the Abrahamic Covenant contains the other three Covenants:

**Abrahamic Covenant = {Palestinian Covenant, Davidic Covenant, New Covenant}**

## 2.2. The Palestinian Covenant

The Palestinian Covenant is seen in **Deut 30:1-10**. The content of this covenant is summarized as follows:

- (1) Israel will be scattered because of unfaithfulness (vss 1-3; see also Deut 28:63-38)
- (2) God will have compassion on Israel and they will repent (vs. 1-3; see also Deut 28:63-68)
- (3) God will gather scattered Israel and return them unto their Land (vss. 3,4,5,9)
- (4) God will provide "national" regeneration (vs. 4-6-8; see also Rom 11:26,27)
- (5) The enemies of Israel will be judged (vs. 7)
- (6) Israel will be prosperous (vs. 9)

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<sup>2</sup> Bullinger, E.W., **The Companion Bible**, Kregel Press, Grand Rapids, MI, 1990, p. 1591

The fundamental characteristic of the Palestinian Covenant is that it provides the permanency of the Land to the nation of Israel. Notice that God is the one seen providing for Israel, by nationally regenerating them, securing their Land, and judging their enemies. The Palestinian Covenant is essentially the subject of Ez 16 and provides an overview of the history of Israel. Israel is loved by Jehovah and plays the harlot, going beyond her enemies' wildest imaginations. Israel then is judged by Jehovah, being scattered throughout the Gentile nations, and finally brought back by Jehovah to the Land promised to Abraham and re-iterated in the Palestinian Covenant.

The unconditional nature of the Palestinian Covenant is explicitly stated 9 times using the phrase "The Lord thy God will..." God will bring this covenant to fruition outside of the accomplishments of man. In Ez 16:60-62 we see that this Covenant is called an "everlasting covenant" (vs. 60). The Palestinian Covenant can only be "eternal or everlasting", if it be solely established by God with no reference to Arminian human responsibility. Also, the Palestinian Covenant is essentially a "re-iteration" of the "Land Portion" of the Abrahamic Covenant. Given that, since the Abrahamic Covenant is "unconditional" in all of its parts, the Palestinian Covenant must be "unconditional" as well. Given that "national regeneration" is a necessary part of this covenant, the unconditional aspect of the Palestinian Covenant naturally falls out.

### **2.3. The Davidic Covenant**

The Davidic Covenant is seen in **2 Sam 7:12-16**. The content of this covenant is summarized as follows:

- (1) Its fulfillment will be after David's death (vs. 12)
- (2) Solomon (yet unborn), David's son will build the House of the Lord (vs. 12,13).
- (3) An eternal household (family) is promised to David the King (vs. 13)
- (4) The eternal throne is to be established with David and his seed<sup>3</sup> (vs. 13)
- (5) Judgment is promised to "sinning" kings (vs. 14)
- (6) The kingdom and throne are eternally established with David (vs. 15,16)

The fundamental element of the Davidic Covenant is that it promises the eternity of the Davidic throne. Israel will forever have a righteous king in David. The fulfillment of this covenant is of course to be yet future (to examine this would take us far a field from our topic at hand). If Israel is to be the "chief nation" then its religious / political infrastructure must also be in place. The Davidic Covenant establishes the executive branch of Israel's kingdom. Implicitly, the Davidic Covenant promises the "priesthood nature" of the nation of Israel and therefore further establishes Israel's rule over the Gentile nations.

The unconditional nature of the Davidic Covenant is explicitly stated 6 times by the phrases "I will" or "My mercy shall not depart from him"; the latter indicating that God's mercy could have departed given Solomon's sins, but God promised not to depart from Solomon's kingdom (for David's sake). Now since the Gentile blessing flows from Israel's throne, on which David will sit, the Davidic Covenant must be viewed as an element of the Abrahamic Covenant. And since the Abrahamic Covenant is "unconditional" so must the Davidic Covenant be also. Moreover, Ez 34:23-25 and 35:24-28 clearly teach: (1) the unconditional nature and (2) the future literal fulfillment of the Davidic Covenant.

### **2.4. The New Covenant**

The New Covenant is seen in **Jer 31:31-34**. The content of this covenant is summarized as follows:

- (1) Its fulfillment is both literal and future (vs. 31)
- (2) The Covenant is made with BOTH households of Israel (Israel and Judah) implying the unification of the nation (vs. 31).
- (3) Its essential character is the converse of the Mosaic Covenant (vs. 32)
- (4) BOTH individual and national regeneration (vs. 33,34)

The fundamental characteristic of the New Covenant is that it promises national regeneration for Israel. Therefore, as far as the fulfillment and working out of these four great unconditional Covenants, the New Covenant provides the very foundation for the other three. Without the New Covenant there will be no Abrahamic, Palestinian, nor Davidic Covenants. Like salvation, the working out of these covenants, begin and end with God.

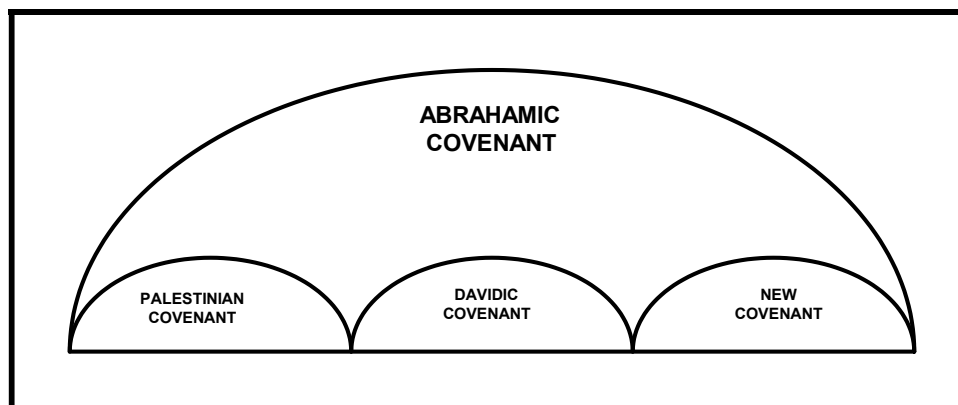
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<sup>3</sup> Verse 13 also teaches that even though the sins of Solomon are worthy of "impeachment" God will not take the throne from Solomon as he did with Saul the Reprobate.

The unconditional nature of the New Covenant is explicitly stated 7 times using the phrases “I will”. Once again, God brings this covenant to fruition without the accomplishments of man. The very nature of the New Covenant requires it to be unconditional. For only God can bring about regeneration, either individual or national.<sup>4</sup>

## 2.5. Summary Comments

The Palestinian (P), Davidic (D), and New (N) Covenants are viewed as “subsets” or “elements” of the Abrahamic Covenant. Each of the P, D, and N Covenants contain items that are either expressly stated to be part of the Abrahamic Covenant or are absolutely necessary for its fulfillment. The following graphic illustrates the relationship of these 4 unconditional Covenants.



**Figure 1. The Set of Israel's Unconditional Covenants**

The Abrahamic Covenant is the “over-arching” covenant that incorporates the other three. These four covenants insure Israel's future and form the legal base for Israel's Millennial and Eternal Kingdoms.

Finally, the fulfillment of these covenants is the internal motivation of the 144K. Their regeneration longingly desires the fruition of the Abrahamic Covenant and its constituent sub-covenants.

## 3. THE LAND PROMISED TO ABRAHAM

In this section we look at the specifics of the Land promised to Abraham. Later revelation contains details that were not given to Abraham in Gen. 12. This detail is provided and discussed in each sub-section and it deals with the definitions of each of the borders of the Land.

### 3.1. Abraham's Trek and General References to the Land (from Genesis)

Gen. 11:31 and 12:1 tell us that God wanted Abram to leave his father's homeland and go to the Promised Land (Land of Canaan - See Figure 2). Most scholars indicate two typical routes for this portion of the trek: a more northern route or a more southern route. The southern route seems by most to be the more plausible. This route would have taken Abram up along side the Euphrates River, no doubt resting in cities such as: Erech, Babylon, Mari, finally making his way to Charran. This leg of the trek outlines the Eastern Border of the Land eventually promised to Abraham. This border stems from the Confluence of the Tigris-Euphrates River System to the northern portion of the Euphrates River. Charran itself lies on a tributary of the Euphrates River system called the Balikh River. Thus, Abram's trek from Ur to Charran was about 600 miles.

Abram sojourns in Charran for about 25 years before leaving for the Promised Land, but does not leave until his father Terah (205) dies. Abram is 75 years of age when he leaves for Canaan and journeys to the western side of the Jordan River probably passing through Tadmor and Damascus along the way. He first settles in a city called Shechem (12:6,7). Shechem is the area known as Samaria<sup>5</sup> in the New Testament. Jehovah appears to Abram reiterating the Abrahamic Covenant and the Land that Abram is to inherit. As a result, Abram builds an altar to the Lord. Next Abram moves some 20 miles south to the mountains between Bethel and Ai (12:8).

Abram continues south (Heb: Negeb=south of Judea), but because of a famine “high-tails” it to Egypt (12:10), probably to the city of Zoan (a.k.a. Raamses, Tanis) which is on the eastern side of the Tanitic Tributary of the

<sup>4</sup> Every redemptive household of God's Elect has both an individual and a corporate aspect to their regeneration. Both the Gentile nations and Israel are regenerated as individuals, and are also compelled to be within their family nation (e.g., Ethiopian Eunuch [Gentile] and David [Jew]). The Body also has a “corporate aspect” to its regeneration. It is NOT national but “body”. We are regenerated to be “members” of the Body of the Christ not a nation. This works its way out in this life by having the desire to “fellowship” with those who seek to master the 7 Ones of Ephesians 4 (see Eph 4:1-3, 11-16) and to persuade those who today would teach a “nationalistic Jesus”.

<sup>5</sup> See John 4 for the account of one of Christ's greatest “witnesses”. Sychar and the woman at the well took place in Samaria.

Nile Delta. Zoan is the farthest that Abram travels west and seems to provide the western boundary of the Promised Land. After leaving Egypt Abram and his family move back through the Negeb to the mountains between Bethel and Ai (13:1-4). However, because of the insufficient amount of land Lot chooses to take the land east (Trans-Jordan) of the Jordan River while Abram remains on the western side (Cis-Jordan) of the Jordan.

After Lot leaves, Jehovah speaks to Abram and reiterates His covenant with Abram (the Abrahamic Covenant). In this discourse, Jehovah tells Abram to look in all four directions (13:14-18) and gaze upon the Land promised to him. Afterwards, Abram moves to Hebron and settles. Upon hearing the news of Lot's capture by Chedorlaomer, et al, Abram pursues the 4 Kings, defeats them, and carries Lot and all his belongings back to Trans-Jordan (14:1-17). In doing so, Abram traveled as far north as Damascus (14:14:15).

After the remarkably sinful behavior of Lot's daughters, Abraham moves from Mamre and sojourns into the south country (Negeb). Here Abraham encounters Abimilech (a righteous Gentile) and covenants together in Beer-Sheba. After many days, Abraham takes Isaac to the land of Moriah (Jeru-Salem – perhaps the very hill upon which the Lord was Crucified) and offers him until the Lord steps in and provides the ram sacrifice.

Abraham returns to Hebron (Kijath-Arba) where he eventually buries his dearest wife Sarah (cp. 23). Finally, after acquiring Rebekah for Isaac to marry (cp. 24), Abraham marries Keturah, she bears six sons, and Abraham "gives up the ghost" and is buried with Sarah in Hebron.

By way of summary, Abraham journeyed from Ur, followed the Euphrates River to Charran and dwelt at Charran for about 25 years. From Charran Abraham journeyed into Canaan and Egypt and settled in Canaan. Thus, Abraham spent most of his life in the **southwest portion** of the Land promised to him by Jehovah.

### **3.2. Eastern and Western Borders Defined**

Jehovah Elohim reiterates and specifies the eastern and western borders of the Land that Abram is to inherit (**Gen. 15:18-21**, See Figure 3)

Jehovah states that the western border is to be the River of Egypt, which in the context of Abram's travels MUST be the Nile River, while the eastern border must be the Euphrates River. The trek of Abram is crucial to understand the specifics of these borders. The Normative Hermeneutic demands that we understand God's statements just as Abram would have understood them. The River of Egypt = the Nile River (or the eastern most tributary) and Great River = the Euphrates River. By the time of this re-declaration of the Abrahamic Covenant Abram had already walked (defined) the Land of which he is to inherit - from Ur to Egypt.

**Deut 11:24** also provides a summary of the Land promised Abraham and further establishes the Eastern Border to be that of the Euphrates and the Mediterranean to be a "part" of the Western Border.

So, if we correlate (taking the union) these sets of data, we see the following:

- The Eastern Border is clearly the Euphrates River.
- The farthest most western point of Israel's Border is the Nile River. The remaining western border follows along the Mediterranean Sea.

These two bullet items seem to properly define the eastern and western borders and consider all the data provided us in the text.

### **3.3. Northern and Southern Borders Defined**

Exekiel 47 and 48 provide details that define for us the Northern and Southern Boundaries of the Millennial Land (Abraham's Promised Land - See Figure 3)

#### **3.3.1. Hamath, the Cities of the North, and the Northern Border**

The Northern Boundary is specifically defined by drawing a "Latitudinal Line" from the Mediterranean Sea through Hamath to the Euphrates River (**Ez 47:15-17, 20; 48:1**).

#### **3.3.2. Kadesh-Barnea, the Waters of Strife, and the Southern Border**

The Southern Boundary is specifically defined by drawing a "Latitudinal Line" with Kadesh-Barnea as an element of that line. From the Nile River (or its Eastern most tributary) to the Euphrates River system (**Ez 47:19; 48:28**). The "waters of strife" are a reference to Num 20 where Moses disobeyed God when attempting to retrieve water from a rock. Instead of talking to the rock as God commanded, Moses twice struck the rock with his staff. This

was in direct disobedience to God's command and was the fundamental reason why Moses did not enter into the Promised Land.

### **3.4. Summary Comments**

The general layout of the Land extends from the Euphrates River on the East to the Mediterranean Sea on the West, extending around the southern coast of the Sea to the Nile River.<sup>6</sup> The Northern Border is defined by drawing a "Latitudinal Line" from the Mediterranean Sea through Hamath (35+° N. Lat.) to the Euphrates River. The Southern Border is defined by drawing a "Latitudinal Line" from the Nile River Basin (Delta Region) through Kadesh-Barnea (30.5° N. Lat.) to the confluence of the Euphrates and Tigris Rivers.

## **4. THE SPECIFICS OF THE MILLENNIAL-TRIBAL PARCELS**

This section outlines the specific tribal divisions of the Millennial Land (Abraham's Promised Land – Figure 4). Ezekiel Chapters 47 and 48 provide the details for the dividing of the Promised Land among the Twelve Tribes of Israel. This section is essentially for discussion purposes ONLY and should be viewed as incomplete. Further study is required to provide for the full embodiment of information given for the Millennial Infrastructure.

The Millennial Land as described in Ezekiel is essentially divided into three main sections north to south. The first or northern section is composed of tribal lands divided equally from the land of Hamath to the Holy Oblation. The second section is the Holy Oblation with its center in Shiloh (some 20 miles north of Jerusalem). Finally, the third section is the land from the Holy Oblation to Kadesh-Barnea.

### **4.1. The Northern Parcels**

The Northern Parcels are divisions of the Land stretching from Hamath to the Holy Oblation. The tribes inheriting this land are Dan, Asher, Naphtali, Manassah, Ephraim, Reuben, and Judah. A few comments are in order.

(1) Dan is the farthest from the Holy Oblation. This may be due to the fact that Dan was the first tribe to grossly apostasize and eventually become extinct. Thus, the Danites inhabiting the Millennial Land are elect characters from Israel's past (e.g., Samson). Note that because there are no extant Danites, they are not included among the "role-call" of the 144K.

(2) Judah, one of the last tribes to apostasize is closest to the Holy Oblation. Judah returning from Babylon was one of the two tribes of the Kingdom of Judah that helped rebuild the Temple under guidance of Zerubabel (Ezra & Nehemiah).

(3) Joseph through his two sons (Manassah and Ephraim) inherits two parcels of the Land.

### **4.2. The Holy Oblation**

The Holy Oblation is the central portion of the Millennial Land. It is described as being 25,000 Reeds on either side. One Reed is basically 3.5 Yards so that the dimensions of the Holy Oblation in English Units, is approximately 50 Miles by 50 Miles. The Holy Oblation is sub-divided into three parts The Levites' Portion, the Priests' Portion, and the City Portion. Each of these portions is briefly discussed below.

#### **4.2.1. The Levites' Portion**

The Levites' Portion is the North most part of the Holy Oblation. Its dimensions are approximately 50 Miles by 20 Miles and no portion of this land is permitted to be sold off.

#### **4.2.2. The Priests' Portion (Sons of Zadok)**

The Priests' Portion is the central most part of the Holy Oblation and has dimension of 50 Miles by 20 Miles, the same size as the Levites' Portion. Contained within the Priests' Portion is the Sanctuary which may in fact be the ancient site of Shiloh (Josh 18:1). There appears to be also be a "holy highway" between Shiloh and Jerusalem (Isa 35:8).

#### **4.2.3. The Holy City of Jerusalem**

The final most southern portion of the Holy Oblation is the City and its associated suburbs. Its dimensions are approximately 50 Miles by 10 Miles, having the city exactly in the middle with one half mile on each of the city's side acting as its suburbs; this makes the city 9 Miles x 9 Miles.

On both the west and east sides of the city are the "possessions" of the city that is to be used essentially for farming and perhaps livestock. These eastern and western sections are for the city's use.

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<sup>6</sup> This presupposes that the Western border is that of the Nile River as the "River of Egypt" as opposed to the "Brook of Egypt", whose head waters are near Kadesh Barnea.



### 4.3. The Southern Parcels

The Southern Parcels are divisions of the Land stretching north to south from the Holy Oblation to Kadesh-Barnea. The tribes inheriting this land are Benjamin, Simeon, Issachar, Zebulon, and Gad. A few comments are in order.

- (1) Benjamin is closest to the Holy Oblation perhaps because with Judah was the last tribe to apostasize. Furthermore, like Judah, Benjamin was part of the captivity returning with Zerubabel to rebuild the Temple.
- (2) Gad who inhabited Gilead, east of the Jordan is now brought west and south of the Jordan Valley.

### 4.4. Summary Comments on the Millennial Land

Much more effort needs to be put forth regarding the details of the Millennial Land and the Kingdom's Infrastructure. Ezekiel as a whole provides some of the most detailed information about this topic. One issue that requires further research, is the relationship between Abraham's Promised Land and the Millennial Land as partitioned in Ezekiel. Apparently, only a small portion of the Land originally promised to Abraham is actually inhabited by the twelve tribes. It could very well be that the eastern land is to be inhabited by the righteous gentiles who serve the nation of Israel in farming and animal husbandry.

## 5. RELATED CONCERNS

This section provides some discussion on related topics that are of interest or even dependent upon a proper understanding of the Millennial Land.

### 5.1. The Millennial Land and its Relationship to Eden

(1) The Millennial Kingdom is in some sense a restoration of the Antediluvian World (AW). In the AW men lived longer and the longevity of man during the Millennial Kingdom will be greater as well ( $\geq 1000$  years).

(2) There are a host of passages that describe major "Third Generation" earthquakes that seem to rearrange the land in such a way that there is both a knowing of cities and countryside, but also a geographical redistribution of mountains, valleys, coasts, and such. **Isa 40:3** indicates massive geological/geographical activity within the Promised Land. Moreover, much of the remaining portion of the chapter concerns itself with creation in general. This would seem to indicate that we ought to expect remarkable tectonic and general geologic activity during Israel's Third Generation. This may explain why men's hearts will be failing them for fear (**Luke 21:26** .cp. Zech 14:1-4; Mat 24:7; Mk 13:8; **Luke 21:11**; Rev 6:12,14,15; 8:8; 11:13; 16:18-21).

In summary, it may be that resulting from these massive earthquakes and geologic activity that God reconfigures the Millennial Land in such a way so as to be similar in topology as post-Fall Eden. Recall that Eden was visible to the Antediluvian World, keeping the Antediluvians in constant reminder as to what was lost.

### 5.2. A Comparison of the Tribes of the 144K and Israel's Millennial-Kingdom Tribes

Index	Millennium	144K	Comments
1	Dan	<i>No Reps</i>	Dan went extinct and has no one left to be part of the 144K, smallest portion.
2	Asher	Asher [4]	
3	Naphtali	Naphtali [5]	
4	Manasseh	Manasseh [6]	
5	Ephraim	<i>NoReps</i>	
6	Reuben	Reuben [2]	
7	Judah	Judah [1]	
8	Zadok/Levi	Levi [8]	
9	Benjamin	Benjamin [12]	
10	Simeon	Simeon [7]	
11	Issachar	Issachar [9]	
12	Zebulon	Zebulon [10]	
13	Gad	Gad [3]	
14		Joseph [11]	No portion for Joseph, rather he receives his "double portion" through his sons Manasseh and Ephraim.

**Table 1. Comparison Table of Millennial Tribes and the 144K**

The tribe of Dan died out long before the Second Generation of Israel so that there will be no representation from them in conquering the Land. Their inheritance is the extreme north-most tribal-parcel and is essentially in the

same area in which they inhabited during the days of the Judges. Joseph does not inherit a millennial parcel himself, but he does through his two sons Manasseh and Ephraim; in this way Joseph receives his double portion.

### 5.3. The Millennial “King’s Highway”

In ancient times a highway system ran throughout the Egyptian-Mesopotamian area; this area is known as the Fertile Crescent (See Figure 5). The highway system was quite important for travel, trade, and military logistical operations. A portion of this highway system called the “King’s Highway” ran essentially north-south stretching from Damascus to the village of Elath (Ezion-Geber) located at the shore of the Gulf of Aqabah. The King’s Highway ran past on the east of the Jordan River Valley. The King’s Highway was the secondary route for travel to Egypt and Trans-Jordan, but its significance is seen in that highway-tributaries lead from it into the heart of Arabia.

**Isa 19:23**, discusses a future Millennial “King’s Highway” that stretches from Righteous Egypt to Righteous Assyria. This highway is said to come “out of” Egypt, which would seem to imply that it has secondary road “within” Egypt. Given the context of Isa 19 the highway may start in Egypt near Zoan (a.k.a., Tanis, Raamses) travel east through the Negeb turning North and traveling nearby or through Jerusalem; continuing on and turning Northwest and eventually ending up in Ninevah (the capital city of the Assyrian Empire). No doubt this future Millennial Highway will be the major artery of a massive highway system throughout the Millennial Land.

## 6. MAPS

### 6.1. Abraham’s Journey to the Promised Land

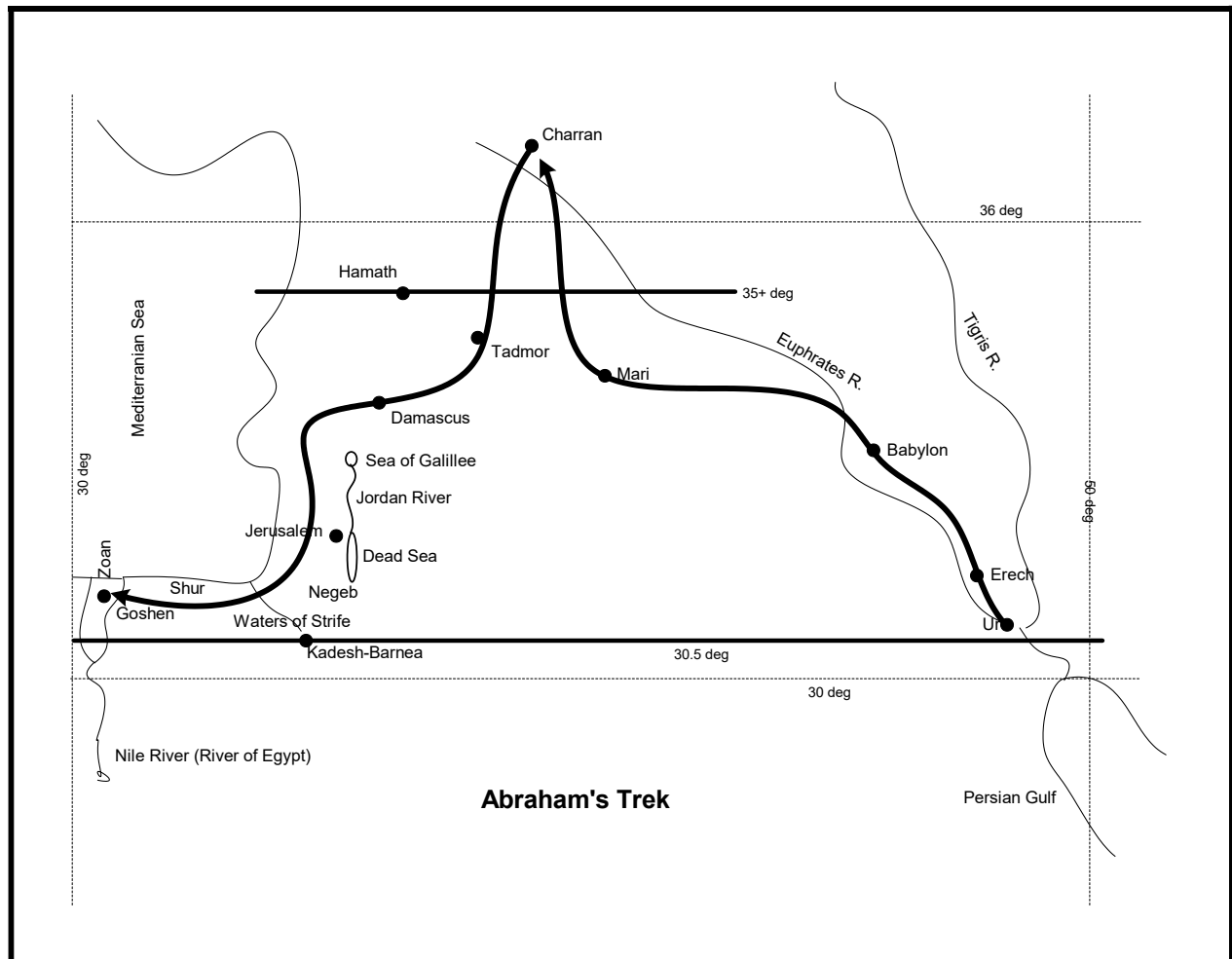


Figure 2. The Trek of Abraham

6.2. Abraham's Land

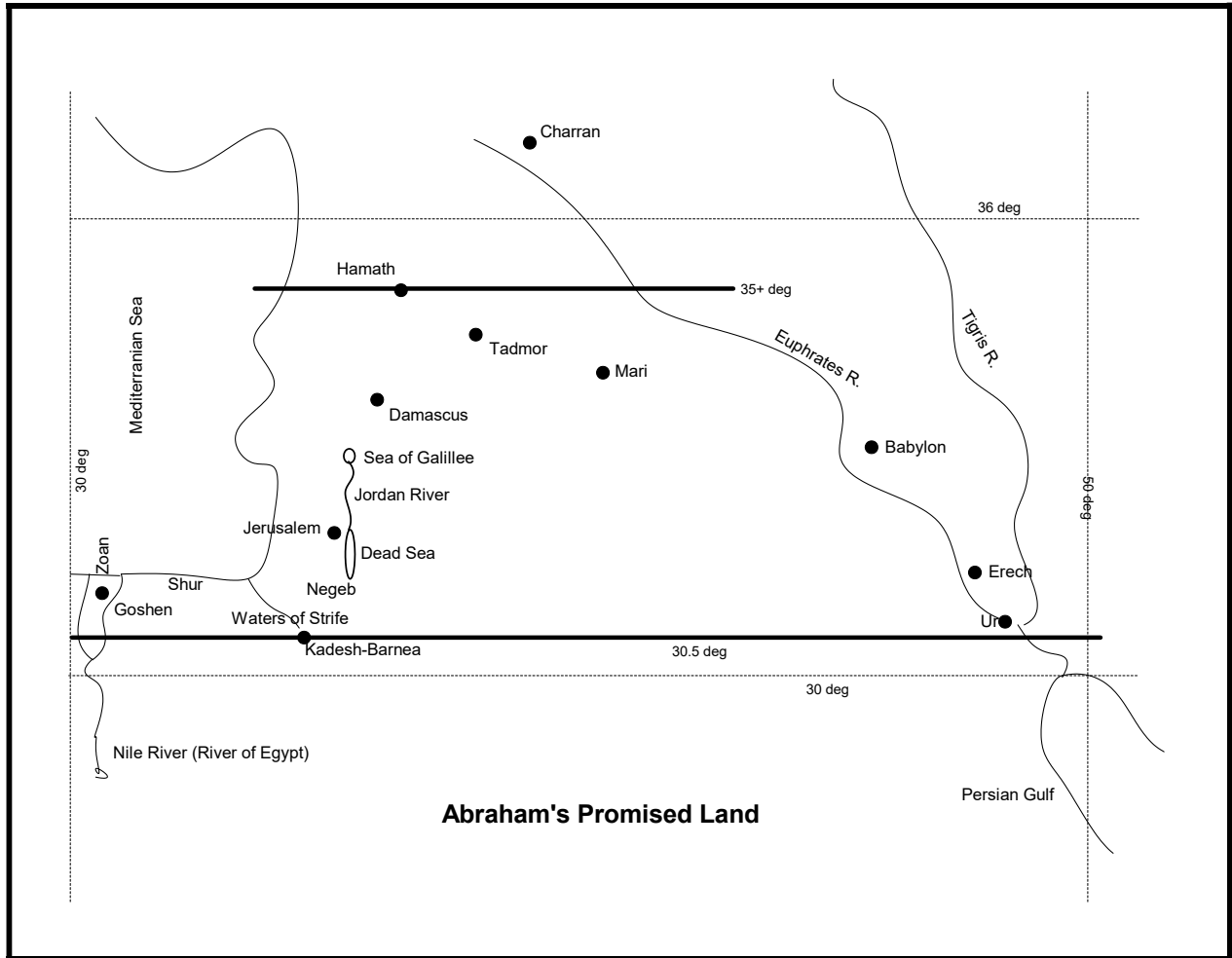


Figure 3. Abraham's Promised Land

6.3. The Millennial Parcels

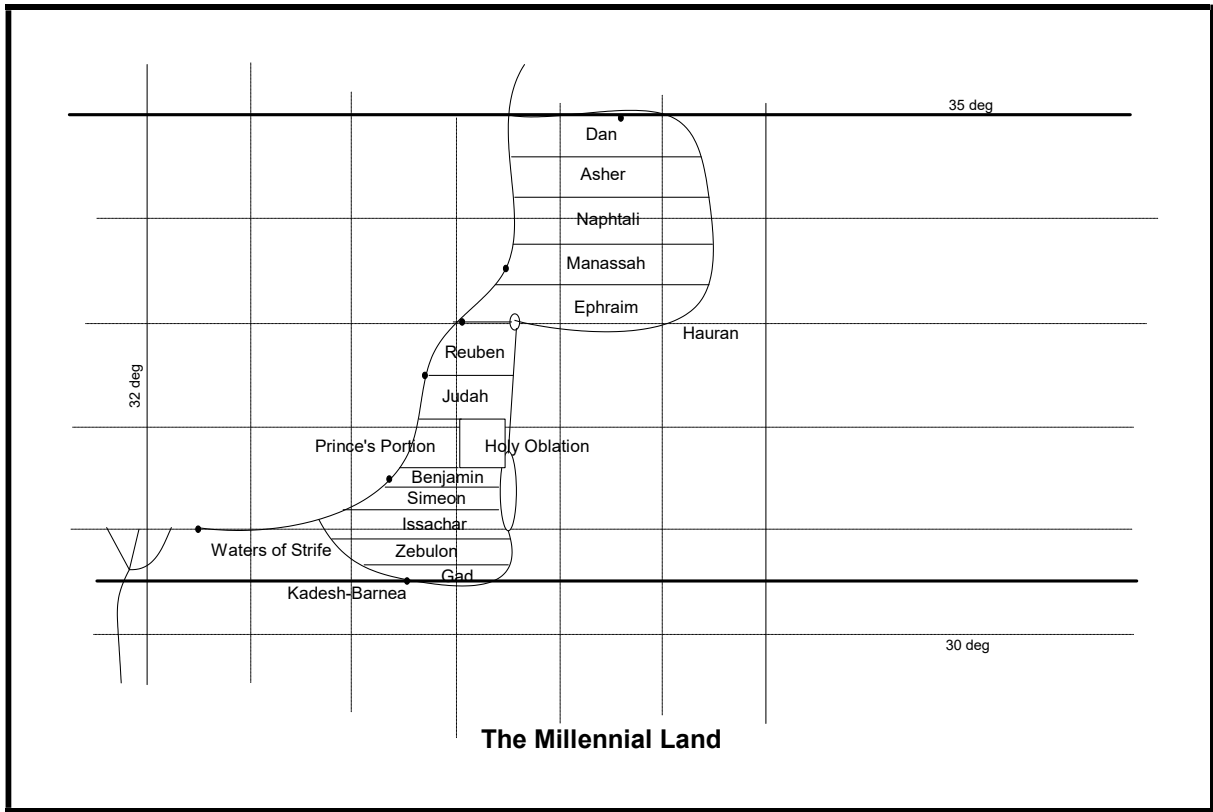


Figure 4. *The Tribal Divisions of the Millennial Land*

6.4. The King's Highway(S)

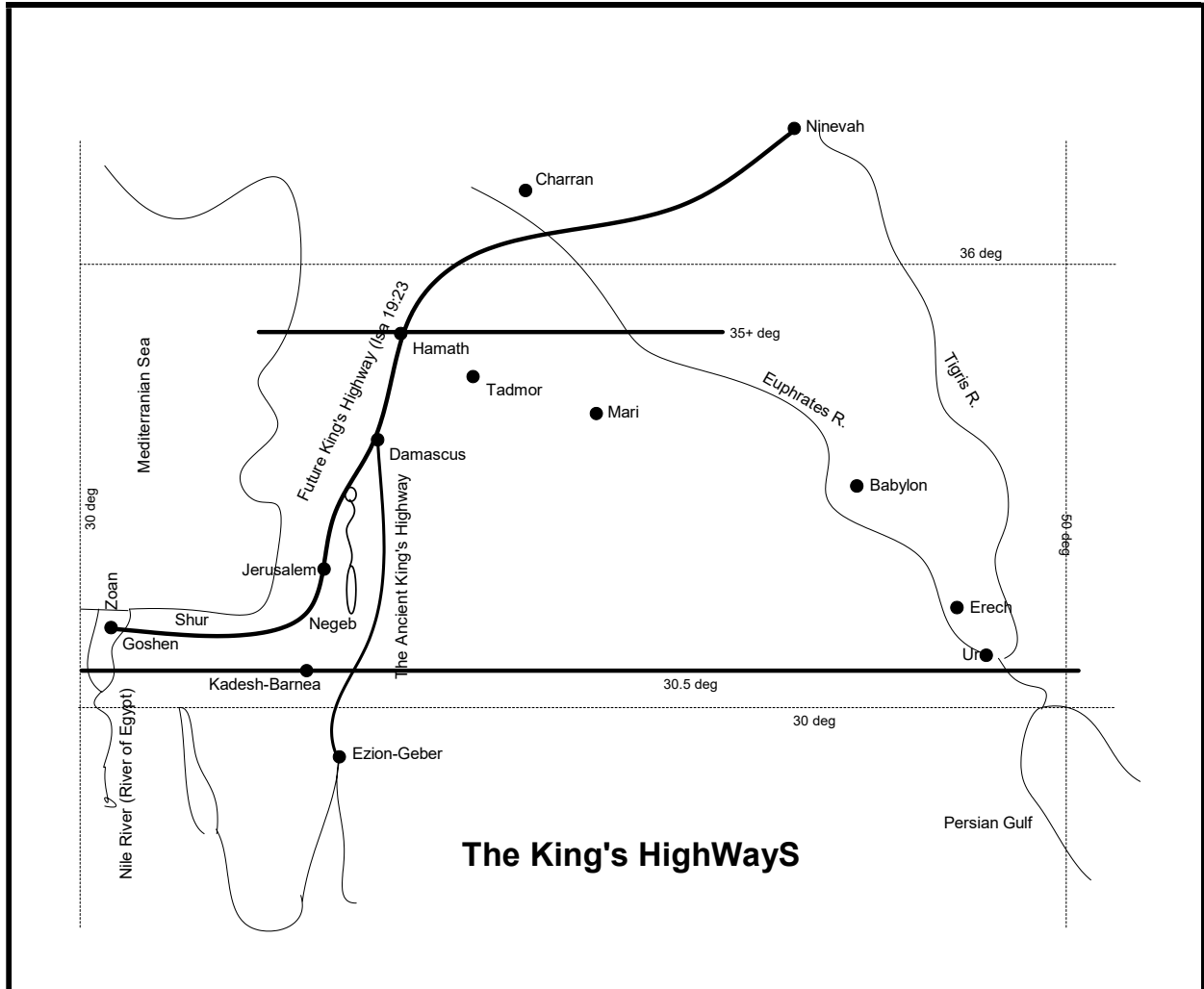


Figure 5. The Ancient and Future King's Highways

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